

8, xxvii. 9; Ez. vi. 4, 6, rendered in the margin of the A. V. "sun-images," were gnemons to measure time (Jahn, *Archaeol.* i. i. 539), but there seems no adequate ground for this theory. [H. H.]

DIAMOND (הַלֵּל; *iaspis*; *jaspis*), a precious stone, the third in the second row on the breast-plate of the High-priest (Ex. xxviii. 18, xxxix. 11), and mentioned by Ezekiel (xxviii. 13) among the precious stones of the king of Tyre. Gesenius has noticed the difficulty of identifying the terms used in the versions for each of the Hebrew names of precious stones in the above passages, the translators or transcribers having apparently altered the order in which they stand. *iaspis* seems to be the word in the LXX. corresponding to הַלֵּל, but most ancient commentators give *ὄνυξ*, *ὄνυχιον*, *onychinus*. Our translation, "diamond," is derived from Eben Esra, and is defended by Braun (*de Vest. Sacerd.* ii. 13). Kalisch (on Ex. p. 536) says "perhaps Emerald." The etymology (from הִלֵּל, to strike, or crush) leads us to suppose a hard stone. The emerald, which is of a green colour, of various depths, is nearly as hard as the topaz, and stands next to the ruby in value. The same authority doubts whether the art of engraving on the diamond was known to the ancients, since they did not even understand how to cut the ruby.

Respecting *שֹׁהַב*, which is translated "diamond" in Jer. xvii. 1, see under ADAMANT. [W. D.]

DIANA. This Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis* (*Ἄρτεμις*), the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and made the object of a different worship, from the ordinary Diana of the Greeks, and is rather perhaps to be identified with Astarte and other female divinities of the East. K. O. Müller says (*Hist. of the Dorians*, i. 403, Eng. trans.), "everything that is related of this deity is singular and foreign to the Greeks."

Guhl, indeed (*Ephesiaca*, 78-86), takes the contrary view, and endeavours in almost all points to identify her with the true Greek goddess. And in some respects there was doubtless a fusion of the two. Diana was the goddess of rivers, of pools, and of harbours; and these conditions are satisfied by the situation of the sanctuary at Ephesus. Coressus, one of the hills on which the city stood, is connected by Stephanus Byzantinus with *κόρη*. We may refer also to the popular notion that, when the temple was burnt on the night of Alexander's birth, the calamity occurred because the goddess was absent in the character of Lucina. Again, on coins of Ephesus we sometimes find her exhibited as a huntress and with a stag. But the true Ephesian Diana is represented in a form entirely alien from Greek art. St. Jerome's words are (*Praefat. ad Ephes.*), "Scriebat Paulus ad Ephesios Dianam colentes, non hanc venatricem, quae arcum tenet et succincta est, sed istam *multimaniam*, quam Graeci *πολύμαχιον* vocant, ut scilicet ex ipsa effligie mentirentur omnium eam bestiarum et viventium esse nutricem." Guhl indeed supposes this mode of representation to have reference simply to the fountains over which the goddess presided, conceiving the multiplication of

breasts to be similar to the multiplication of eyes in Argus or of heads in Typhoeus. But the correct view is undoubtedly that which treats this peculiar form as a symbol of the productive and nutritive powers of nature. This is the form under which always represented, wherever worshipped; and the worship extended to many places, such as Samos, Mitylene, Perga, Hierapolis, and Gortyna, to mention those only which occur in the N. T. or the Apocrypha. The coin below will give some notion



Greek imperial copper coin of Ephesus and Smyrna allied (*Ὀμόνοια*); Domitia, with name of provincial.

Obv.: ΔΟΜΙΤΙΑ ΣΕΒΑΣΤΗ. Bust to right. Rev.: ΑΝΘΥ ΚΑΙΣΕΝ ΠΑΙΤΟΥ ΟΜΟΝΟΙΑ ΕΦΕ ΖΜΥΡ. Ephesian Diana.

of the image, which was grotesque and archaic in character. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (*τοῦ Διοσκειτοῦ*, Acts xix. 35).

The Oriental character of the goddess is shown by the nature of her hierarchy, which consisted of women and eunuchs, the former called *Μελίσσαι*, the latter *Μεγάβυχοι*. At their head was a high-priest called *Ἐσσην*. These terms have probably some connexion with the fact that the bee was sacred to the Ephesian Diana (Aristoph. *Bum.* 1273). For the temple considered as a work of art we must refer to the article EPHESUS. No arms were allowed to be worn in its precincts. No bloody sacrifices were offered. Here also, as in the temple of Apollo at Daphne, were the privileges of asylum. This is indicated on some of the coins of Ephesus (Akerman, in *Trans. of the Numismatic Soc.* 1841); and we find an interesting proof of the continuance of these privileges in imperial times in Tac. *Ann.* iii. 61 (Strab. xiv. 641; Paus. vii. 2; Cic. *Verr.* ii. 33). The temple had a large revenue from endowments of various kinds. It was also the public treasury of the city, and was regarded as the safest bank for private individuals.

The cry of the mob (Acts xix. 28), "Great is Diana of the Ephesians!" and the strong expression in ver. 27, "whom all Asia and the world worship," may be abundantly illustrated from a variety of sources. The term *μεγάλη* was evidently a title of honour recognised as belonging to the Ephesian goddess. We find it in inscriptions the Ephesian goddess. We find it in inscriptions (as in Boeckh, *Corp. Insc.* 2963, c.), and in Xenophon's *Ephesiaca*, i. 11. (For the Ephesian enthusiasm with which "all Asia" regarded this worship, independently of the fact that Ephesus was the capital of the province, we may refer to such passages as the following: *ὁ τῆς Ἀσίας νεοῦ* *Corp. Insc.* l. c.; "communiter a civitatibus Asiae factum" Liv. i. 45; "tota Asia extruente," Plin. xvi. 79; "factum a tota Asia," ib. xxxvi. 21. As to the notoriety of the worship throughout "the

world; Pausanias tells us (iv. 31) that the Ephesian Diana was more honoured privately than any other deity, which accounts for the large manufacture and wide-spread sale of the "silver shrines" mentioned by St. Luke (ver. 24), and not by him only. This specific worship was publicly adopted also, as we have seen, in various and distant places: nor ought we to omit the games celebrated at Ephesus in connexion with it, or the treaties made with other cities on this half-religious, half-political basis.

DIBLAIM (דִּבְלַיִם; Δεβηλαϊμ; *Debelaim*), mother of Hosea's wife Gomer (Hos. i. 3).

DIBLATH (accurately DIBLAH, דִּבְלָה, the word in the text being דִּבְלָתָה = "to Diblah; Δεβλαθά; *Deblatha*), a place named only in Ez. vi. 14, as if situated at one of the extremities of the land of Israel:—"I will . . . make the land desolate . . . 'from' the wilderness (*Midbar*) to Diblah." The word *Midbar* being frequently used for the nomad country on the south and south-east of Palestine, it is natural to infer that Diblah was in the north. To this position Beth-diblathaim or Almon-diblathaim in Moab on the east of the Dead Sea, are obviously unsuitable; and indeed a place which like Diblathaim was on the extreme east border of Moab, and never included even in the allotments of Reuben or Gad, could hardly be chosen as a landmark of the boundary of Israel. The only name in the north at all like it is RIBLAH, and the letters D (ד) and R (ר) are so much alike and so frequently^a interchanged, owing to the carelessness of copyists, that there is a strong probability that Riblah is the right reading. The conjecture is due to Jerome (*Comm. in loc.*), but it has been endorsed by Michaelis, Gesenius, and other scholars (*Ges. Thes.* 312; and see Davidson, *Heb. Text*, Ez. vi. 14). Riblah, though an old town, is not heard of during the early and middle course of Jewish history, but shortly before the date of Ezekiel's prophecy it had started into a terrible prominence from its being the scene of the cruelties inflicted on the last king of Judah, and of the massacres of the priests and chief men of Jerusalem perpetrated there by order of the king of Babylon. [G.]

DIBON (דִּבּוֹן; Δαιβών, Δηβών; *Dibon*), a town on the east side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. xxxii. 3, 34). From this circumstance it possibly received the name of DIBON-GAD. Its first mention is in the ancient fragment of poetry Num. xxi. 30, and from this it appears to have belonged originally to the Moabites. The tribes of Reuben and Gad being both engaged in pastoral pursuits are not likely to have observed the division of towns originally made with the same strictness as the more settled people on the west, and accordingly we find Dibon counted to Reuben in the lists of Joshua (xiii. 9—LXX. omits—17). In the time of Isaiah and Jeremiah, however, it was again in possession of Moab (Is. xv. 2; Jer. xlviii. 18, 22, comp. 24). In the same denunciations of Isaiah it appears, probably, under the name of DIMON, M and B

^a See DEVEL, DIMNAH, &c. It is in the LXX. version that the corruption of D into R is most frequently to be observed; Dishon to Rhison, Dodanim to Rhodol, &c. &c. A case in point is Riblah itself, which in the LXX. is more often Δεβλαθά than Ρεβλαθά.

being convertible in Hebrew, and the change admitting of a play characteristic of the poetry of Isaiah. The two names were both in existence in the time of Jerome (comm. on *Isai.* xv., quoted by Reland, 735). The last passages appear to indicate that Dibon was on an elevated situation not only is it expressly said to be a "high place" (Is. xv. 2), but its inhabitants are bid to "come down" from their glory or their stronghold. Under the name of Dabon or Debon it is mentioned by Eusebius and Jerome in the *Onomasticon*. It was then a very large village (κώμη παμμεγέθης) beyond the Arnon. In modern times the name *Dhiban* has been discovered by Seetzen, Irby and Mangles (142), and Burckhardt (*Syr.* 372) as attached to extensive ruins on the Roman road, about three miles north of the Arnon (*Wady Modjeb*). All agree, however, in describing these ruins as lying low.

2. One of the towns which was re-inhabited by the men of Judah after the return from captivity (Neh. xi. 25). From its mention with Jekabzeel, Moladah, and other towns of the south, there can be no doubt that it is identical with DIMONAH. [G.]

DIBON-GAD (דִּבּוֹן גָּד; Δαιβών Γαδ; *Dibon-gad*), one of the halting-places of the Israelites. It was in Moab between IJE-ABARIM and ALMON-DIBLATHAIM (Num. xxxiii. 45, 46). It was no doubt the same place which is generally called DIBON; but whether it received the name of Gad from the tribe, or originally possessed it, cannot be ascertained. [G.]

DIBRI (דִּבְרִי; Δαβρεί; *Dibri*), a Danite, father of Shelomith, a woman who had married an Egyptian and whose son was stoned for having "blasphemed the Name" [*i. e.* of Jehovah] (Lev. xxiv. 11).

DIDRACHMON (δίδραχμον; *didrachma*) [MONEY; SHEKEL.]

DIDYMUS (Δίδυμος), that is, *the Twin*, a surname of the apostle Thomas (John xi. 16, xx. 24, xxi. 2). [THOMAS.]

DIK'LAH (דִּקְלָה; Δεκλά; *Decla*; Gen. x. 27; 1 Chr. i. 21), a son of Joktan, whose settlements, in common with those of the other sons of Joktan, must be looked for in Arabia. The name in Hebrew signifies "a palm-tree," and the cognate

word in Arabic (دقلة), "a palm-tree abounding with fruit;" hence it is thought that Diklah is a part of Arabia containing many palm-trees. The city *Φοινίκων*, in the north-west of Arabia Felix, has been suggested as preserving the Joktanite name (Boch. *Phalag*, ii. 22); but Pochart, and after him Gesenius, refer the descendants of Diklah to the Minaei, a people of Arabia Felix inhabiting a palmiferous country. Whether we follow Pochart and most others in placing the Minaei on the east borders of the *Hijáz*, southwards towards the *Yemen*, or follow Fresnel in his identification of the *Wádeé Dodán* with the territory of this people, the connexion of the latter with Diklah is uncertain and unsatisfactory. No trace of Diklah is known to exist in Arabic works, except the mention of a place called *Dakalah* دقالة = دقלה in *El-Yemámeh* (*Kámoos*, s. v.), with many palm-

trees (*Marasid*, s. v.). "Nakhleh" (نخلة) also signifies a palm-tree, and is the name of many places, especially *Nakhleh el-Yemâneeyeh*, and *Nakhleh esh-Shâmceeyeh* (here meaning the Southern and Northern Nakhleh), two well-known towns situate near each other. According to some, the former was a seat of the worship of El-Lâtt, and a settlement of the tribe of Thakeef; and in a tradition of Mohammad's, this tribe was not of unmixed Ishmaelite blood, but one of four which he thus expects:—"All the Arabs are [descended] from Ishmael, except four tribes: Sulaf [Sheleph], Hadramâwt [Hazarmaveth], El-Arwâh [?], and Thakeef" (*Mir-ât ez-Zemân*, bis).

Therefore, 1. Diklah may probably be recovered in the place called Dakalah above mentioned; or, possibly, 2. in one of the places named Nakhleh.

A discussion of the vexed and intricate question of the Minaei is beyond the limits of this article; but as they are regarded by some authorities of high repute as representing Diklah, it is important to record an identification of their true position. This has hitherto never been done; and those who have written on the subject having argued on the vague and contradictory statements of the Greek geographers, from the fact that no native mention of so important a people as the Minaei had been discovered (cf. Bochart, *Phaleg*; Fresnel's *Lettres, Journal Asiatique*; Jomard, *Essai*, in Mengin's *Hist. de l'Egypte*, vol. iii.; Caussin, *Essai*, &c.). There is, however, a city and people in the Yemen which appear to correspond in every respect to the position and name of the Minaei. The latter is written *Meivaioi*, *Mivaioi*, and *Mivvaioi*, which may be fairly rendered "people of *Meiv*, of *Miv*, and of *Mivv*;" while the first exhibits the sound of a diphthong, or an attempt at a diphthong. The Greek account places them, generally, between the Sabaeans (identified with Seba, or Ma-rib: see ARABIA) and the Erythraean Sea. It is therefore remarkable that where it should be sought we find a city with a fortress, called *Ma'een*, or *Ma'in*,

معين (*Kâmoos*, *Marâsid*, s. v.), well-known, and

therefore not carefully described in the Arabic geographical dictionaries, but apparently near *San'a*; and further that in the same province are situate the

town of *Mo'eyn* (*معين*, abbr. dim. of the former),

whence the *Benec-Mo'eyn*; and the town of *Ma'eenh* (fem. of *Ma'een*). The gent. n. would be *Ma'eenec*, &c. The township in which are the latter two places is named *Sinhân* (*comp.* Niebuhr, *Descr.* 201) which was one of the confederation

formed by the ancient tribe of Jenb, *جنب* (*Marâsid*, s. v.), grandson of Kahlân, who was brother of Himyer the *Ḥātanite*. This identification is reconcilable with all that is known of the Minaei. See further in art. *UZAL*. [E. S. P.]

DILEAN (דילעאן; Δαλαδ; Alex. Δαλαδν; *Delean*), one of the cities of Judah, in the *Shefelah* or low country (Josh. xv. 38). If Gesenius's interpretation, "gourd," or "cucumber," be correct, the name is very suitable for a place situated in that rich district. It is not elsewhere mentioned, nor has it been subsequently identified with certainty. *Vau de Velde* (ii. 160) suggests that it may be

DINAH

the modern place *Tina* (Kiepert's map in *Bibliotheca B. Tina*), about three miles north of *Tell-es-Sayeh* in the maritime plain of Philistia, south of Ekron. [G.]

DIM'NAH (דִּמְנָה; Vat. omits; Alex. *δαμνα*; *Damna*), a city in the tribe of Zebulun, given to the Merarite Levites (Josh. xxi. 35). The name does not occur in the list of cities belonging to the tribe (Josh. xix. 10-16). In the list of Levitical cities in 1 Chr. vi. 77 occurs *Dimmon*, accurately *Rimmon* (רִמּוֹן), which may possibly be a variation of *Dimnah*, 7 being often changed into 7. In this case *Rimmon* is probably the real name (Bertheau, *Chronik*, 72, 3; *Movers*, *Chronik*, 72). [G.]

DIMON, THE WATERS OF (דִּמּוֹן; ὄμις; ὄμις τὸ Δειμών; Alex. *ῥεμμων*; *Dimon*), some streams on the east of the Dead Sea, in the land of Moab, against which Isaiah is here uttering denunciations (Is. xv. 9). From *Dibon* being named in verse 2 of this chapter, as well as in the lists of Moabite towns in Jer. xlviii. and no place named *Dimon* being elsewhere mentioned as belonging to Moab, Gesenius (*Comment. über Jes.* 534) conjectures that the two names are the same, the form "*Dimon*" being used for the sake of the play between it and the word *Dann* (דָּן) "blood." [DIBON, 1.] [G.]

DIMON'NAH (דִּמְוֹנָה; *ῥεγμᾶ*; Alex. *διμωννα*; *Dimonna*), a city in the south of Judah, the part bordering on the desert of Idumaea (Josh. xv. 21). *Dimonah* is mentioned in the *Onomasticon*, but was evidently not known to Eusebius and Jerome, nor has it been identified in later times. It probably occurs under the altered name of *DIBON* in Neh. xi. 25. [G.]

DINAH (דִּינָה; *judged or avenged*, from the same root as *DAN*; *Δείνα*; *Dina*), the daughter of Jacob by Leah (Gen. xxx. 21). She accompanied her father from Mesopotamia to Canaan, and, having ventured among the inhabitants, was violated by Shechem the son of Hamor, the chieftain of the territory in which her father had settled (Gen. xxxiv.). Her age at this time, judging by the subsequent notice of Joseph's age (Gen. xxxvii. 2), may have been from 13 to 15, the ordinary period of marriage in Eastern countries (Lane's *Mod. Egypt.* i. 208). Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (Gen. xxxiv. 12); such reparation would have been deemed sufficient under the Mosaic law (Deut. xxii. 28, 29) among the members of the Hebrew nation. But in this case the suitor was an alien, and the crown of the offence consisted in its having been committed by an alien against the favoured people of God; he had "wrought folly in Israel" (xxxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce; just as among the Romans the *jus conubii* and the *jus commercii* constituted the essence of *civitas*. The sons of Jacob, bent upon revenge, availed themselves of the eagerness, which Shechem showed, to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites: the practice could not have been

unknown to the Hivites, for the Phoenicians (Her. ii. 104), and probably most of the Canaanite tribes were circumcised. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest [CIRCUMCISION], Simeon and Levi, own brothers to Dinah, as Josephus observes (*Ant.* i. 21, §1; *δμοδινῆ*, as Josephus observes (*Ant.* i. 21, §1; *δμοδινῆ* *ἀδελφοί*), attacked them unexpectedly, slew all the males and plundered their city. Jacob's remark (ver. 30) does not imply any guiltiness on the part of his sons in this transaction; for the brothers were regarded as the proper guardians of their sister's honour, as is still the case among the Belouins; but he dreaded the revenge of the neighbouring peoples, and even of the family of Hamor, some of whom appear to have survived the massacre (*Judg.* ix. 28). His escape, which was wonderful, considering the extreme rigour with which the laws of blood-revenge have in all ages prevailed in the East [BLOOD-REVENGE], is ascribed to the special interference of Jehovah (*xxxv.* 5). Josephus omits all reference to the treachery of the sons of Jacob and explains the easy capture of the city as occurring during the celebration of a feast (*Ant.* i. 21, §2). The object for which this narrative is introduced into the book of Genesis probably is, partly to explain the allusion in *Gen.* xlix. 5-7, and partly to exhibit the consequences of any association on the part of the Hebrews with the heathens about them. Ewald (*Geschichte*, i. 488) assumes that the historical foundation of the narrative was furnished by an actual fusion of the nomad Israelites with the aborigines of Shechem, on the ground that the daughters of the patriarchs are generally noticed with an ethnological view; the form in which the narrative appears being merely the colouring of a late author: such a view appears to us perfectly inconsistent with the letter and the spirit of the text. [W. L. B.]

DINAITES (דִּנַּיִתִּים; *Δειναῖοι*; *Dinai*, *Ezr.* iv. 9), the name of some of the Cuthaean colonists who were placed in the cities of Samaria by the Assyrian governor, after the conquest and captivity of the ten tribes under Shalmaneser. They remained under the dominion of Persia, and united with their fellow-colonists in opposition to the Jews; but nothing more is known of them. Junius (*Comm. in loc.*), without any authority, identifies them with the people known to geographers by the name *Dennani*. [W. A. W.]

DINHABAH (דִּנְהַבָּה; *Δενναβά*; *Denaba*; *Gen.* xxxvi. 32; 1 Chr. i. 43), the capital city, and probably the birthplace, of Bela, son of Beor, king of Edom. Eusebius (*Onomasticon*, s. v.) mentions a village Dannea (Dammaba, Jerome), eight miles from Areopolis, or Ar of Moab (on the road to Arnon: Jerome), and another on Mount Peor, seven miles from Esbus (Heshbon); but neither of these has claim to be the Dinhabah of Scripture. R. Joseph, in his Targum (on 1 Chr. i. 43, ed. Wilkins), finds a significance in the name. After identifying Balaam the son of Beor with Laban the Syrian, he adds, "And the name of his capital city was Dinhabah, for it was given (אֵיתִיהֵב) him as a present." With no little probability Gesenius conjectured that it might signify *dominus*, i. e. *locus directionis*, i. e. *praedonum latibulum*. The name is not uncommon among Semitic races. Ptolemy (v. 15, §24) mentions *Δανάβα* in Palmyrene Syria, afterwards a bishop's see; and according to Zosimus (iii. 27) there

was a *Δανάβα* in Babylonia. (Knobel, *Genesis*.)

The Peshito Syriac has *ܕܢܗܒܐ*; *Daihab*, probably a mistake for *ܕܢܗܒܐ*. [W. A. W.]

DIONYSIA (*Διονύσια*, *Bacchanalia*), "the feast of Bacchus," which was celebrated, especially in later times, with wild extravagance and licentious enthusiasm. Women, as well as men, joined in the processions (*θιασοί*), acting the part of Maenads, crowned with ivy and bearing the thyrsus (cf. Ovid, *Fast.* iii. 767 ff.; Broudkh. *ad Tv.* iii. 6. 2, who gives a coin of *Maroneia*, bearing a head of Dionysus crowned with ivy); and the phallus was a principal object in the train (Herod. ii. 48, 49). Shortly before the persecution of Antiochus Epiphanes, 168 B.C., in which the Jews "were compelled to go in procession to Bacchus carrying ivy" (2 Macc. vi. 7), the secret celebration of the Bacchanalia in Italy had been revealed to the Roman senate (B.C. 186). The whole state was alarmed by the description of the excesses with which the festival was attended (*Liv.* xxxix. 8 ff.), and a decree was passed forbidding its observance in Rome or Italy. This fact offers the best commentary on the conduct of Antiochus; for it is evident that rites which were felt to be incompatible with the comparative simplicity of early Roman worship must have been peculiarly revolting to Jews of the Hasmonaean age (cf. Herod. iv. 79, *Σκίθαι τοῦ Βακχεύειν περί Ἑλλήσιν ὀνειδίζουσι*). [B. F. W.]

DIONYSIUS THE AREOPAGITE (*Διονύσιος ὁ Ἀρεοπαγίτης*, *Acts* xvii. 34), an eminent Athenian, converted to Christianity by the preaching of St. Paul. Euseb. (*H. E.* iii. 4) makes him, on the authority of Dionysius, bishop of Corinth, to have been first bishop of Athens (see also *H. E.* iv. 23). According to a later tradition given in the martyrologies on the authority of Aristides the apologist, he suffered martyrdom at Athens. On the writings which were once supposed to have had Dionysius for their author, but which are now confessed to be spurious, and the production of some neo-Platonists of the 6th century, see an elaborate discussion in Herzog's *Encyclopædie*; and for further legends respecting himself, *Suidas sub voce*, and the article in the *Dictionary of Biography and Mythology*. [H. A.]

DIONYSUS (*Διόνυσος*, *Διώνυσος*, of uncertain derivation), also called *BACCHUS* (*Βάκχος*, *Ἰακχος*, the noisy god: after the time of Herodotus, was properly the god of wine. In Homer he appears simply as the "frenzied" god (*Il.* vi. 132), and yet "a joy to mortals" (*Il.* xiv. 325); but in later times the most varied attributes were centred in him as the source of the luxuriant fertility of nature, and the god of civilization, gladness, and inspiration. The eastern wanderings of Dionysus are well known (*Strab.* xv. 7, p. 687; *Dict. Biogr.* s. v.), but they do not seem to have left any special trace in Palestine (yet cf. *Luc. de Syria Dea*, p. 886, ed. Bened.). His worship, however, was greatly modified by the incorporation of Eastern elements, and assumed the twofold form of wild orgies [DIONYSIA] and mystic rites. To the Jew Dionysus would necessarily appear as the embodiment of paganism in its most material shape, sanctioning the most tumultuous passions and the worst excesses. Thus Tacitus (*Hist.* v. 5) rejects

the tradition that the Jews worshipped Bacchus (*Liberum patrem*; cf. Plut. *Quaest. Conv.* iv. 6), on the ground of the "entire diversity of their principles" (*nequaquam congruentibus institutis*), though he interprets this difference to their discredit. The consciousness of the fundamental opposition of the God of Israel and Dionysus explains the punishment which Ptolemaeus Philopator inflicted on the Jews (3 Macc. ii. 29), "branding them with the ivy-leaf of Dionysus," though Dionysus may have been the patron god of the Ptolemies (Grimm, on the *Macc.*). And it must have been from the same circumstance that Nicanor is said to have threatened to erect a temple of Dionysus upon the site of the Temple at Jerusalem (2 Macc. xiv. 33).

[B. F. W.]

DIOSCORINTHIUS. [MONTHS.]

DIOT'REPHES (*Διοτρεφής*), a Christian mentioned in 3 John 9, as *φιλοπρωτεύων* in some church to which St. John had written, and which, on account of his influence, did not receive the apostle's authority, nor the messengers which he had sent. It is entirely uncertain what church is meant, as it is who Gaius was, to whom the epistle is addressed. [GAUUS.] [H. A.]

DISCIPLE. [EDUCATION; SCHOOLS.]

DISCUS (*δίσκος*), one of the exercises in the Grecian gymnasia, which Jason the high-priest introduced among the Jews in the time of Antiochus Epiphanes, and which he induced even the priests to practise (2 Macc. iv. 14). The discus was a circular plate of stone or metal, made for throwing to a distance as an exercise of strength and dexterity. It was indeed one of the principal gymnastic exercises of the Greeks, and was practised in the heroic age. (For details and authorities, see *Dict. of Gr. & Rom. Ant.* s. v.)



Discobolus. (Osterley, *Denk. der alt. Kunst*, vol. 1. tav. 127.)

DISEASES. [MEDICINE.]

DISH. 1. *דִּשָּׁל*, Gesen. p. 965: see BASIN.
2. *צִלְחָה*, in plur. only *צִלְחוֹת*, *צִלְחִית*, or *צִלְחָה*.
ἰδρίσκῃ, ὁ ἀλάστρος, λέβητος; vas, calbas. 3.
קֶשֶׁר: see CHARGEK.

DISPERSION, JEWS OF THE

In N. T. *τροβλίον*, Matt. xvi. 23, *Μῆτι τίς* 20. In ancient Egypt, and also in Judaea, guests but spoons were used for food with the fingers, when required (Wilkinson, *Anc. Eg.* i. 181, 2nd ed.). The same is the case in modern Egypt. Each person breaks off a small piece of bread, dips it in with a small portion of the meat or other contents of the dish, and then conveys it to his mouth, together with a small portion of the meat or other contents of the dish. To pick out a delicate morsel and refuse such an offering is esteemed a compliment, and to Judaea dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy. *τροβλίον* is used in LXX. for *קֶשֶׁר*, sometimes in A. V. "charger" (Ex. xxv. 29; Num. iv. 7, vii. 13, 19). This is also rendered *κατάλυον* or half sextarius, i. e. probably a cup or flask rather than a dish. *τροβλίον* is in Vulg. Matt. xvi. 23, *paropsis*; in Mark xiv. 20, *catinus*. Schleusner, *Lec. in N. T. τροβλίον* (Lane, *Mod. Eg.* i. 193, Chardin, *Voy.* iv. 53, 54; Niebuhr, *Descr. de l'Arab.* 46). [BASIN.] [H. W. P.]

DIS'HAN (*דִּישָׁן; Դիսան; Disan*), the youngest son of Seir the Horite (Gen. xxxv. 21, 28, 30; 1 Chr. i. 38, 42). [W. L. B.]

DIS'HON (*דִּישֹׁן; Դիսան; Dison*). 1. The fifth son of Seir (Gen. xxxv. 21, 26, 30; 1 Chr. i. 38). 2. The son of Anah and grandson of Seir (Gen. xxxvi. 25; 1 Chr. i. 38). Dishon and Dishan belong to the same root, which may possibly reappear in the name *Deisch* noticed by Abulfeld (Hist. *Anteisl.* p. 196). The geographical position of the tribes descended from these patriarchs is uncertain. Knobel (*Comm. in loc.*) places them to E. and S.E. of the Gulf of Akoba, on the ground that the names of the sons of Dishon, Eshban, and Hemdan may be identified with *Ushany* and *Hemaidy*, branches of the tribe of *Omran*. Such identifications must be received with caution, as similar names are found in other parts of Arabia—*Hamda*, for instance, near Tayf, and again *Hammad*, which bears a still closer resemblance to the original name, near *Sana* (Burekhardt's *Arabia*, i. 156, ii. 376). [W. L. B.]

DISPERSION, THE JEWS OF THE, or simply THE DISPERSION, was the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The original word applied to these foreign settlers (*גֵּרִים*; cf. Jer. xxiv. 5, xxviii. 4, &c., from *הָגַר*, to strip naked; so *בְּנֵי גֵּרִים נָתַתָּה*, Ezr. vi. 16) conveys the notion of spoliation and bereavement, of men removed from the Temple and home of their fathers; but in the LXX. the ideas of a "sojourning" (*μετοικεσία*) and of a "colony" (*ἀνωκισία*) were combined with that of a "captivity" (*αἰχμαλωσία*), while the term "dispersion" (*διασπορά*, first in Deut. xxviii. 25, *וְנָעַמְ*; cf. Jer. xxxiv. 17), which finally prevailed, seemed to imply that the people thus scattered "to the utmost parts of heaven" (Deut. xxx. 4), "in bondage among the Gentiles" (2 Macc. i. 27), and shut out from the full privileges of the chosen race (John vii. 35), should yet be as the seed sown for a future harvest (*σπ. ἡ β. xlix* 6 Heb.) in the strange lands where they found a temporary resting-place (1 Pet. i. 1

πανεπίδημοις διασπορᾶς). The schism which had divided the first kingdom was forgotten in the results of the general calamity. The dispersion was not limited to the exiles of Judah, but included "the twelve tribes" (Jam. i. 1, ταῖς δωδέκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ), which expressed the completeness of the whole Jewish nation (Acts xxv. 7, τὸ δωδεκάφυλον).

The Dispersion, as a distinct element influencing the entire character of the Jews, dates from the Babylonian exile. Uncertain legends point to earlier settlements in Arabia, Ethiopia, and Abyssinia; but even if these settlements were made, they were isolated and casual, while the Dispersion, of which Babylon was the acknowledged centre, was the outward proof that a faith had succeeded to a kingdom. Apart from the necessary influence which Jewish communities bound by common laws, ennobled by the possession of the same truths, and animated by the kindred hopes, must have exercised on the nations among whom they were scattered, the difficulties which set aside the literal observance of the Mosaic ritual led to a wider view of the scope of the law, and a stronger sense of its spiritual significance. Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the Dispersion appears to have been the clearest providential preparation for the spread of Christianity.

But while the fact of a recognised Dispersion must have weakened the local and ceremonial influences which were essential to the first training of the people of God, the Dispersion was still bound together in itself and to its mother country by religious ties. The Temple was the acknowledged centre of Judaism, and the faithful Jew everywhere contributed the half-shekel towards its maintenance (τὸ ἡμισάκκιον, Matt. xvii. 24; cf. Mishna, *Shekalim*, 7, 4; Jos. Ant. xvi. 6); and, in part at least, the ecclesiastical calendar was fixed at Jerusalem, whence beacon-fires spread abroad the true date of the new-moons (Mishna, *Rosh-Hashana*, 2, 4). The tribute was indeed the simplest and most striking outward proof of the religious unity of the nation. Treasuries were established to receive the payments of different districts (Jos. Ant. xviii. 9, 1; cf. Ant. xvi. 6, 5, 6), and the collected sums were forwarded to Jerusalem, as in later times the Mahometan offerings were sent to Mecca (Jost, *Gesch. d. Judenth.* 337 n.; Cic. *pro Flacco*, xxviii.).

At the beginning of the Christian era the Dispersion was divided into three great sections, the Babylonian, the Syrian, the Egyptian. Precedence was yielded to the first. The jealousy which had originally existed between the poor who returned to Palestine and their wealthier countrymen at Babylon had passed away, and Gamaliel wrote "to our brethren in Media . . . and to all the Dispersion of Israel" (Frankel, *Monatsschrift*, 1853, p. 413). From Babylon the Jews spread throughout Persia, Media, and Parthia; but the settlements in China belong to a modern date (Frankel, l. c. p. 463). The few details of their history which have been preserved bear witness to their prosperity and influence (Jos. Ant. xiii. 2, 2 f. xviii. 9). No schools of learning are noticed, but Hillel the Elder and Nahum the Mede are mentioned as coming from Babylon to Jerusalem (Frankel).

The Greek conquests in Asia extended the limits of the Dispersion. Seleucus Nicator transplanted large bodies of Jewish colonists from Babylonia to the capitals of his western provinces. His policy

was followed by his successor Antiochus the Great; and the persecutions of Antiochus Epiphanes only served to push forward the Jewish emigration to the remoter districts of his empire. In Armenia the Jews arrived at the greatest dignities, and Nisibis became a new centre of colonization (Frankel, pp. 454-6). The Jews of Cappadocia (1 Pet. i. 1) are casually mentioned in the Mishna; and a prince and princess of Adiabene adopted the Jewish faith only 30 years before the destruction of the Temple (Jos. Ant. xx. 2). Large settlements of Jews were established in Cyprus, in the islands of the Aegean (Cos, Delos; Jos. Ant. xiv. 10), and on the western coast of Asia Minor (Ephesus, Miletus, Pergamus, Halicarnassus, Sardis; Jos. Ant. l. c.). The Romans confirmed to them the privileges which they had obtained from the Syrian kings; and though they were exposed to sudden outbursts of popular violence (Jos. Ant. xviii. 9; B. J. vii. 3), the Jews of the Syrian provinces gradually formed a closer connexion with their new homes, and together with the Greek language adopted in many respects Greek ideas. [HELLENISTS.]

This Hellenizing tendency, however, found its most free development at Alexandria [ALEXANDRIA]. The Jewish settlements established there by Alexander and Ptolemy I. became the source of the African dispersion, which spread over the north coast of Africa, and perhaps inland to Abyssinia (the *Falashá*). At Cyrene (Jos. Ant. xiv. 7, 2. JASON) and Berenice (Tripoli) the Jewish inhabitants formed a considerable portion of the population, and an inscription lately discovered at the latter place (Frankel, p. 422) speaks of the justice and clemency which they received from a Roman governor (cf. Jos. Ant. xvi. 6, 5). The African Dispersion, like all other Jews, preserved their veneration for the "holy city" (Philo, *Leg. ad Caium*, §36; in *Flacc.* c. 7), and recognised the universal claims of the Temple by the annual tribute (Jos. l. c.). But the distinction in language led to wider differences, which were averted in Babylon by the currency of an Aramaic dialect. The Scriptures were no longer read on the Sabbath (Frankel, 420; *Vorstudien*, 52 ff.), and no fire-signals conveyed the dates of the new-moons to Egypt (cf. Frankel, 419 n.). Still the national spirit of the African Jews was not destroyed. After the destruction of the Temple the Zealots found a reception in Cyrene (Joseph. B. J. vii. 11); and towards the close of the reign of Trajan, A.D. 115, the Jewish population in Africa rose with terrible ferocity (Dion, 68, 32). The insurrection was put down by a war of extermination (Euseb. H. E. iv. 2); and the remnant who escaped established themselves on the opposite coast of Europe, as the beginning of a new Dispersion.

The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B.C. 63. The captives and emigrants whom he brought with him were located in the trans-Tiberine quarter, and by degrees rose in station and importance (Philo, *Leg. ad Caium*, §§23 ff.). They were favoured by Augustus and Tiberius after the fall of Sejanus (Philo, l. c.); and a Jewish school was founded at Rome (Frankel, 459). In the reign of Claudius [CLAUDIUS] the Jews became objects of suspicion from their immense numbers (Dion, 60, 6); and the internal disputes consequent, perhaps, upon the preaching of Christianity, led to their banishment from the city (Suet. *Claud.* 25: *Judeos impuro Chresto assidue tumultuantes Roma expulit. Acta*

הַתְּמָיִם, a *stylus*; or, according to Jablonski, from an Egyptian word Chertom = *thamaturgus* (Gesén. s. v.). For other conjectures see Kalisch, *Gen. p. 647*; Heiaegger, *Hist. Patr.* xx. 23. Of course it must have the same derivation in Dan. i. 20, and therefore cannot be from the Chaldee *Dhardamand* = skilled in science (Jahn, *Arch. Bibl.* §402). If their divination was connected with drawn figures, it is paralleled by the Persian *Rummal* (Calmét); the modern Egyptian *Záirgeh*, a table of letters ascribed to Idrees or Enoch (Lane, i. 354), the re-owned Chinese *y-King*, lines discovered by Fouhi on the back of a tortoise, which explain everything, and on which 1450 learned commentaries have been written (Huc's *China*, i. 123 sq.); and the *Jamassu* or marks on paper, of Japan (Kempfer's *Hist.* ch. xv.).

2. תְּמָיִם (σοφισταί, Ex. vii. 11; Suid. ὄτως ἔλεγον πάντας τοὺς πεπαιδευμένους; conjectores). Possibly these, as well as their predecessors, were merely a learned class, invested by vulgar superstition with hidden power. Daniel was made head of the college by Nebuchadnezzar (Dan. v. 11).

3. מְכַשְׁפִּים (ἐκαστοί, Ex. vii. 11, מְכַשְׁפִּים, φαρμακοί; incantatores: the variety of words used in the versions to render these names, shows how vague was the meaning attached to them). The original meaning of כָּשַׁף is to mutter; and in Ex. vii. 11, the word seems to denote mere jugglers, of the class to which belonged Jannes and Jambres (2 Tim. iii. 8). How they produced the wonders which hardened the heart of Pharaoh, whether by mechanical or chemical means, or by mere legerdemain, or by demonical assistance (as supposed by the Fathers, and Joseph. *Ant.* ii. 5), it is idle to conjecture. Michaelis (adopting an Arabic derivation of כָּשַׁף) explains them to be "astrologers," such as in ancient times were supposed (from their power to foretell eclipses, &c.) to be able to control the sun and moon by spells (Virg. *Aen.* iv. 489; Ov. *Met.* xii. 263. "While the labouring moon eclipses at their charms," Milton. "A witch, and one so strong she could control the moon," Shakspeare. *The Tempest*). Women were supposed to be peculiarly addicted to these magical arts (Ex. xxii. 18), which were forbidden to the Jews on theocratic grounds, independently of their liability to abuse.

4. יְרֵעִים, Lev. xix. 31, xx. 6 (γνωσταί, sciolae; wizards, from יָרַע, to know: cf. weiser Mann, kluge Frau, as δαίμων, from δάνημι): those that could by whatever means reveal the future. The Rabbis derive this word from a certain beast Jaddua, in shape like a man (καταβλεπάδα), the bones of which the diviner held in his teeth (Maimon. *de Idol.* vi. 3; Bulenger, *de Div.* iii. 33; Delrio, *Disquis. Mag.* iv. 2; Godwyn's *Mos. & Aar.* iv. 10). The Greek diviner ate τὰ κυριώτατα μέρη ζώων μαντικῶν (Porphy. *de Abstinent.* ii.). For other bone divinations see Rubruquis' *China*, p. 65, and Pennant's *Scotland*, p. 88 (in Pinkerton).

5. אֹבֹת, Lev. xx. 6; Is. viii. 19, xix. 3; ἑγγαστρίμθοι νεκρομάνται; qui Pythones consult, ventriloqui [אָפִים, Is. xix. 3]. The word properly means "spirits of the dead," and then by an easy metonymy those who consulted them (אֹבֹת, Deut. xviii. 10; דְּרִשְׁוֹן אֶל הַפְּתִימִים;

οἱ ἐπερωτῶντες τοὺς νεκροὺς, quaerens a mortuis veritatem. But Shuckford, who denies that the Jews in early ages believed in spirits, makes it mean "consulters of dead idols," *Connect.* ii. 395, sq.). They are also called Pythones; ἑγγαστρίμθοι Πύθωνας καλουμένους (Plut. *de Def. Or.* 414; Cic. *de Div.* i. 19). Hence the πνεῦμα Πύθωνος, Acts xvi. 16. These ventriloquists "peeped and muttered" (cf. τρίξω, Il. xxii. 101, "squeak and gibber," Shakspeare. *Jul. Caes.*) from the earth to imitate the voice of the revealing "familiar" (Is. xxix. 4, &c.; 1 Sam. xxviii. 8; Lev. xx. 27, cf. στερνόμαντις, Soph. *Frag.*) אֹבֹת properly means a bottle (Job xxxii. 19), and was applied to the magician, because he was supposed to be inflated by the spirit (δαιμονοληπτής), like the ancient Ευρυκλής (εἰς ἀλλοτρίας γαστέρας ἐνδύς, Ar. *Vesp.* 1017, *matum spiritum per verenda naturae excoipiebat. Schol. in Ar. Plut.*). Of this class was the witch of Endor (Jos. *Ant.* vi. 14, §2), in whose case intended imposture may have been overruled into genuine necromancy (Ecclus. xlvii. 20). On this wide subject see Chrysost. ad 1 Cor. xii.: Tert. *adv. Marc.* iv. 25, *de Anima*, 57; Aug. *de doctr. Christ.* §33; Cic. *Tusc. Disp.* i. 16, and the commentators on *Aen.* vi.; *Critici Sacri*, vi. 331; Winer, s. v. *Todtenbeschwoerer*; Le Moynes, *Var. Sacr.* p. 993, sq.; Selden, *de Diis Syr.* i. 2, and above all Böttcher, *de Inferis*, pp. 101-121, where the research displayed is marvellous. Those who sought inspiration, either from the demons or the spirits of the dead, haunted tombs and caverns (Is. lxv. 4), and invited the unclean communications by voluntary fasts (Maimon. *de Idol.* ix. 15; Lightfoot, *Hor. Hebr.* ad Matt. x. 1). That the supposed ψυχομαντεία was often effected by ventriloquism and illusion is certain; for a specimen of this even in modern times see the *Life of Benvenuto Cellini*.

6. קָסָם הַקְּסָמִים (μαντεύμενοι μαντεία; qui ariolos sciscitetur: Deut. xviii. 10). (As the most complete list of diviners is given in this passage, we shall follow the order of the kinds there enumerated.) This word involves the notion of "cutting," and therefore may be connected with the Chald. קָרַן (from קָרַץ, to cut), Dan. ii. 27, iv. 4, &c., and be taken to mean astrologers, magi, genethiaci, &c. (*Dict. of Ant. Art. Astrologia*; Juv. vi. 582, sq.; Diod. Sic. ii. 30; Winer, s. v. *Magier, Sterne*). Others refer it to the κληρομάνται (Schol. ad Eur. *Hipp.* 1057), since the use of lots was very familiar to the Jews (Gataker on *Lots*, ad *init.*); but it required no art to explain their use, for they were regarded as directly under God's control (Num. xxvi. 55; Esth. iii. 7; Prov. xvi. 33, xviii. 18). Both lots and *digitorum micatio* (odd and even) were used in distributing the duties of the Temple (Otho, *Lec. Rab. s. v. Digitis micando*).

7. מְעֹנֵן, Mic. v. 12; 2 K. xxi. 6; observans somnia; A. V. "an observer of times;" κληροδοσιζόμενος (always in LXX., except in Lev. xix. 26, where probably they followed a different reading, from עֹן, a bird, ὀρνιθοσκοπεῖν) = ὁ ἐκ τῶν λαλουμένων στοχαζόμενος, *Lex. Cyr.*; ἀπὸ ἀκοῆς, Hesych. It is derived from עָנַן, to cover, and may mean generally "using hidden arts" (Is. ii. 6; Jer. xxvii. 9). If the LXX. understand it correctly, it refers to that λόγων παρατήρησις (Suid.), which was common among the Jews, and which

Lord's coming, imposture was rampant; as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trade of such men as Simon Magus (Acts viii. 9), Bar-jesus (Acts xiii. 6, 8), the slave with the spirit of Python (Acts xvi. 16), the vagabond Jews, exorcists (Luke xi. 19; Acts xix. 13), and other *γόητες* (2 Tim. iii. 13; Rev. xix. 20, &c.), as well as the notorious dealers in magical *βίβαιοι* (*Ἐφέσια γράμματα*) and *περίεργα* at Ephesus (Acts xix. 19). Among the Jews these flagrant impostors (*ἀπατεῶνες*, Jos.) had become dangerously numerous, especially during the Jewish war; and we find them constantly alluded to in Josephus (*De Bell. Jud.* vi. 5, §1, 2; cf. *Matt.* xxiv. 23-24; *Tac. H.* v. 12; *Ant.* xx. 5, §1, &c.). As was natural, they, like most Orientals, especially connected the name of Solomon with their spells and incantations (Jos. *Ant.* viii. 2). The names of the main writers on this wide and interesting subject will be found mentioned in the course of the article, and others are referred to in Fabricius *Bibl. Antiq.* cap. xii., and Böttcher, *de Inferis*, pp. 101 sq. [F. W. F.]

DIVORCE. The law regulating this subject is found Deut. xxiv. 1-4, and the cases in which the right of a husband to divorce his wife was lost, are stated ib. xxii. 19, 29. The ground of divorce was what the text calls a *ערוֹת דִּבָּר*, on the meaning of which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes, e. g., if the wife burnt the food she was cooking for her husband.* The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (*Matt.* xix. 3); by His answer to which, as well as by His previous maxim (v. 31), he declares that but for their hardened state of heart, such questions would have no place. Yet from the distinction made, "but I say unto you," v. 31, 32, it seems to follow, that He regarded all the lesser causes than "fornication" as standing on too weak ground, and declined the question of how to interpret the words of Moses. It would be unreasonable, therefore, to suppose that by *ערוֹת דִּבָּר*, to which he limited the remedy of divorce, Moses meant "fornication," i. e. adultery, for that would have been to stultify the law "that such should be stoned" (*John* viii. 5; *Lev.* xx. 10). The practical difficulty, however, which attends on the doubt which is now found in interpreting Moses' words will be lessened if we consider, that the mere giving "a bill (or rather "book," *סֵפֶר* of divorcement") (comp. *Is.* l. 1; *Jer.* iii. 8), would in ancient times require the intervention of a Levite, not only to secure the formal correctness of the instrument, but because the art of writing was then generally unknown. This would bring the matter under the cognizance of legal authority, and tend to check the rash exercise of the right by the husband. Traditional opinion and prescriptive practice would probably fix the standard of the *ערוֹת*, and doubtless with the lax general morality which marks the decline of the Jewish polity, that standard would be lowered (*Mal.* ii. 14-16). Thus the Gemar. *Babyl. Gittin.* 9 (ap. Selden, *de ux. Heb.* iii. 17) allows

* Mishna Gittin, ix. 10. R. Akibah allows divorce if the husband merely saw a wife whose appearance pleased him better.

divorce for a wife's spinning in public, or going out with head uncovered or clothes so torn as not to prevent her person from sight. But the absence of any case in point in the period which lay nearest to the lawgiver himself, or in any, save a much more recent one, makes the whole question one of great uncertainty. The case of Phalti and Michal is not in point, being merely an example of one arbitrary act redressed by another (*1 Sam.* xxv. 44; comp. *2 Sam.* iii. 14-16). Selden, quoting (*de ux. Heb.* iii. 19) Zohar, *Praef.* p. 8 b, &c., speaks of an alleged custom of the husband, when going to war, giving the wife the (*libellus divortii*); but the authority is of slight value, and the fact improbable. It is contrary to all known Oriental usage to suppose that the right of quitting their husband and choosing another was allowed to women (*Joseph. Ant.* xv. 7, §10). Salome is noted (*ibid.*) as the first example of it;—one, no doubt, derived from the growing prevalence of heathen laxity. Hence also, probably, the caution given *1 Cor.* vii. 10. Winer is surely mistaken (*s. v. Ehescheidung*) in supposing that a man might take back as wife her whom he had divorced, except in the cases when her second husband had died or had divorced her. Such a resumption is contemplated by the lawgiver as only possible in those two cases, and therefore is in them only expressly forbidden (*Jer.* iii. 1).

For the view taken among later Jews on this subject, see *Joseph. Ant.* iv. 8, §23, xvi. 7, §3; *Vit.* 76, a writer whose practice seems to have been in accordance with the views of Hillel. On the general subject Buxtorf, *de Sponsal. et Divort.* 82-85; Selden, *Uxor Hebr.* iii. 17 ff.; and Michaelis, *Lana of Moses*, ii. 336, may be consulted. [H. H.]

DIZ'AHAB (*דִּזְאָהָב*; *κατ'ἀρχαία*; *ubi auri est plurimum*), a place in the Arabian Desert, mentioned Deut. i. 1, as limit., the position of the spot in which Moses is there represented as addressing the Israelites. It is by Robinson (*i.* 147, ii. 187, note) identified with *Dahab*, a cape on the W. shore of the *Gulf of Akabah* about two-thirds down its length; see further under *WILDERNESS*. The name seems to mean "lord," i. e. "possessor of" (*Arab.* *ذو* and *ذی* = *Heb.* *פֶּעֶל* gold; probably given from that metal having been there found. [H. H.]

DO'CUS (*Δῶκος*; Jos. *Δατών*; *Doek*; *Στῆ* *αἰ*; *Doak*), a "little hold" (*τὸ ὄγκοματίον*; *munitiunculum*) near Jericho (*1 Macc.* vi. 15, comp. verse 14) built by Ptolemy the son of Abubus, and in which he entertained and murdered his father-in-law Simon Maccabaeus, with his two sons. By *Josephus Ant.* xiii. 8, 1; *B. J.* i. 2, 3) it is called *Dagon*, and is said to have been "one of the fortresses (*ἐπιστάται*) above Jericho. The name still remains in the neighbourhood, attached to the copious and excellent springs of *Ain-Dal*, which burst forth in the *Wady Nane' el-moh*, at the foot of the mountain of *Quarantania* (*Karantah*), about 4 miles N.W. of Jericho. Above the springs are traces of ancient foundations, which may be those of Ptolemy's castle, but more probably of that of the Templars, one of whose stations this was; it stood as late as the latter end of the 13th century.

b It would be interesting to know whence the form of the name used in the A. V. was derived.

when it was visited by Brocardus. (See Rob. 1. 571, and the quotations in 572, note.) [G.]

DODAI (דודאי; Δωδία; *Dudai*), an Ahoite who commanded the course of the 2nd month (1 Chr. xxvii. 4). It is probable that he is the same as Dodo, whose name in the *Cetib* and in the LXX. is Dodai, and that the words "Elezar son of" have been omitted from the above passage in Chronicles. [DODO, 2.]

DODANIM (דודנים; Ῥόδοιοι; *Dodanim*), Gen. x. 4; 1 Chr. i. 7 (in some copies and in marg. of A. V. 1 Chr. i. 7, **RODANIM**, רודנים), a family or race descended from Javan, the son of Japhet (Gen. x. 4; 1 Chr. i. 7). Authorities vary as to the form of the name: the Hebrew text has both. Dodanim appears in the Syriac, Chaldee, Vulgate, Persian, and Arabic versions, and in the Targum of Onkelos; Rodanim is supported by the LXX., the Samaritan version, and some early writers, as Eusebius and Cosmas. The weight of authority is in favour of the former; and the substitution of Ῥόδοιοι in the LXX. may have arisen from familiarity with that name (comp. Ez. xxvii. 15, where it is again substituted for Dedan). Dodanim is regarded as identical with Dardani (Ges. *Thesaur.* p. 1266), the latter, which is the original form, having been modified by the change of the liquid *r* into *o*, as in Barmilear and Bomilear, Hamilear and Hamilco. Thus the Targum of Jonathan, that on Chronicles, and the Jerusalem Talmud give Dardania for Dodanim. The Dardani were found in historical times in Illyricum and Troy: the former district was regarded as their original seat. They were probably a semi-Pelasgic race, and are grouped with the Chittim in the genealogical table, as more closely related to them than to the other branches of the Pelasgic race (Knobel, *Völkertafel*, pp. 104 ff.). The similarity of the name Dodana in Epirus has led to the identification of Dodanim with that place; but a mere local designation appears too restricted for the general tenour of Gen. x. Kalisch (*Comm. on Gen.*) identifies Dodanim with the Daunians, who occupied the coast of Apulia: he regards the name as referring to Italy generally. The wide and unexplained difference of the names, and the comparative unimportance of the Daunians form objections to this view. [W. L. B.]

DODAVAH (acc. DOPAVAHU; דודוואה; Δωδία; Alex. Ὠδία; *Dodoua*), a man of Maresha in Judah, father of Eliezer who denounced Jehoshaphat's alliance with Ahaziah (2 Chr. xx. 37). In the Jewish traditions Dodavah is the son of Jehoshaphat, who was also his uncle (Jerome, *Qu. Heb. ad loc.*).

DO'DO. 1. (דודו; Δουδιδ and Δωδωδῆ; *patruus ejus*), a man of Bethlehem, father of Elhanan, who was one of David's "thirty" captains (2 Sam. xxiii. 24; 1 Chr. xi. 26). He is a different person from

2. **DODO THE AHOITE**, father of Eleazar, the 2nd of the three "mighty men" who were over the "thirty" (2 Sam. xxiii. 9; 1 Chr. xi. 12). He, or his son—in which case we must suppose the words "Elezar son of" to have escaped from the text—probably had the command of the second monthly course (1 Chr. xxvii. 4). In the latter passage the name is **DODAI** (דודאי; Δωδία, Alex. Δωδία); but this form occurs in the Hebrew text (*Cetib*) of 2 Sam. xxiii. 9 (דודי), and in the LXX. of all; and in Josephus (*Ant.* vii. 12. §4; Δωδελος); and

is believed by Kennicott (*Dissertation*, §c. 134), who has examined these lists with great minuteness, to be the correct one. The Jewish tradition (Jerome, *Qu. Hebr.* on 1 Chr. xi. 12) was, that Dodo was the brother of Jesse.

3. A man of Issachar, forefather of Tola the Judge (Judg. x. 1). The LXX. and Vulg. renderings are remarkable; παραδέξφου αὐτοῦ; *patruu Abimelech*. [G.]

DOEG (דוג; Δωγκ; *Doeg*), an Idumean (LXX. and Joseph. *Ant.* vi. 12, §1, δ Σούρος) chief of Saul's herdmen ("having charge of the mules"). He was at Nob when Ahimelech gave David the sword of Goliath, and not only gave information to Saul, but when others declined the office, himself executed the king's order to destroy the priests of Nob, with their families, to the number of 85 persons, together with all their property (1 Sam. xxi. 7, xxii. 9, 17, 22; Ps. lii.). A question has arisen on the nature of the business by which he was "detained before the Lord" (דוג, συνεχόμενος Νεεσσαράν; *intus in tabernaculo Domini*). The difficulty which lies in the idea that Doeg was a foreigner, and so incapable of a Nazarite vow (*Mischm. de Votis*. ix. 1, Surenh.), is explained by the probable supposition that he was a proselyte, attending under some vow or some act of purification at the Tabernacle (1 Sam. xx. 18; *Ant. Sacr.* Patrick, Calmet; Ges. p. 1059; Winer, s. v. *Doeg*; Thenius, *ad loc.* in *kurzg. exeget. Hdb.*). [H. W. P.]

DOG (כלב; κύων, κυνάριον; *canis*), an animal frequently mentioned in Scripture. It was used by the Hebrews as a watch for their houses (Is. lvi. 10), and for guarding their flocks (Job xxx. 1). Then also as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 K. xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38, 2 K. ix. 10, 36; Jer. xv. 3, Ps. lix. 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled dogs in Ps. xxii. 16, 20. Moreover the dog being an unclean animal (Is. lxvi. 3; Hor. *Ep.* i. 2, 26, *canis immundus et amica luto sus*), the terms *dog*, *dead dog*, *dog's head* were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 K. viii. 13). Knox relates a story of a nobleman of Ceylon who being asked by the king how many children he had, replied—"Your Majesty's dog has three puppies." Throughout the whole East "dog" is a term of reproach for impure and profane persons, and in this sense is used by the Jews respecting the Gentiles (Rev. xxii. 15, comp. Schöttgen, *Hor. Heb.* i. 1145), and by Mohammedans respecting Christians. The wanton nature of the dog is another of its characteristics, and there can be no doubt that כלב in Deut. xxiii. 18 means *scortum virile*, i. q. שֶׁהָרָה; comp. Ecclus. xxvi. 25—"A shameless woman shall be counted as a dog," Hesych. *Κυνὲς ἀναίδεις*. Stanley (*S. & P.* p. 350) mentions to have seen on the very site of Jezreel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume; and Wood, in his *Journal* to the source of the Oxus, complains that the dog has not yet arrived at his natural position in the social state. We still use the name of one of the noblest creatures in the world as a term of contempt. To ask an Uzlek to

sell his wife would be no affront, but to ask him to sell his dog an unpardonable insult—*Suggeferosh* or dog-seller being the most offensive epithet that one Uzbek can apply to another. The addition of the article (τοῖς κυνῶσι, Matt. xv. 26; Mark vii. 27) implies that the presence of dogs was an ordinary feature of Eastern life in our Saviour's time.

As to the etymology of the word, Bochart thinks that it has reference to the firmness and tenacity of

a dog's bite, and compares *כלב* = *forcipes*; but this word is more probably itself derived from *כלב*, a dog.

The root of *כלב* is an unused verb *כלב*, to strike = Germ. *klappen*; and thence to bark = Germ. *klaffen*. Fr. *clapir*. [W. D.]

DOORS. [GATES.]

DOPH'KAH (דֹּפְקָה; Παφακά, the LXX. apparently reading *κ* for *γ*; *Daphca*), a place mentioned Num. xxxiii. 12, as a station in the Desert where the Israelites encamped; see WILDERNESS. [H. H.]

DOR (דֹּר; דֹּרָר, Josh. xvii. 11, 1 K. iv. 11; Δόρ, Δῶρα, 1 Macc. xv. 11), an ancient royal city of the Canaanites (Josh. xii. 23), whose ruler was an ally of Jabin king of Hazor against Joshua (Josh. xi. 1, 2). It was probably the most southern settlement of the Phoenicians on the coast of Syria (Jos. Vit. 8; Ant. xv. 9, §8). Josephus describes it as a maritime city, on the west border of Manasseh and the north border of Dan (Ant. v. 1, §22, viii. 2, §3, B. J. i. 7, §7), near Mount Carmel (c. Ap. ii. 10). One old author tells us that it was founded by Dorus a son of Neptune, while another affirms that it was built by the Phoenicians, because the neighbouring rocky shore abounded in the small shell-fish from which they got the purple dye (Steph. B. s. v.; Reland, *Pal.* p. 739). It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Josh. xvii. 11; Judg. i. 27). The original inhabitants were never expelled; but during the prosperous reigns of David and Solomon they were made tributary (Judg. i. 27, 28), and the latter monarch stationed at Dor one of his twelve purveyors (1 K. iv. 11). Tryphon, the murderer of Jonathan Maccabaeus and usurper of the throne of Syria, having sought an asylum in Dor, the city was besieged and captured by Antiochus Sidetes (1 Macc. xv. 11). It was subsequently rebuilt by Gabinius the Roman general, along with Samaria, Ashdod, and other cities of Palestine (Joseph. Ant. xiv. 5, §3), and it remained an important place during the early years of the Roman rule in Syria. Its coins are numerous, bearing the legend Δῶρα ἱερὰ (Vaillant, *Nun. Imp.*). It became an episcopal city of the province of *Palaestina Prima*, but was already ruined and deserted in the fourth century (Hieron. in *Epitaph. Paulae*).

Of the site of Dor there can be no doubt. The descriptions of Josephus and Jerome are clear and full. The latter places it on the coast, "in the ninth mile from Caesarea, on the way to Ptole-

* This passage was a great puzzle to the old geographers, not only from the corrupt reading, *Τουδαίας*, mentioned above, but also from the expression, still found in the text, *τοῦ πρίονος τοῦ μεγάλου*; A. V. "the great strait;" literally, "the great saw." The knot

DOTHAN

mais" (*Onom. s. v. Dora*). Just at the point indicated is the small village of *Tantūra*, probably an Arab corruption of *Dora*, consisting of about thirty houses, wholly constructed of ancient materials. Three hundred yards north are low rocky mounds projecting into the sea, covered with heaps of rubbish, massive foundations, and fragments of columns. The most conspicuous ruin is a section of an old tower, 30 ft. or more in height, which forms the landmark of *Tantūra*. On the south side of the promontory, opposite the village, is a little harbour, partially sheltered by two or three small islands. A spur of Mount Carmel, steep and partially wooded, runs parallel to the coast line, at the distance of about a mile and a half. Between its base and the sandy beach is a rich and beautiful plain—this is possibly the "border," "coast," or "region" of Dor (דֹּרָת in Hebrew, Josh. xi. 2, xii. 23; 1 K. iv. 11) referred to in Scripture. The district is now almost wholly deserted, being exposed to the raids of the wild Bedawin who pasture their flocks on the rich plain of Sharon. [J. L. P.]

DOR'CAS. [TABITHA.]

DORYMENES (Δορυμένης), father of Ptolemy, surnamed Macron (1 Macc. iii. 38; 2 Macc. iv. 45). As this Ptolemy was in the service of Ptolemy Philometor, king of Egypt, before he deserted to Antiochus Epiphanes, it is probable that his father Dorymenes is the same Dorymenes who fought against Antiochus the Great (Polyb. v. 61).

DOSITHEUS (Δοσίθεος), "a priest and Levite," who carried the translation of Esther to Egypt (Esth. xi. 1, 2). It is scarcely likely that he is identical with the Dositheus who is mentioned by Josephus (c. Ap. ii. 5); as one of the "commanders of the forces" of Ptol. VI. Philometor, though he probably lived in the reign of that monarch. [B. F. W.]

DO'THAIM. [DOTHAN.]

DO'THAN (once דֹּתָן, DOTHAIN, and in contracted form דֹּתָן; = possibly "two wells"—Gen. 332, 568; Δωθαίμ, Δωθαίμ; *Dothain*), a place first mentioned (Gen. xxxvii. 17) in connexion with the history of Joseph, and apparently as in the neighbourhood of Shechem. It next appears as the residence of Elisha (2 K. vi. 13), and the scene of a remarkable vision of horses and chariots of fire surrounding "the mountain" (הַר) on which the city stood. It is not again mentioned in the O. T.; but later still we encounter it—then evidently well known—as a landmark in the account of Holofernes' campaign against Bethulia (Jud. iv. 6, vii. 3, 18, viii. 3). The change in the name DOTHAIM is due to the Greek text, from which this book is translated. In the Vat. and Alex. and Vulg. text—it is also mentioned in Jud. iii. 9, where the A. V. has "Judā" (*Ἰουδαίας* for *Δωθαίας*), and all these passages testify to its situation being in the centre of the country near the southern edge of the great plain of Esdraelon.

Dothain was known to Eusebius (*Onomasticon*), who places it 12 miles to the N. of Sebaste (Samaria); and here it has been at length discovered

was out by Reland, who conjectured most ingeniously that *πρίον* was the translation of *כַּיִסוּר*. *Massor* = *כַּיִסוּר*, which was a corruption of *כַּיִסוּר*. *Massor* = "the plain" (Reland. 742, 3).

in *תוספתא* times^b by Mr. Van de Velde (i. 364, &c.) and Dr. Robinson (iii. 122), still bearing its ancient name unimpaired, and situated at the south end of a plain of the richest pasturage, 4 or 5 miles S.W. of *Jenin*, and separated only by a swell or two of hills from the plain of Esdraelon. The *Tell* or mound on which the ruins stand is described as very large—"huge," Van de Velde, i. 364; at its southern foot is still a fine spring. Close to it is an ancient road, running N. and S., the remains of the massive (Jewish?) pavement of which are still distinguishable (V. de Velde, 369, 70). The great road from *Beisán* to Egypt also passes near *Dothán* (Rob. iii. 122). The traditional site was at the *Khan Jubb Yásuf* near *Tell Hám*, at the N. of the Sea of Galilee. (See the quotations in Rob. ii. 419.) It need hardly be said that this position is not in accordance with the requirements of the narrative. [G.]

DOVE (*Yonah*, יונה; περιστέρα; columba).

The first mention of this bird occurs in Gen. viii., where it appears as Noah's second messenger sent forth from the ark to ascertain if the waters had abated, and returns from its second mission with an olive leaf in its mouth. The dove's rapidity of flight is alluded to in Ps. lv. 6; and the beauty of its plumage in Ps. lxxviii. 13; its dwelling in the rocks and valleys in Jer. xlviii. 28, and Ez. vii. 16; its mournful voice in Is. xxxviii. 14, lix. 11; Nah. ii. 7; its harmlessness in Matt. x. 16; its simplicity in Hos. vii. 11, and its amativeness in Cant. i. 15, ii. 14, &c. The last characteristic, according to Gesenius, is the origin of the Hebrew word, from an unused root יון (יון), to grow warm (comp. Arab. وحن).

to burn with anger, and Gr. *laíno*). None of the other derivations proposed for the word are at all probable; nor can we with Winer regard a word of this form as primitive. It is similar to טובה, from the root טוב. Doves are kept in a domesticated state in many parts of the East. The pigeon-cot is an universal feature in the houses of Upper Egypt. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Is. lx. 8. Stanley (*S. & P.*, p. 257), speaking of Ascalon as the haunt of the Syrian Venus, says: "Her temple is destroyed, but the sacred doves—sacred by immemorial legends on the spot and celebrated there even as late as Eusebius—still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls." It is supposed that the dove was placed upon the standards of the Assyrians and Babylonians in honour of Semiramis. Tibullus (i. 7) says:

"Quid referam ut volitet crebras intacta per urbes
Alba Palaestino sancta columba Syro."

This explains the expression in Jer. xxv. 38, מִפְּנֵי הַיּוֹנָה, "from before the fierceness of the dove," i. e. the Assyrian (comp. Jer. xlvi. 16, l. 16). There is, however, no representation of the dove among the sculptures of Nineveh, so that it could hardly have been a common emblem of the nation at the time when they were executed; and the

^b It is right to say that the true site of Dothan was known to the Jewish traveller Rabbi ha-Parehi, A.D. 1360 (see Zunz's extracts in notes to Benjamin of Tudela, Asher's ed. ii. 434), and to Schwarz, A.D. VOL. I.

word in the above three passages of Jeremiah admits another interpretation. (See *Ges. Thes.* p. 601 a.)

In 2 K. vi. 25, in describing the famine in Samaria, it is stated that "the fourth part of a cab of dove's dung was sold for five pieces of silver" (הֲרֵי יוֹנִים, *Keri* רביונים; κόπρου περιστέρων; *stercoris columbarum*). הֲרֵי יוֹנִים, i. e. הֲרֵי יוֹנִים, is from a root signifying to deposit ordure. There seems good reason for taking this as a literal statement, and that the straits of the besieged were such that they did not hesitate even to eat such revolting food as is here mentioned (comp. *Cels. Hierobot.* ii. p. 32; Maurer on 2 K. vi. 25). The notion that some vegetable production is meant which was called by this name, may be compared with the fact that the Arabs call the herb *Kali* خرو العصفير = sparrows' dung, and in German the *asafoetida* is called *Teufelsdreck*. [W. D.]

DOWRY. [MARRIAGE.]

DRACHMA (*δραχμή*; *drachma*; 2 Macc. iv. 19, x. 20, xii. 43; Luke xv. 8, 9), a Greek silver coin, varying in weight on account of the use of different talents. The Jews must have been acquainted with three talents, the Ptolemaic, used in Egypt and at Tyre, Sidon, and Berytus, and adopted for their own shekels; the Phoenician, used at Aradus and by the Persians; and the Attic, which was almost universal in Europe, and in great part of Asia. The drachmae of these talents weigh respectively, during the period of the Maccabees, about 55 grs. troy, 58.5, and 66. The drachms mentioned in 2 Macc. are probably of the Seleucidae, and therefore of the Attic standard; but in Luke denarii seem to be intended, for the Attic drachma had been at that time reduced to about the same weight as the Roman denarius as well as the Ptolemaic drachma, and was wholly or almost superseded by it. This explains the remark of Josephus, *σικλῶς . . . Ἀττικὰς δέχεται δράχμας τέσσαρας* (*Ant.* iii. 8, §2), for the four Ptolemaic drachmae of the shekel, as equal to four denarii of his time, were also equal to four Attic drachmae [MONEY; SILVER, PIECE OF]. [R. S. P.]

DRAGON. The translators of the A. V., apparently following the Vulgate, have rendered by the same word "dragon" the two Hebrew words *Tan*, תַּן, and *Tannin*, תַּנִּין. The similarity of the forms of the words may easily account for this confusion, especially as the masculine plural of the former, *Tannin*, actually assumes (in Lam. iv. 3) the form *Tannin*, and, on the other hand, *Tannin* is evidently written for the singular *Tannin* in Ez. xxix. 3, xxxii. 2. But the words appear to be quite distinct in meaning; and the distinction is generally, though not universally, preserved by the LXX.

I. The former is used, always in the plural, in Job xxx. 29; Is. xxxiv. 13, xlii. 20 (*σειρήνες*); in Is. xlii. 22 (*ἐχῦνοι*); in Jer. x. 22, xlix. 33 (*στρούθοι*); in Ps. xlv. 19 (*τόπω κακώσεως*); and in Jer. ix. 11, xiv. 6, li. 37; Mic. i. 8 (*δράκοντες*). The feminine plural *תַּנּוֹת* is found in Mal. i. 3; a passage altogether differently translated by the

1845 (p. 168); but neither of these travellers gives any account of the site.

^c In the first and second of these passages the Vulg. has *didrachma*.

LXX. It is always applied to some creatures inhabiting the desert, and connected generally with the words יַעֲנָב ("ostrich") and יָאֵן ("jackal"?). We should conclude from this that it refers rather to some wild beast than to a serpent, and this conclusion is rendered almost certain by the comparison of the *tannin* in Jer. xiv. 6, to the wild asses snuffing the wind, and the reference to their "wailing" in Mic. i. 8, and perhaps in Job xxx. 29. The Syriac (see Winer, *Reals. s. v. Schakal*) renders it by a word which, according to Pococke, means a "jackal" (a beast whose peculiarly mournful howl in the desert is well known), and it seems most probable that this or some cognate species is to be understood whenever the word *tan* occurs.

II. The word *tannin*, תַּנִּינִים (plur. תַּנִּינִים), is always rendered as δράκων in the LXX., except in Gen. i. 21, where we find κήτος. It seems to refer to any great monster, whether of the land or the sea,^d being indeed more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense. When referring to the sea it is used as a parallel to לִיָּוִתַּן ("Leviathan"), as in Is. xxvii. 1; and indeed this latter word is rendered in the LXX. by δράκων, in Ps. lxxiv. 14, civ. 26; Job xl. 20; Is. xxvii. 1; and by μέγα κήτος in Job iii. 8. When we examine special passages we find the word used in Gen. i. 21, of the great sea-monsters, the representatives of the inhabitants of the deep. The same sense is given to it in Ps. lxxiv. 13 (where it is again connected with "Leviathan"), Ps. cxlviii. 7, and probably in Job vii. 12 (Vulg. *cetus*). On the other hand, in Ex. vii. 9, 10, 12, Deut. xxxii. 33, Ps. xci. 13, it refers to land-serpents of a powerful and deadly kind. It is also applied metaphorically to Pharaoh or to Egypt (Is. li. 9; Ez. xxix. 3, xxxii. 2; perhaps Ps. lxxiv. 13), and in that case, especially as feet are attributed to it, it most probably refers to the crocodile as the well-known emblem of Egypt. When, however, it is used of the king of Babylon, as in Jer. li. 34, the same propriety would lead us to suppose that some great serpent, such as might inhabit the sandy plains of Babylonia, is intended.*

Such is the usage of the word in the O. T. in the N. T. it is only found in the Apocalypse (Rev. xii. 3, 4, 7, 9, 16, 17, &c.), as applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by any reference to any actually existing creature. Of similar personification, either of an evil spirit or of the powers of material Nature as distinct from God, we have traces in the extensive prevalence of dragon-worship, and existence of dragon-temples of peculiar serpentine form, the use of dragon-standards both in the east, especially in Egypt (see also the apocryphal history of Bel and the Dragon), and in the west, more particularly among the Celtic tribes. The most remarkable of all, perhaps, is found in the Greek legend of Apollo as the slayer of the Python, and the supplanter of the serpent-worship by a higher wisdom. The reason, at least of the scriptural symbol, is to be sought not only in the union of gigantic power with

craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation (Gen. iii.). [SERPENT.] [A. B.]

DREAMS (חֲלֹמוֹת; ἐνύπνια; somnia; κατ' ὄπνον in LXX., and κατ' ὄραρ in St. Matthew, are generally used for "in a dream"). The Scriptural has been so often supposed to involve much difficulty, that it seems not out of place to refer briefly to the nature and characteristics of dreams generally, before enumerating and classifying the dream recorded in Scripture.

I. The main difference between our sleeping and waking thoughts appears to lie in this,—that, in the former case, the perceptive faculties of the mind (the sensational powers,^a and the imagination which combines the impressions derived from them) are active, while the reflective powers (the reason or judgment by which we control those impressions, and distinguish between those which are imaginary or subjective and those which correspond to, and are produced by, objective realities) are generally asleep. Milton's account of dreams (in *Par. Lost*, Book v. 100–113) seems as accurate as it is striking:—

"But know, that in the mind
Are many lesser faculties, that serve
Reason as chief: among these fancy next
Her office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, airy shapes,
Which reason, joining or disjoining, frames
All what we affirm, or what deny, and call
Our knowledge or opinion; then retires
Into her private cell, when nature sleeps."

Thus it is that the impressions of dreams are in themselves vivid, natural, and picturesque, occasionally gifted with an intuition beyond our ordinary powers, but strangely incongruous and often grotesque; the emotion of surprise or incredulity, which arises from a sense of incongruity, or of unlikeness to the ordinary course of events, being in dreams a thing unknown. The mind seems to be surrendered to that power of association by which, even in its waking hours, if it be inactive and inclined to "musing," it is often carried through a series of thoughts connected together by some vague and accidental association, until the reason, when it starts again into activity, is scarcely able to trace back the slender line of connexion. The difference is, that, in this latter case, we are aware that the connexion is of our own making, while in sleep it appears to be caused by an actual succession of events.

Such is usually the case, yet there is a class of dreams, seldom noticed and indeed less common, but recognised by the experience of many, in which the reason is not wholly asleep. In these cases it seems to look on as if it were from without, and so to have a double consciousness: on the one hand we enter into the events of the dream, as though real, on the other we have a sense that it is but a dream, and a fear lest we should awake and its pageant should pass away.

In either case the ideas suggested are accepted
^a These powers are to be carefully distinguished (as in Butler's *Analogy*, part i. c. 1) from the organs through which they are exercised when we are awake.

^d Gesenius derives it from an obsolete root תַּנַּן "to extend."

* The application of Is. xxvii. 1, appears more uncertain.

by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours. But it is evident that the method of such suggestion is still undetermined, and in fact is no more capable of being accounted for by any single cause than the suggestion of waking thoughts. The material of these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words, or lastly by the direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us. So also it is in dreams. In the first place, although memory and imagination supply most of the material of dreams, yet physical sensations of cold and heat, of pain or of relief, even actual impressions of sound or of light will often mould or suggest dreams, and the physical organs of speech will occasionally be made use of to express the emotions of the dreamer. In the second place, instances have been known where a few words whispered into a sleeper's ear have produced a dream corresponding to their subject. On these two points experience gives undoubted testimony; as to the third, it can, from the nature of the case, speak but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. It declares that God communicates with the spirit of man directly in dreams, and also that He permits created spirits to have a like communication with it. Its declaration is to be weighed, not as an isolated thing, but in connexion with the general doctrine of spiritual influence; because any theory of dreams must be regarded as a part of the general theory of the origination of all thought.

II. It is, of course, with this last class of dreams that we have to do in Scripture. The dreams of memory or imagination are indeed referred to in Eccl. v. 3; Is. xxix. 8; but it is the history of the Revelation of the Spirit of God to the spirit of man, whether sleeping or waking, which is the proper subject of Scripture itself.

It must be observed that, in accordance with the principle enunciated by S. Paul in 1 Cor. xiv. 15, dreams, in which the understanding is asleep, are recognised indeed as a method of divine revelation, but placed below the visions of prophecy, in which the understanding plays its part.^b It is true that the book of Job, standing as it does on the basis of "natural religion," dwells on dreams and "visions in deep sleep" as the chosen method of God's revelation of Himself to man (see Job iv. 13, vii. 14, xxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, &c., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners;" and similarly in the climax of 1 Sam. xxviii. 6, we read that "the Lord answered Saul not, neither by dreams, nor by Urim [by symbol], nor by prophets." Under the Christian dispensation, while we read frequently of trances (*εκστασεις*) and visions (*ὄπτασιαι, ὄραματα*), dreams are never referred to as vehicles of divine revelation. In exact accordance with this principle

are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant. Thus we have the record of the dreams of Abimelech (Gen. xx. 3-7); Laban (Gen. xxxi. 24); of the chief butler and baker (Gen. xl. 5); of Pharaoh (Gen. xli. 1-8); of the Medianite (Judg. vii. 13); of Nebuchadnezzar (Dan. ii. 1, &c., iv. 10-18); of the Magi (Matt. ii. 12), and of Pilate's wife (Matt. xxvii. 19). Many of these dreams, moreover, were symbolical and obscure, so as to require an interpreter. And, where dreams are recorded as means of God's revelation to His chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him. So it is in the case of Abraham (Gen. xv. 12, and perhaps 1-6), of Jacob (Gen. xxviii. 12-15), of Joseph (Gen. xxxvii. 5-10), of Solomon (1 K. iii. 5), and, in the N. T., of Joseph (Matt. i. 20, ii. 13, 19, 22). It is to be observed, moreover, that they belong especially to the earliest age, and become less frequent as the revelations of prophecy increase. The only exception to this is found in the dreams and "visions of the night" given to Daniel (ii. 19, vii. 1), apparently in order to put to shame the falsehoods of the Chaldaean belief in prophetic dreams and in the power of interpretation, and yet to bring out the truth latent therein (comp. S. Paul's miracles at Ephesus, Acts xix. 11, 12, and their effect, 18-20).

The general conclusion therefore is, first, that the Scripture claims the dream, as it does every other action of the human mind, as a medium through which God may speak to man either directly, that is, as we call it, "providentially," or indirectly in virtue of a general influence upon all his thoughts; and secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless in very peculiar circumstances, might be expected to pass away. [A. B.]

DRESS. This subject includes the following particulars:—1. Materials. 2. Colour and decoration. 3. Name, form, and mode of wearing the various articles. 4. Special usages relating thereto. 1. The materials were various, and multiplied with the advance of civilization. The earliest and simplest robe was made out of the leaves of a tree (*תְּנָנִי*, "A. V. fig-tree"—and comp. the present Arabic name for the fig, *tin*, or *teen*), portions of which were sewn together, so as to form an apron (Gen. iii. 7). Ascetic Jews occasionally used a similar material in later times. Josephus (*Vita*, §2) records this of Banus (*ἑσθητι μὲν ἀπὸ δένδρων χρώμενον*); but whether it was made of the leaves, or the bark, is uncertain. After the fall, the skins of animals supplied a more durable material (Gen. iii. 21), which was adapted to a rude state of society, and is stated to have been used by various ancient nations (Diod. Sic. i. 43, ii. 38; Arrian, *Ind.* cap. 7, §3). Skins were not wholly disused at later periods: the *audireth* (*תְּרָרֶת*) worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on: in the LXX. the word is rendered *μηλωτή* (1 K. xix. 13, 19; 2 K. ii. 13), *δορά* (Gen. xxv. 25), and *δέρρις* (Zech. xiii. 4); and it may be connected with *δορά* etymologically (Saalchut. *Archaeol.* i. 19); Gesenius, however, prefers the notion of *amplitude*, *רָרֶת*, in which case it = *רָרֶת*

^b The same order, as being the natural one, is found in the earliest record of European mythology—

Ἄλλ' ἄγε δὴ τινα μύθων ἐρεῖομεν, ἢ ἱερῆα
ἢ καὶ οὐρεῖσπολον, καὶ γὰρ τὸν ἀρ ἐκ Διὸς ἐστὶ.

Hom. II. i. 63.

(Mic. ii. 8; *Theaur.* p. 29). The same material is implied in the description שֵׁשׁ בַּעַל שֵׁשׁ; ἀνήρ φατός, LXX.; A. V. "hairy man," 2 K. i. 8), though these words may also be understood of the hair of the Prophet; and in the comparison of Esau's skin to such a robe (Gen. xxv. 25). It was characteristic of a prophet's office from its mean appearance (Zech. xiii. 4; cf. Matt. vii. 15). Pelisses of sheep-skin^a still form an ordinary article of dress in the East (Burckhardt's *Notes on Bedouins*, i. 50). The *addereth* worn by the king of Nineveh (Jon. iii. 6), and the "goodly Babylonish garment" found at Ai (Josh. vii. 21), were of a different character, either robes trimmed with valuable furs, or the skins themselves ornamented with embroidery. The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7, xxxv. 6); the sackcloth used by mourners was of this material [SACKCLOTH], and by many writers the *addereth* of the prophets is supposed to have been such. John the Baptist's robe was of camel's hair (Matt. iii. 4), and a similar material was in common use among the poor of that day (Joseph. *B. J.* i. 24, §3), probably of goats' hair, which was employed in the Roman *cilicium*. At what period the use of wool, and of still more artificial textures, such as cotton and linen, became known is uncertain: the first of these, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxviii. 12): it was at all times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxii. 11; Ez. xxxiv. 3; Job xxxi. 20; Prov. xxvii. 26, xxxi. 13). [WOOL.] The occurrence of the term *cetoneh* in the book of Genesis (iii. 21, xxxvii. 3, 23) seems to indicate an acquaintance, even at that early day, with the finer materials; for that term, though significant of a particular robe, originally appears to have referred to the material employed (the root being preserved in our *cotton*; cf. Bohlen's *Introd.* ii. 51; Saalchütz, *Archæol.* i. 8), and was applied by the later Jews to flax or linen, as stated by Josephus (*Ant.* iii. 7, §2, *Χετομένη μὲν καλεῖται. Λίνεον τοῦτο σημαίνει, χέθον γὰρ τὸ λίνον ἡμεῖς καλοῦμεν*). No conclusion, however, can be drawn from the use of the word: it is evidently applied generally, and without any view to the material, as in Gen. iii. 21. It is probable that the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1 Chr. iv. 21). After their return to Palestine we have frequent notices of linen, the finest kind being named *shesh* (שֵׁשׁ), and at a later period *butz* (בּוּץ), the latter a word of Syrian, and the former of Egyptian origin, and each indicating the quarter whence the material was procured: the term *chúr* (חֹר) was also applied to it from its brilliant appearance (Is. xix. 9; Esth. i. 6, viii. 15). It is the *βύσσις* of the LXX. and the N. T. (Luke xvi. 19; Rev. xviii. 12, 16), and the "fine linen" of the A. V. It was used in the vestments of the high-priests (Ex. xxviii. 5 ff.), as well as by the wealthy (Gen. xli. 42; Prov. xxxi. 22; Luke xiv. 19). [LINEN.] A less costly kind was named *bad* (בַּד; *λίνεος*),

^a The sheep-skin coat is frequently represented in the sculptures of Khorsabad: it was made with sleeves, and was worn over the tunic: it fell over

which was used for certain portions of the high-priest's dress (Ex. xxviii. 42; Lev. xvi. 4, 25, 32) and for the ephods of Samuel (1 Sam. ii. 18) and David (2 Sam. vi. 14): it is worthy of notice, in reference to its quality and appearance, that it is the material in which angels are represented (Ex. ix. 3. 11, x. 2, 6, 7; Dan. x. 5, xii. 6; Rev. xv. 6). A coarser kind of linen, termed *εὐμόλιον* (Eolim), xl. 4), was used by the very poor [LINEN]. The Hebrew term *sadin* (סָדִין = *σιδών*, and *satin*) expresses a fine kind of linen, especially adapted for summer wear, as distinct from the *saraballa*, which was thick (Talmud, *Menach.* p. 41, 1). What may have been the distinction between *shesh* and *sadin* (Prov. xxxi. 22, 24) we know not: the probability is that the latter name passed from the material to a particular kind of robe. Silk was not introduced until a very late period (Rev. xviii. 12): the term *meshi* (מֵשִׁי; *τρίχαιπον*; Ez. xvi. 10) is of doubtful meaning [SILK]. The use of a mixed material (שֵׁשׁ וָכִתָּן; *κίβδηλον*, i. e. *spurium*, LXX.; *ἀντιδιακείμενον*, Aquil.; *ἐρίλιον*, Gr. Ven.), such as wool and flax, was forbidden (Lev. xii. 19; Deut. xxii. 11), on the ground, according to Josephus (*Ant.* iv. 8, §11), that such was reserved for the priests, or as being a practice usual among idolaters (Spencer, *Leg. Heb. Rit.* ii. 32), but more probably with the view of enforcing the general idea of purity and simplicity.

2. Colour and decoration. The prevailing colour of the Hebrew dress was the natural white of the materials employed, which might be brought to a high state of brilliancy by the art of the fuller (Mark ix. 3). Some of the terms applied to these materials (*e. g.* שֵׁשׁ, בּוּץ, חֹר) are connected with words significant of whiteness, while many of the allusions to garments have special reference to this quality (Job xxviii. 14; Ps. civ. 1, 2; Is. liiii. 3): white was held to be peculiarly appropriate to festive occasions (Eccl. ix. 8; cf. Hor. *Sat.* ii. 2, 60), as well as symbolical of purity (Rev. iii. 4, 5, iv. 4, vii. 9, 13). It is uncertain when the art of dyeing became known to the Hebrews; the *cetoneh passim* worn by Joseph (Gen. xxxvii. 3, 23) is variously taken to be either a "coat of divers colours" (*ποικίλος*; *polymita*, Vulg.; *αἴμα*, the Greek *πάσσειν*, *Il.* iii. 126, xxii. 441), or a tunic furnished with sleeves and reaching down to the ankles, as in the versions of Aquila, *ἀστραγάλιον*, *καρπωτός*, and Symmachus, *χειρῖδωτός*, and in the Vulg. (2 Sam. xiii. 18), *talaris*, and as de-scribed by Josephus (*Ant.* vii. 8, §1). The latter is probably the correct sense, in which case we have no evidence of the use of variegated robes previously to the sojourn of the Hebrews in Egypt, though the notice of scarlet thread (Gen. xxxviii. 28) implies some acquaintance with dyeing, and the light summer robe (שֵׁשׁ; *θήριστρον*; *ροῦ*, A. V.) worn by Rebecca and Tamar (Gen. xxiv. 65, xxxviii. 14, 19) was probably of an ornamental character. The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various methods of producing decorated stuffs. The elements of ornamentation were—(1) weaving with

the back, and terminated in its natural striae. The people wearing it have been identified with the Sagartii (Bonomi's *Nineveh*, p. 193).

threads previously dyed (Ex. xxxv. 25; cf. Wilkinson's *Egyptians*, iii. 125); (2) the introduction of gold thread or wire (Ex. xxviii. 6 ff.); (3) the addition of figures, probably of animals and hunting or battle scenes (cf. Layard, ii. 297), in the case of garments, in the same manner as the cherubim were represented in the curtains of the tabernacle (Ex. xxvi. 1, 31, xxxvi. 8, 35). These devices may have been either woven into the stuff, or cut out of other stuff and afterwards attached by needlework: in the former case the pattern would appear only on one side, in the latter the pattern might be varied. Such is the distinction, according to Talmudical writers, between *cunning-work* and *needlework*, or as marked by the use of the singular and dual number, רִקְמָה, *needlework*, and רִקְמֹתַיִם, *needlework on both sides* (Judg. v. 30, A. V.), though the latter term may after all be accepted in a simpler way as a dual = *two embroidered robes* (Bertheau, *Comm. in l. c.*). The account of the corslet of Amasis (Her. iii. 47) illustrates the processes of decoration described in Exodus. Robes decorated with gold (מִשְׁבְּצוֹת, Ps. xlv. 13), and at a later period with silver thread (Joseph. *Ant.* xix. 8, §2; cf. Acts xii. 21), were worn by royal personages: other kinds of embroidered robes were worn by the wealthy both of Tyre (Ez. xvi. 13) and Palestine (Judg. v. 30; Ps. xiv. 14). The art does not appear to have been maintained among the Hebrews: the Babylonians and other eastern nations (Josh. vii. 21; Ez. xvii. 24), as well as the Egyptians (Ez. xvii. 7), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine: dyed robes were imported from foreign countries (Zeph. i. 8), particularly from Phoenicia, and were not much used on account of their expensiveness: purple (Prov. xxxi. 22; Luke xvi. 19) and scarlet (2 Sam. i. 24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them: the wealthy Tyrians (Ez. xxvii. 7), the Midianitish kings (Judg. viii. 26), the Assyrian nobles (Ez. xxiii. 6), and Persian officers (Est. viii. 15), are all represented in purple. The general hue of the Persian dress was more brilliant than that of the Jews: hence Ezekiel (xxiii. 12) describes the Assyrians as לְבָשֵׁי מְכֻלָּו, lit. *clothed in perfection*; according to the LXX. εὐπάρουφα, wearing robes with *handsome borders*. With regard to the head-dress in particular, described as מִרְתֵּי טְבוּלִים (τιράρι βαρτάι; A. V. "dyed attire," cf. Ov. *Met.* xiv. 654, *mitra picta*), some doubt exists whether the word rendered dyed does not rather mean *flowing* (Gesen. *Thesaur.* p. 542; Layard, ii. 308).

3. The names, forms, and mode of wearing the robes. It is difficult to give a satisfactory account of the various articles of dress mentioned in the Bible: the notices are for the most part incidental, and refer to a lengthened period of time, during which the fashions must have frequently changed: while the collateral sources of information, such as sculpture, painting, or contemporary records, are but scanty. The general characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages: the modern Arab dresses much as the ancient Hebrew did; there are the same flowing robes, the same distinction between the outer and inner garments, the former heavy and warm, the

latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. Hence the numerous illustrations of ancient costume, which may be drawn from the usages of modern Orientals, supplying in great measure the want of contemporaneous representations. With regard to the figures which some have identified as Jews in Egyptian paintings and Assyrian sculptures, we cannot but consider the evidence insufficient. The figures in the painting at Beni Hassan, delineated by Wilkinson (*Anc. Egypt.*, ii. 296), and supposed by him to represent the arrival of Joseph's brethren, are dressed in a manner at variance with our ideas of Hebrew costume: the more important personages wear a double tunic, the upper one constructed so as to pass over the left shoulder and under the right arm, leaving the right shoulder exposed: the servants wear nothing more than a skirt or kilt, reaching from the loins to the knee. Wilkinson suggests some collateral reasons for doubting whether they were really Jews: to which we may add a further objection that the presents, which these persons bring with them, are not what we should expect from Gen. xliii. 11. Certain figures inscribed on the face of a rock at *Behistun*, near Kermanshah, were supposed by Sir R. K. Porter to represent Samaritans captured by Shalmanezzer: they are given in Vaux's *Nineveh*, p. 372. These sculptures are now recognised as of a later date, and the figures evidently represent people of different nations, for the tunics are alternately short and long. Again, certain figures discovered at Nineveh have been pronounced to be Jews: in one instance the presence of hats and boots is the ground of identification (Bononi, *Nineveh*, p. 197; comparing Dan. iii. 21); but if, as we shall hereafter show, the original words in Dan. have been misunderstood by our translators, no conclusion can be drawn from the presence of these articles. In another instance the figures are simply dressed in a short tunic, with sleeves reaching nearly to the elbow, and confined at the waist by a girdle, a style of dress which was so widely spread throughout the East that it is impossible to pronounce what particular nation they may have belonged to: the style of head-dress seems an objection to the supposition that they are Jews. These figures are given in Bononi's *Nineveh*, p. 381.

The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages (בָּלְיָא וְאֵסֶת), such as the staff, signet-ring, and other ornaments, or, according to Josephus (*Ant.* iv. 8, §43), the weapons of a man; as well as to a man to wear the outer robe (שְׂמֹלֶה) of a woman (Deut. xxii. 5); the reason of the prohibition, according to Maimonides (*Mor. Neboch.* iii. 37), being that such was the practice of idolaters (cf. Carpov, *Appar.* p. 514); but more probably it was based upon the general principle of propriety. We shall first describe the robes which were common to the two sexes, and then those which were peculiar to women.

(1.) The *ce-toneth* (בְּתֹנֶת, whence the Greek χιτων) was the most essential article of dress. It was a closely fitting garment, resembling in form and use our *shirt*, though unfortunately translated

coat in the A. V. The material of which it was made was either wool, cotton, or linen. From Josephus' observation (*Ant.* iii. 7, §4) with regard to the *meil*, that it was *ὄνκ ἐκ δυνῶν περιτμημάτων*, we may probably infer that the ordinary *ctoneth* or tunic was made in two pieces, which were sewn together at the sides. In this case the *χίτων ἄβραφος* worn by our Lord (John xix. 23) was either a singular one, or, as is more probable, was the upper tunic or *meil*. The primitive *ctoneth* was without sleeves and reached only to the knee, like the Doric *χίτων*; it may also have been, like the latter, partially opened at one side, so that a person in rapid motion was exposed (2 Sam. vi. 20). Another kind, which we may compare with the Ionian *χίτων*, reached to the wrists and ankles: such was probably the *ctoneth passim* worn by Joseph (Gen. xxxvii. 3, 23), and Tamar (2 Sam. xiii. 18), and that which the priests wore (Joseph. *Ant.* iii. 7, §2). It was in either case kept close to the body by a girdle [GIRDLE], and the fold formed by the overlapping of the robe served as an inner pocket, in which a letter or any other small article might be carried (Joseph. *Ant.* xvii. 5, §7). A person wearing the *ctoneth* alone was described as *נָגַד*, *naked*, A. V.: we may compare the use of the term *γυμναί* as applied to the Spartan virgins (Plut. *Lyc.* 14), of the Latin *nudus* (Virg. *Georg.* i. 299), and of our expression *stripped*. Thus it is said of Saul after having taken off his upper garments (*נִגְדָה*, 1 Sam. xix. 24); of Isaiah (Is. xx. 2) when he had put off his sackcloth, which was usually worn over the tunic (cf. Jon. iii. 6), and only on special occasions next the skin (2 K. vi. 30); of a warrior who has cast off his military cloak (Am. ii. 16; cf. Liv. iii. 23, *inermes nudique*); and of Peter without his fisher's coat (John xxi. 7). The same expression is elsewhere applied to the poorly clad (Job xvii. 6; Is. lviii. 7; James ii. 15).

The annexed woodcut (fig. 1) represents the simplest style of Oriental dress, a long loose shirt or *ctoneth* without a girdle, reaching nearly to the ankle. The same robe, with the addition of the girdle, is shown in fig. 4.



Fig. 1. An Egyptian. (Lane's *Modern Egyptians*.)

In fig. 2 we have the ordinary dress of the modern Bedouin: the tunic overlaps the girdle at

the waist leaving an ample fold, which serves as a pocket. Over the tunic he wears the *abba*, or striped plaid, which completes his costume.



Fig. 2. A Bedouin. (Lynch, *Desert Soc.*)

(2.) The *sadin* (*שַׁדְיָן*) appears to have been a wrapper of fine linen (*σινδών*, LXX.), which might be used in various ways, but especially as a night-shirt (Mark xiv. 51; cf. Her. ii. 95; Schleusner's *Lex. in N. T. s. v.*). The Hebrew term is given in the Syriac N. T. as = *σουδάριον* (Luke ix. 20), and *λέντιον* (John xiii. 4). The material or robe is mentioned in Judg. xiv. 12, 13 (*sheet, shirt*, A. V.), Prov. xxxi. 24, and Is. iii. 23 (*fine linen*, A. V.); but in none of these passages is there anything to decide its specific meaning. The Talmudical writers occasionally describe the *talith* under that name, as being made of fine linen: hence Lightfoot (*Exercitationes* on Mark xiv. 51) identifies the *σινδών* worn by the young man as a *talith*, which he had put on in his haste without his other garments.

(3.) The *meil* (*מַעֲלָה*) was an upper or second tunic, the difference being that it was longer than the first. It is hence termed in the LXX. *ὑποδύτης ποδήρης*, and probably in this sense the term is applied to the *ctoneth passim* (2 Sam. xiii. 18), implying that it reached down to the feet. The sacerdotal *meil* is elsewhere described [PRIEST.] As an article of ordinary dress it was worn by kings (1 Sam. xxiv. 4), prophets (1 Sam. xxviii. 14), nobles (Job i. 20), and youths (1 Sam. ii. 19). It may, however, be doubted whether the term is used in its specific sense in these passages, and not rather in its broad etymological sense (from *לַמַּעַל*, *to cover*), for any robe that chanced to be worn over the *ctoneth*. In the LXX. the renderings vary between *ἐπεδύτης* (1 Sam. xvii. 4; 2 Sam. xiii. 18; 1 Sam. ii. 19, Theodot.), a term properly applied to an upper garment, and specially used in John xxi. 7 for the linen coat worn by the Phoenician and Syrian fishermen (Theophyl. i. c.), *διπλοῖς* (1 Sam. ii. 19, xv. 27, xxiv. 4, 11, xxviii. 14; Job xxix. 14), *ἰμάτια* (Job i. 20), *στόλη* (1 Chr. xv. 27; Job ii. 12), and *ὑποδύτης* (Ex. xxxix. 21; Lev. viii. 7), showing that generally speaking it was regarded as an upper garment.

ment This further appears from the passages in which notice of it occurs: in 1 Sam. xviii. 4 it is the "robe" which Jonathan first takes off; in 1 Sam. xxviii. 14 it is the "mantle" in which Samuel is enveloped; in 1 Sam. xv. 27, it is the "mantle," the skirt of which is rent (cf. 1 K. xi. 30, where the *שַׁלְמָה* is similarly treated); in 1 Sam. xxiv. 4, it is the "robe," under which Saul slept (generally the *בִּגְדֵי* was so used); and in Job i. 20, ii. 12, it is the "mantle" which he rends (cf. Ezr. ix. 3, 5); in these passages it evidently describes an outer robe, whether the *simlah*, or the *meil* itself used as a *simlah*. Where two tunics are mentioned (Luke iii. 11) as being worn at the same time, the second would be a *meil*: travellers generally wore two (Joseph. *Ant.* xvii. 5, §7), but the practice was forbidden to the disciples (Matt. x. 10; Luke ix. 3).

The dress of the middle and upper classes in modern Egypt (fig. 3) illustrates the customs of the Hebrews. In addition to the shirt, they wear a long vest of striped silk and cotton, called *kaftán*, descending to the ankles, and with ample sleeves, so that the hands may be concealed at pleasure. The girdle surrounds this vest. The outer robe consists of a long cloth coat, called *gibbeh*, with sleeves reaching nearly to the wrist. In cold weather the *abba* is thrown over the shoulders.



Fig. 3. An Egyptian of the upper classes. (Lane.)

(4.) The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are—*simlah* (*שַׁלְמָה*), occasionally *שִׁמְלָה* (*שַׁלְמָה*), which appears to have had the broadest sense, and sometimes is put for clothes generally (Gen. xxxv. 2, xxxvii. 34; Ex. iii. 22, xxii. 9; Deut. x. 18; Is. iii. 7, iv. 1), though once used specifically of the warrior's cloak (Is. ix. 5); *beyged* (*בִּגְדֵי*), which is more usual in speaking of robes of a handsome and substantial character (Gen. xxvii. 15, xli. 42; Ex. xxviii. 2; 1 K. xxii. 10; 2 Chr. xviii. 9; Is. lxiii. 1); *cosuth* (*כֹּסוּת*), appropriate to passages where covering or protection is the prominent idea (Ex. xxii. 26; Job xxvi. 6, xxxi. 19); and lastly *tebúsh* (*לְבוּשׁ*),

usual in poetry, but specially applied to a warrior's cloak (2 Sam. xx. 8), priests' vestments (2 K. x. 22), and royal apparel (Esth. vi. 11, viii. 15). A cognate term (*malbush* *מַלְבוּשׁ*) describes specifically a state-dress, whether as used in a royal household (1 K. x. 5; 2 Chr. ix. 4), or for religious festivals (2 K. x. 22): elsewhere it is used generally for robes of a handsome character (Job xxvii. 16; Is. lxiii. 3; Ez. xvi. 13; Zeph. i. 8). Another term, *mad* (*מַד*), with its derivatives *מִדָּה* (Ps. cxxxiii. 2), and *מִדְּוָה* (2 Sam. x. 4; 1 Chr. xix. 4), is expressive of the length of the Hebrew garments (1 Sam. iv. 12, xviii. 4), and is specifically applied to a long cloak (Judg. iii. 16; 2 Sam. xx. 8), and to the priest's coat (Lev. vi. 10). The Greek terms *ἱμάτιον* and *στόλη* express the corresponding idea, the latter being specially appropriate to robes of more than ordinary grandeur (1 Macc. x. 21, xiv. 9; Mark xii. 38, xvi. 5; Luke xv. 22, xx. 46; Rev. vi. 11, vii. 9, 13); the *χιτών* and *ἱμάτιον* (*tunica pallium*, Vulg.; *coat, cloak*, A. V.) are brought into juxtaposition in Matt. v. 40, and Acts ix. 39. The *beyged* might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" (*מַנְפִּיִם*; *πετέργια*; *anguli*) hanging down in front; or it might be thrown over the head, so as to conceal the face (2 Sam. xv. 30; Esth. vi. 12). The ends were skirted with a fringe and bound with a dark purple riband (Num. xv. 38): it was confined at the waist by a girdle, and the fold (*שֵׁפֶרֶת*; *κόλπος*; *sinus*), formed by the overlapping of the robe, served as a pocket in which a considerable quantity of articles might be carried (2 K. iv. 39; Ps. lxxix. 12; Hag. ii. 12; Niebuhr, *Description*, p. 56), or as a purse (Prov. xvii. 23, xxi. 14; Is. lxv. 6, 7; Jer. xxxii. 18; Luke vi. 38).

The ordinary mode of wearing the outer robe, called *abba* or *abáyah*, at the present time, is exhibited in figs. 2 and 5. The arms, when falling down, are completely covered by it, as in fig. 5: but in holding any weapon, or in active work, the lower part of the arm is exposed, as in fig. 2.



Figs. 4, 5. Egyptians of the lower orders. (Lane.)

The dress of the women differed from that of the men in regard to the outer garment, the *cetoneth* being worn equally by both sexes (Cant. v. 3). The names of their distinctive robes were as follows:—(1) *mitpachath* (מִטְפָּחַת; περιζωμα; pallium, linteamen; veil, wimple, A. V.), a kind of shawl (Ruth iii. 15; Is. iii. 22); (2) *maatapha* (מַעֲטָפָה; palliolum; mantle, A. V.), another kind of shawl (Is. iii. 22), but, how differing from the one just mentioned, we know not; the etymological meaning of the first name is *expansion*, of the second *enveloping*: (3) *tsaiaph* (צַיִף; θέριστρον; veil, A. V.), a robe worn by Rebecca on approaching Isaac (Gen. xxiv. 65), and by Tamar when she assumed the guise of a harlot (Gen. xxxviii. 14, 19); it was probably, as the LXX. represents it, a light summer dress of handsome appearance (περιέβαλε τὸ θέριστρον καὶ ἐκάλωπίσατο, Gen. xxxviii. 14), and of ample dimensions, so that it might be thrown over the head at pleasure; (4) *radid* (רָדִיד; A. V. "veil"), a similar robe (Is. iii. 23; Cant. v. 7), and substituted for the *tsaiaph* in the Chaldee version: we may conceive of these robes as resembling the *peplum* of the Greeks, which might be worn over the head, as represented in *Dict. of Ant.* p. 885, or again as resembling the *habarah* and *miláyah* of the Modern Egyptians (Lane, i. 73, 75); (5) *pthigil* (פְּתִיגִיל; χιτῶν μεσοπόρφυρος; *stomacher*, A. V.), a term of doubtful origin, but probably significant of a gay holiday dress (Is. iii. 24); to the various explanations enumerated by Gesenius (*Thesaur.* p. 1137), we may add one proposed by Saalchutz (*Archæol.* i. 31), פְּתִי, *wide* or *foolish*, and גִּיל, *pleasure*, in which case it = *unbridled pleasure*, and has no reference to dress at all; (6) *gilyonim* (גִּלְיוֹנִים, Is. iii. 23), also a doubtful word, explained in the LXX. as a transparent dress, i. e. of gauze (διαφανῆ Λακωνικά); Schroeder (*de Vest. mul. Heb.* p. 311) supports this view, but more probably the word means, as in the A. V., *glasses*. The garments of females were terminated by an ample border or fringe (שָׁבֵל, שָׁוֵל; ὀπίσθια; *skirts*), which concealed the feet (Is. xlvi. 2; Jer. xiii. 22).

Figs. 6 and 7 illustrate some of the peculiarities



Fig. 6. An Egyptian Woman (Lane)

of female dress: the former is an Egyptian woman (in her walking dress): the latter represents a dress probably of great antiquity, still worn by the peasants in the south of Egypt: the outer robe, or *hulaleeyeh*, is a large piece of woollen stuff wound round the body, the upper parts being attached at the shoulders: another piece of the same stuff is used for the head-veil, or *tarlah*.



Fig. 7. A woman of the southern province of Upper Egypt. (Lane.)

Having now completed our description of Hebrew dress, we add a few remarks relative to the selection of equivalent terms in our own language. It must at once strike every Biblical student as a great defect in our Authorised Version that the same English word should represent various Hebrew words; e. g. that "veil" should be promiscuously used for *radid* (Is. iii. 23), *tsaiaph* (Gen. xxiv. 65), *mitpachath* (Ruth iii. 15), *masveh* (Ex. xxxiv. 33); "robe" for *meil* (1 Sam. xviii. 4), *cetoneth* (Is. xxii. 21), *addereth* (Jon. iii. 6), *salmah* (Mic. ii. 8); "mantle" for *meil* (1 Sam. xv. 27), *addereth* (1 K. xix. 13), *maatapha* (Is. iii. 22); and "coat" for *meil* (1 Sam. ii. 19), *cetoneth* (Gen. iii. 21), and conversely that different English words should be promiscuously used for the same Hebrew one, as *meil* is translated "coat," "robe," "mantle;" *addereth* "robe," "mantle." Uniformity would be desirable, in as far as it can be attained, so that the English reader might understand that, where Hebrew term occurred in the original text, where the same English term was found in the translation. Beyond uniformity, correctness of translation would also be desirable: the difficulty of attaining this in the subject of dress, with regard to which the customs and associations are so widely at variance in our own country and in the East, is very great. Take, for instance, the *cetoneth*: at once an undergarment, and yet not infrequently worn without anything over it; a *shirt*, as being worn next the skin; and a *coat*, as being the upper garment worn in a house: deprive the Hebrew of his *cetoneth*, and he was positively naked; deprive the Englishman of his *coat*, and he has under garments still. The *beged* again: in shape probably like a Scotch plaid, but the use of such a term would be unintelligible to the minds of English peasantry; in use unlike

any garment with which we are familiar, for we only wear a *great-coat* or a *cloak* in bad weather, whereas the Hebrew and his *beged* were inseparable. With such difficulties attending the subject, any attempt to render the Hebrew terms must be, more or less, a *compromise* between correctness and modern usage; and the English terms which we are about to propose must be regarded merely in the light of suggestions. *Cetonech* answers in many respects to "frock;" the sailor's "frock" is constantly worn next the skin, and either with or without a coat over it; the "smock-frock" is familiar to us as an upper-garment, and still as a kind of undress. In shape and material these correspond with *cetonech*, and like it, the term "frock" is applied to both sexes. In the sacerdotal dress a more technical term might be used: "vestment," in its specific sense as = the chasuble, or *casula* would represent it very aptly. *Meil* may perhaps be best rendered "gown," for this too applies to both sexes, and, when to men, always in an official sense, as the academic gown, the alderman's gown, the barrister's gown, just as *meil* appears to have represented an official, or, at all events, a special dress. In sacerdotal dress "alb" exactly meets it, and retains still, in the Greek church, the very name, *poderis*, by which the *meil* is described in the LXX. The sacerdotal ephod approaches, perhaps, most nearly to the term "pall," the *ἠμοφόριον* of the Greek church, which we may compare with the *ἐσώπις* of the LXX. *Addereth* answers in several respects to "pelisse," although this term is now applied almost exclusively to female dress. *Sadin* = "linen wrapper." *Sinlah* we would render "garment," and in the plural "clothes," as the broadest term of the kind; *beged* "vestment," as being of superior quality; *lebush* "robe," as still superior; *mad* "cloak," as being long; and *malbush* "dress," in the specific sense in which the term is not unfrequently used as = *fine dress*. In female costume *mitpachath* might be rendered "shawl," *maatapha* "mantle," *tsaiph* "handsome dress," *radid* "cloak."

In addition to these terms, which we have thus far extracted from the Bible, we have in the Talmudical writers an entirely new nomenclature. The *talith* (טלית) is frequently noticed; it was made of fine linen, and had a fringe attached to it, like the *beged*; it was of ample dimensions, so that the head might be enveloped in it, as was usual among the Jews in the act of prayer. The *kolbin* (קולבין) was probably another name for the *talith*, derived from the Greek *κολόβιον*; Epiphanius (i. 15) represents the *στολαί* of the Pharisees as identical with the *Dalmatica* or the *Colobium*; the latter, as known to us, was a close tunic without sleeves. The *chaluk* (חלוק) was a woollen shirt, worn as an under tunic. The *mactoreen* (מקטורין) was a mantle or outer garment (cf. Lightfoot, *Exercitation* on Matt. v. 40; Mark xiv. 51; Luke ix. 3, &c.). Gloves (קסיות or קפ) are also noticed (*Chelim*, xvi. 6, xxiv. 15, xxvi. 3), not, however, as worn for luxury, but for the protection of the hands in manual labour.

With regard to other articles of dress, see GIRDLE; HANDKERCHIEF; HEADRESS; HEM OF GARMENT; SANDALS; SHOES; VEIL.

The dresses of foreign nations are occasionally referred to in the Bible; that of the Persians is described in Dan. iii. 21 in terms which have been variously understood, but which may be identified with the statements of Herodotus (i. 195, vii. 61)

in the following manner:—(1) The *carbala* (קרבלין; A. V. "coats") = ἀναξίριδες or *dravers*, which were the distinctive feature in the Persian as compared with the Hebrew dress; (2) the *patish* (פטיש; A. V. "hosen") = κισθὸν ποδηγετὴς *lineos* or inner tunic; (3) the *carbala* (קרבלין; A. V. "hat") = ἄλλος εἰρήνεος κισθὸν or upper tunic, corresponding to the *meil* of the Hebrews; (4) the *lebush* (לבוש; A. V. "garment") = χλαυδίον *λευκόν* or cloak, which was worn, like the *beged*, over all. In addition to these terms, we have notice of a robe of state of fine linen, *tachrich* (תכריך; δῖαδθημα; *sericum pallium*), so called from its ample dimensions (Esth. viii. 15). The same expression is used in the Chaldee for purple garments in Ez. xxvii. 16.

The references to Greek or Roman dress are few; the *χλαμύς* (2 Macc. xii. 35; Matt. xxvii. 28), was either the *paludamentum*, the military scarf of the Roman soldiery, or the Greek *chlamys* itself, which was introduced under the Emperors [*Dict. of Ant. Art. CHLAMYS*]; it was especially worn by officers. The travelling cloak (*φελδνης*) referred to by St. Paul (2 Tim. iv. 13) is generally identified with the Roman *paenula*, of which it may be a corruption; the Talmudical writers have a similar name (פליון; פלניא). It is, however, otherwise explained as a travelling case for carrying clothes or books (Conybeare, *St. Paul*, ii. 499).

4. The customs and associations connected with dress are numerous and important, mostly arising from the peculiar form and mode of wearing the outer garments. The *beged*, for instance, could be applied to many purposes besides its proper use as a vestment; it was sometimes used to carry a burden (Ex. xii. 34; Judg. viii. 25; Prov. xxx. 4), as Ruth used her shawl (Ruth iii. 15); or to wrap up an article (1 Sam. xxi. 9); or again as an *impromptu* saddle (Matt. xxi. 7). Its most important use, however, was a coverlet at night (Ex. xxii. 27; Ruth iii. 9; Ez. xvi. 8), whence the word is sometimes taken for bed-clothes (1 Sam. xix. 13; 1 K. i. 1): the Bedouin applies his *abba* to a similar purpose (Niebuhr, *Description*, p. 56). On this account a creditor could not retain it after sunset (Ex. xxii. 26; Deut. xxiv. 12, 13; cf. Job xxii. 6, xxiv. 7; Am. ii. 8). The custom of placing garments in pawn appears to have been very common, so much so that עבונט, *pledge* = a garment (Deut. xxiv. 12, 13); and the accumulation of such pledges is referred to in Hab. ii. 6 (*that loadeth himself with עבונט, i. e. pledges*; where the A. V. following the LXX. and Vulg. reads טיט, עב, "thick clay"); this custom prevailed in the time of our Lord, who bids his disciples give up the *ἱμάτιον* = *beged*, in which they slept, as well as the *χιτών* (Matt. v. 40). At the present day it is not unusual to seize the *abba* as compensation for an injury. An instance is given in Wortabet's *Syria*, i. 293.

The loose flowing character of the Hebrew robes admitted of a variety of symbolical actions; rending them was expressive of various emotions, as grief (Gen. xxxvii. 29, 34; Job i. 20; 2 Sam. i. 2) [MOURNING], fear (1 K. xxi. 27; 2 K. xxii. 11, 19), indignation (2 K. v. 7, xi. 14; Matt. xxvi. 65), or despair (Judg. xi. 35; Esth. iv. 1); generally the outer garment alone was thus rent (Gen.

xxxvii 34; Job i. 20, ii. 12). occasionally the inner (2 Sam. xv. 32), and occasionally both (Ezr. ix. 3; Matt. xxvi. 65, compared with Mark iv. 63). Shaking the garments or shaking the dust off them, was a sign of renunciation (Acts xviii. 6); spreading them before a person, of loyalty and joyous reception (2 K. ix. 13; Matt. xxi. 8); wrapping them round the head, of awe (1 K. xix. 13), or of grief (2 Sam. xv. 30; Esth. vi. 12; Jer. xiv. 3, 4); casting them off, of excitement (Acts xxii. 23); laying hold of them, of supplication (1 Sam. xv. 27; Is. iii. 6, iv. 1; Zech. viii. 23).

The length of the dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Matt. xxiv. 18) or were thrown off when the occasion arose (Mark x. 50; John xiii. 4; Acts vii. 58), or, if this was not possible, as in the case of a person travelling, they were girded up (1 K. xviii. 46; 2 K. iv. 29, ix. 1; 1 Pet. i. 13); on entering a house the upper garment was probably laid aside and resumed on going out (Acts xii. 8). In a sitting posture, the garments concealed the feet; this was held to be an act of reverence (Is. vi. 2; see Lowth's note). The proverbial expression in 1 Sam. xxv. 22; 1 K. xiv. 10, xxi. 21; 2 K. ix. 8, probably owes its origin to the length of the garments, which made another habit more natural (cf. Her. ii. 35; Xen. *Cyrop.* i. 2, §16; Ammian. Marcell. xxiii. 6); the expression is variously understood to mean the *lowest* or the *youngest* of the people (Ges. *Thesaur.* p. 1397; Jahn, *Archaeol.* i. 8, §120). To cut the garments short was the grossest insult that a Jew could receive (2 Sam. x. 4; the word there used מָדוֹן is peculiarly expressive of the length of the garments). To raise the border or skirt of a woman's dress was a similar insult, implying her unchastity (Is. xlvi. 2; Jer. xiii. 22, 26; Nah. iii. 5).

The putting on and off of garments, and the ease with which it was accomplished, are frequently referred to; the Hebrew expressions for the first of these operations, as regards the outer robe, are לָבַשׁ, to put on, עָטָה, כָּסָה, and עָטָה, lit. to cover, the three latter having special reference to the amplitude of the robes; and for the second פָּשְׁטָה, lit. to expand, which was the natural result of taking off a wide, loose garment. The ease of these operations forms the point of comparison in Ps. cii. 26; Jer. xliii. 12. In the case of closely fitting robes the expression is הִנְדָּה, lit. to gird, which is applied to the ephod (1 Sam. ii. 18; 2 Sam. vi. 14), to sackcloth (2 Sam. iii. 31; Is. xxxii. 11; Jer. iv. 8); the use of the term may illustrate Gen. iii. 7, where the garments used by our first parents are called הַגְּדָה (A. V. "aprons"), probably meaning such as could be wound round the body. The converse term is פָּתַח, to loosen, or unbind (Ps. xxx. 11; Is. xx. 2).

The number of suits possessed by the Hebrews was considerable: a single suit consisted of an under and upper garment, and was termed עֲרֵךְ בְּנָדִים (στολή ματίων, i. e. apparatus vestium, LXX.; Judg. xvii. 10). Where more than one is spoken of, the suits are termed חֲלִיפוֹת (ἀλλασσόμενα στολά; cf. Hom. *Od.* viii. 249, ἔματα ἐξημοιβά; changes of raiment, A. V.) These

formed in ancient times one of the most usual presents among Orientals (Harmer, *Observations*, ii. 379 ff.); five (Gen. xlv. 22) and even ten many as thirty were thus presented, while as xiv. 12, 19). The highest token of affection was to present the robe actually worn by the giver (1 Sam. xviii. 4; cf. Hom. *Il.* vi. 230; Harmer, ii. 388). The presentation of a robe in many instances amounted to installation or investiture (Gen. xli. 42; Esth. viii. 15; Is. xxii. 21; cf. Morier, *Second Journey*, p. 93); on the other hand, taking it away amounted to dismissal from office (2 Macc. iv. 38). The production of the best robe was a mark of special honour in a household (Luke xv. 22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job xxvii. 16; Matt. vi. 19; James v. 2), so that to have clothing = to be wealthy and powerful (Is. iii. 6, 7). On grand occasions the entertainer offered becoming robes to his guests (Trench on *Parables*, p. 231). Hence in large households a wardrobe (מִלְתָּחָה) was required for their preservation (2 K. x. 22; cf. Harmer, ii. 382), superintended by a special officer, named שֹׁמֵר הַבְּגָדִים, keeper of the wardrobe (2 Chr. xxxiv. 22). Robes reserved for special occasions are termed מְחַלְפוֹת (A. V. "changeable suits"; Is. iii. 22; Zech. iii. 4) because laid aside when the occasion was past.

The colour of the garment was, as we have already observed, generally white; hence a spot or stain readily showed itself (Is. lxiii. 3; Jude 23; Rev. iii. 4); reference is made in Lev. xiii. 47 ff. to a greenish or reddish spot of a leprosy character. Jahn (*Archaeol.* i. 8, §135) conceives this to be not the result of leprosy, but the depositions of a small insect; but Schiling (*de Lepora*, p. 192) states that leprosy taints clothes, and adds *maculae omnino indebiles et potius incrementum capere quam minui sub his lavationibus videntur* (Knobel, *Comm. in l. c.*). Frequent washings and the application of the fuller's art were necessary to preserve the purity of the Hebrew dress. [SOAP; FULLER.]

The business of making clothes devolved upon women in a family (Prov. xxxi. 22; Acts ix. 39); little art was required in what we may term the tailoring department; the garments came forth for the most part ready made from the loom, so that the weaver supplanted the tailor. The references to sewing are therefore few: the term תָּפַח (Gen. iii. 7; Job xvi. 15; Eccl. iii. 7; Ezr. xiii. 18) was applied by the later Jews to mending rather than making clothes.

The Hebrews were liable to the charge of extravagance in dress; Isaiah in particular (iii. 15 ff.) dilates on the numerous robes and ornaments worn by the women of his day. The same subject is referred to in Jer. iv. 30; Ezr. xvi. 10; Zeph. i. 8; and Eccles. xi. 4, and in a later age 1 Tim. ii. 9; 1 Pet. iii. 3. [W. L. B.]

DRINK, STRONG (שֵׁכָר; σικερα). The Hebrew term *shekar*, in its etymological sense, applies to any beverage that had intoxicating qualities: it is generally found connected with wine, either as an exhaustive expression for all other liquors (e. g. Judg. xiii. 4; Luke i. 15), or as parallel to it, particularly in poetical passages (e. g.

Is. i. 11; Mic. ii. 11); in Num. xxviii. 7 and ix. 12, however, it stands by itself and must be regarded as including wine. The Bible itself throws little light upon the nature of the mixtures described under this term. We may infer from Cant. viii. 2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine: the pomegranate, which is there noticed, was probably one out of many fruits so used. In Is. xxiv. 9 there may be a reference to the sweetness of some kind of strong drink. In Num. xxviii. 7 strong drink is clearly used as equivalent to wine, which was ordered in Ex. xxix. 40. With regard to the application of the term in later times we have the explicit statement of Jerome (*Ep. ad Nepot.*), as well as other sources of information, from which we may state that the following beverages were known to the Jews:—1. *Beer*, which was largely consumed in Egypt under the name of *zythus* (Herod. ii. 77; Diod. Sic. i. 34), and was thence introduced into Palestine (Mischn. *Pesach*. 3, §1). It was made of barley; certain herbs, such as lupin and skirretts, were used as substitutes for hops (Colum. x. 114). The *boozah* of modern Egypt is made of barley-bread, crumbled in water and left until it has fermented (Lane, i. 131): the Arabians mix it with spices (Burckhardt's *Arabia*, i. 213), as described in Is. v. 22. The Mischna (*l. c.*) seems to apply the term *shechar* more especially to a Median drink, probably a kind of beer made in the same manner as the modern *boozah*; the Edomite *chomets*, noticed in the same place, was probably another kind of beer, and may have held the same position among the Jews that bitter beer does among ourselves. 2. *Cider*, which is noticed in the Mischna (*Terum*. 11, §2) as *apple-wine*. 3. *Honey-wine*, of which there were two sorts, one like the *οἶνόμελι* of the Greeks, which is noticed in the Mischna (*Schabb*. 20, §2; *Terum*. 11, §1) under a Hebraized form of that name, consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed *debash* (honey) by the Hebrews, and *dibs* by the modern Syrians, resembling the *εἶψμα* of the Greeks and the *defrutum* of the Romans, and similarly used, being mixed either with wine, milk, or water. 4. *Date-wine*, which was also manufactured in Egypt (*οἶνος φοινικῆος*, Herod. ii. 86, iii. 20). It was made by mashing the fruit in water in certain proportions (Plin. xiv. 19, §3). A similar method is still used in Arabia, except that the fruit is not mashed (Burckhardt's *Arabia*, ii. 264): the palm-wine of modern Egypt is the sap of the tree itself, obtained by making an incision into its heart (Wilkinson, ii. 174). 5. Various other fruits and vegetables are enumerated by Pliny (xiv. 19) as supplying materials for *facticious* or home-made wine, such as figs, millet, the carob fruit, &c. It is not improbable that the Hebrews applied *raisins* to this purpose in the simple manner followed by the Arabians (Burckhardt, ii. 377), viz., by putting them in jars of water and burying them in the ground until fermentation takes place.

[W. L. B.]

DROMEDARY. [CAMEL.]

DRUSILLA (*Δρουσίλλα*), daughter of Herod Agrippa I. (Acts xii. 1, 19 ff.) and Cyprus; sister

* Sicera Hebraeo sermone omnis potio, quae inebriare potest, sive illa, quae frumento conficitur sive pomorum succo, aut eum favi decoquantur in dulcem

of Herod Agrippa II. She was at first betrothed to Antiochus Epiphanes, prince of Commagene, but, he refusing to become a Jew, she was married to Azizus, king of Emesa, who complied with that condition (*Ant.* xx. 7, §1). Soon after, Felix, procurator of Judaea, brought about her seduction by means of the Cyprian sorcerer Simon, and took her as his wife (ib. 7, §2). In Acts xxiv. 24, we find her in company with Felix at Caesarea, on occasion of St. Paul being brought before the latter; and the narrative implies that she was present at the apostle's preaching. Felix had by Drusilla a son named Agrippa, who, together with his mother, perished in the eruption of Vesuvius under Titus, (Joseph. *l. c.*; comp. Tac. *Hist.* v. 9). [H. A.]

DULCIMER (*Συμφωνία*, סִמְפוּנְיָה), a musical instrument, not in use amongst the Jews of Palestine, but mentioned in Daniel, iii. 5, 15, and at ver. 10 under the shorter form of סִמְפוּנְיָה, along with several other instruments, which Nebuchadnezzar ordered to be sounded before a golden image set up for national worship during the period of the captivity of Judah. Luther translates it *lute*. Grotius adopts the view of Servius, who considers *simphonia* to be the same with *tibia obliqua* (πλαγίαιος); he also quotes Isidorus (ii. 22), who speaks of it as a long drum. Rabbi Sandia Gaon (*Comm. on Dan.*) describes the *Συμφωνία* as the bag-pipe, an opinion adopted by the author of Schilté-hag-giborim (Joel Brill's Preface to Mendelssohn's version of the Psalms) by Kircher, Bartholocius, and the majority of biblical critics. The same instrument is still in use amongst peasants in the N.W. of Asia and in Southern Europe, where it is known by the similar name *Sampogna* or *Zampogna*. With respect to the etymology of the word a great difference of opinion prevails. Some trace it to the Greek *συμφωνία*, and Calmet, who inclines to this view, expresses astonishment that a pure Greek word should have made its way into the Chaldee tongue: it is probable, he thinks, that the instrument *Dulcimer* (A. V.) was introduced into Babylon by some Greek or Western-Asiatic musician who was taken prisoner by Nebuchadnezzar during one of his campaigns on the coast of the Mediterranean. Others, with far greater probability, regard it as a Semitic word, and connect it with סִמְפוּנָה, "a tube" (Fürst). The word סִמְפוּנָה occurs in the Talmud (*Succa* 36a), where it evidently has the meaning of an air-pipe. Laudan (*Arch. Art.* סִמְפוּנָה) considers it synonymous with siphon. Ibn Yahia, in his commentary on Dan. iii. 5, renders it by אורגאנוש (*Organa*), organ, the well-known powerful musical instrument, composed of a series of pipes. Rabb. Elias, whom Buxtorf quotes (*Lexic. Talmud.* p. 1504), translates it by the German word *Leier* (lyre).

The old fashioned spinet, the precursor of the harpsichord, is said to have resembled in tone the ancient dulcimer. The modern dulcimer is described by Dr. Busby (*Dict. of Music*) as a triangular instrument, consisting of a little chest, strung with about fifty wires cast over a bridge fixed at each end; the shortest wire is 18 inches in length, the longest 36: it is played with two small hammers held in the hands of the performer. [D. W. M.]

DU'MAH (דִּמְיָה; Δουμά, Ἰδουμά, Ἰδουμαία,

et barbaram potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur."

Duma) a son of Ishmael, most probably the founder of an Ishmaelite tribe of Arabia, and thence the name of the principal place, or district, inhabited by that tribe. In Gen. xxv. 14, and 1 Chr. i. 30, the name occurs in the list of the sons of Ishmael; and in Isaiah (xxi. 11), in the "burden of Dumah," coupled with Seir, the forest of Arabia, and Kedar. The name of a town in the north-western part of the peninsula, *Doomat-el-Jendel*,* is held by Gesenius, and other European authorities, to have been thus derived; and the opinion is strengthened by Arab traditionists, who have the same belief (*Mir-ât ez-Zemân*). The latter, however, err in writing

"*Dâumat-el-Jendel*" (دومة الجندل); while the lexicographers and geographers of their nation expressly state that it is correctly "*Doomat-el-Jendel*," or "*Doomâ-el-Jendel*" (دومة الجندل),

or (دوماء الجندل), signifying "Dumah of the stones or blocks of stone," of which it is said to have been built (*Sihâh M. S.*, *Marâsid*, and *Mush-tarah*, s. v.); not the "stony Dumah," as Europeans render it. *El-Jendel* is said by some to mean "stones such as a man can lift" (*Kâmoos*), and seems to indicate that the place was built of un-hewn or Cyclopean masonry, similar to that of very ancient structures. The town itself, which is one of the "*Kureiyât*" of *Wâdi-l-Kurâ*^b (*Marâsid*, s. v. *Doomah*), appears to be called "*Doomat-el-Jendel*;" and the fortress which it contains, to have the special appellation of "*Marid*" (مارد).

It should be observed that there are two "*Doomahs*;" that named in this article, and *D. el-Erâk*. The chief of one, a contemporary of *Mohammad*, is said to have founded the other, or to have given it the name of *D.*; but most Arab authorities, and probably also, are in favour of the prior antiquity of the former. [E. S. P.]

DUMAH (דומה; *Ρευμά*; Alex. *Ρουμά*; *Ruma*), a city in the mountainous district of Judah, near Hebron (Josh. xv. 52). In the *Onomasticon* of Eusebius and Jerome it is named as a very large place (κάθη μεγαλοτή), 17 miles from Eleutheropolis, in the district of Daroma (i. e. "the south," from the Hebrew דרום). Eleutheropolis not being certainly known, this description does not afford much clue. Robinson passed the ruins of a village called *ed-Dauneh*, 6 miles south-west of Hebron (Rob. i. 212), and this may possibly be Dumah. (See also Kiepert's *Map*, 1856; and Van de Velde's *Memoir*, 308). [G.]

DUNG (זבל, זבל, צואה, the latter always, and the two former generally, applied to men; זפיץ, פריש, דמן, to brute animals, the second exclusively to animals offered in sacrifice, and the third to the dung of cows or camels). The uses of dung were twofold, as manure, and as fuel. The manure consisted either of straw steeped in liquid manure (במי מורמנה, lit. in dung water, Is. xxv. 10), or the

sweepings (סחף, Is. v. 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps (אספה) outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh. ii. 13), and thence removed in due course to the fields (*Mishn. Elob.* 3, §1-3). To sit on a dung-heap was a sign of the deepest dejection (1 Sam. ii. 8; Ps. cxlii. 7; Lam. iv. 5; cf. Job ii. 8, LXX. and Vulg.). The mode of applying manure to trees was by digging holes about their roots and inserting it (Luke xiii. 8, as still practised in Southern Italy (Trench, *Parables*, p. 356). In the case of sacrifices the dung was burnt outside the camp (Ex. xxix. 14; Lev. vi. 11, viii. 17; Num. xix. 5); hence the extreme opprobrium of the threat in Mal. ii. 3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. xxiii. 12 ff.); it was the grossest insult to turn a man's house into a receptacle for it (מרהאה, 2 K. i. 27; 47; Ezr. vi. 11; Dan. ii. 5, iii. 29, "dung-heap" A. V.); public establishments of that nature are still found in the large towns of the East (Russell's *Aleppo*, i. 34). The expression to "cast out as dung" implied not only the offensiveness of the object, but also the ideas of removal (1 K. xiv. 10), and still more exposure (2 K. ix. 37; Jer. viii. 2). The reverence of the later Hebrews would not permit the pronunciation of some of the terms used in Scripture, and accordingly more delicate words were substituted in the margin (2 K. vi. 25, x. 27, xviii. 27; Is. xxxvi. 12). The occurrence of such names as Gilalai, Dimnah, Madmenah, and Madmannah, shows that these ideas of delicacy did not extend to ordinary matters. The term *σκωβαλα* ("dung," A. V., Phil. iii. 8) applies to refuse of any kind (cf. *Ecclus.* xxvii. 4).

The difficulty of procuring fuel in Syria, Arabia, and Egypt, has made dung in all ages valuable as a substitute: it was probably used for heating ovens and for baking cakes (Ez. iv. 12, 15), the equable heat, which it produced, adapting it peculiarly for the latter operation. Cow's and camel's dung is still used for a similar purpose by the Bedouins (*Burckhardt's Notes*, i. 57): they even form a species of pan for frying eggs out of it (Russell, i. 39): in Egypt the dung is mixed with straw and formed into flat round cakes, which are dried in the sun (Lane, i. 252, ii. 141). [W. L. B.]

DUNGEON. [PRISON.]

DURA (דורה; *Δεειρά*; *Dura*), the plain where Nebuchadnezzar set up the golden image (Dan. iii. 1), has been sometimes identified with a tract a little below *Tekrit*, on the left bank of the Tigris (Layard, *Nin. & Bab.* p. 469), where the name *Dur* is still found. But 1. this tract probably never belonged to Babylon; 2. at any rate it is too far from the capital to be the place where the image was set up; for the plain of *Dura* was in the province or district of Babylon (בגדינת בבל), and therefore in the vicinity of the city; 3. the name *Dur*, in its modern use, is applicable to any plain. M. Oppert places the plain (or, as he calls it, the "valley") of *Dura* to the south-east of Babylon in the vicinity of the mound of *Doomat-el-*

* The "t" in *Doomat* is thus written for "h" by grammatical construction.

^b Winer, in his art. 'Duma,' quoting *Hitzig*

(*Zeller's Jahrb.* 1848), has complicated the question by making *D. el-Jendel* distinct from *D. of Wâdi-Kurâ*.

Disir. He has discovered on this site the pedestal of a colossal statue, and regards the modern name as a corruption of the ancient appellation. [G. R.]

DUST. [MOURNING.]

E.

EAGLE (*Nesher*, נֶשֶׁר, *ἀετός*, *aquila*), an unclean bird distinguished from the *ossifrage*, the *osprey*, the *vulture*, and the *gier eagle*, in Lev. xi. 13-18, and Deut. xiv. 12-17. In these two passages therefore it means a particular species, probably the *chrysaetos* or golden eagle (*Aquila chrysaetos*, Linn.); but in many passages in which it occurs, *Nesher* must be taken for a generic term embracing many different species of the order *Raptores*. Thus *eagle*, in Mic. i. 16, means the *Vultur barbatus*, which is bald; while in Job xxxix. 27; Prov. xxx. 17; and Matt. xxiv. 28, the eagle which is represented as feeding on the slain, is the *Neophron percnopterus*, or Egyptian vulture (see Plin. *H. N.* 10, 3, "quarti generis est percnopterus . . . vulturini specie—sola aquilarum exanima fert corpora"). In Arabic *نسر* is a generic as well as a specific term, the root being in Heb. נֶשֶׁר, in Arab. نسر, to tear with the beak. The characteristics of eagles referred to in Scripture are their swiftness of flight (Deut. xxviii. 49), their strength (Hos. viii. 1; Hab. i. 8), their lofty placed nests (Jer. xlix. 16), their care of their young both in the nest and in training them to fly (Deut. xxxii. 11; Ex. xix. 4), and their moulting (Ps. ciii. 5). The eagle was an Assyrian emblem, and hence probably the reference in Hab. i. 8. The eagle-headed deity of the Assyrian sculptures is that of the god Nisroch; and in the representations of battles trained birds of this order are frequently shown accompanying the Assyrian warriors in their attacks, and in one case bearing off the entrails of the slain. From the Assyrians the use of the eagle as a standard descended to the Persians, and from them probably to the Romans. [W. D.]

E'ANES (*Μάνης*; *Esses*), 1 Esd. ix. 21, a name which stands in the place of HARIM, MAASEIAH, and ELIJAH, in the parallel list of Ezra x. It does not appear whence the translators obtained the form of the name given in the A. V.

EARNEST. This term occurs only thrice in the A. V. (2 Cor. i. 22, v. 5; Eph. i. 14). The equivalent in the original is ἀρραβών, a Graecised form of ערבון, which was introduced by the Phoenicians into Greece, and also into Italy, where it reappears under the forms *arrabo* and *arrha*. It may again be traced in the French *arrhes*, and in the old English expression *Earl's* or *Arlé's* money. The Hebrew word was used generally for *pledge* (Gen. xxxviii. 17), and in its cognate forms for *surety* (Prov. xvii. 18) and *hostage* (2 K. xiv. 14). The Greek derivative, however, acquired a more technical sense as signifying the *deposit* paid by the purchaser on entering into an agreement for the purchase of any thing (Suid. *Lex.* s. v.). A similar legal and technical sense attaches to *earnest*, the payment of which places both the vendor and the

purchaser in a position to enforce the carrying out of the contract (Blackstone, ii. 30). There is a marked distinction between *pledge* and *earnest* in this respect, that the latter is a *part-payment*, and therefore implies the *identity* in kind of the deposit with the future full payment; whereas a *pledge* may be something of a totally different nature, as in Gen. xxxviii., to be resumed by the depositor when he has completed his contract. Thus the expression "*earnest of the Spirit*" implies, beyond the idea of security, the *identity* in kind, though not in degree, and the *continuity* of the Christian's privileges in this world and in the next. The payment of *earnest-money* under the name of *arrabon* is still one of the common occurrences of Arab life. [W. L. B.]

EARRINGS. The word נָזָם, by which these ornaments are usually described, is unfortunately ambiguous, originally referring to the nose-ring (as its root indicates), and thence transferred to the earring. The full expression for the latter is נָזָם אֵזֶר בְּאַזְנוֹתַי (Gen. xxxv. 4), in contradistinction to נָזָם עֲרֵאָהָה (Gen. xxiv. 47). In the majority of cases, however, the kind is not specified, and the only clue to the meaning is the context. The term occurs in this undefined sense in Judg. viii. 24; Job xlii. 11; Prov. xxv. 12; Hos. ii. 13. The material of which the earring was made was generally gold (Ex. xxxii. 2), and its form circular, as we may infer from the name עֵינִיל, by which it is described (Num. xxxi. 50; Ez. xvi. 12): such was the shape usual in Egypt (Wilkinson's *Egyptians*, iii. 370). They were worn by women and by youth of both sexes (Ex. i. c.). It has been inferred from the passage quoted, and from Judg. viii. 24, that they were not worn by men: these passages are, however, by no means conclusive. In the former an order is given to the men in such terms that they could not be mentioned, though they might have been implicitly included; in the latter the *amount of the gold* is the peculiarity adverted to, and not the character of the ornament, a peculiarity which is still noticeable among the inhabitants of southern Arabia (Wellsted's *Travels*, i. 321). The mention of the *sons* in Ex. xxxii. 2 (which, however, is omitted in the LXX.) is in favour of their having been worn; and it appears unlikely that the Hebrews presented an exception to the almost universal practice of Asiatics, both in ancient and modern times (Winer, *Realwört.*, s. v. *Ohringe*). The earring appears to have been regarded with superstitious reverence as an amulet: thus it is named in the Chaldee and Samaritan versions קְרִישָׁה, a *holy thing*; and in Is. iii. 20 the word לְחִישִׁים, prop. *amulets*, is rendered in the A. V., after the LXX. and Vulg., *earrings*. [AMULET.] On this account they were surrendered along with the idols by Jacob's household (Gen. xxxv. 4). Chardin describes earrings, with talismanic figures and characters on them, as still existing in the East (Brown's *Antiquities*, ii. 305). Jewels were sometimes attached to the rings: they were called נְטִיפוֹת (from נָטַף, to drop) a word rendered in Judg. viii. 26 ὄσμῃσκι, *monilia*; *collars* or *sweet jewels*, A. V., and in Is. iii. 19, κἀθῆμα; *torques*; *chains* or *sweet balls*, A. V. The size of the earrings still worn in eastern countries far exceeds what is usual among

ourselves (Harmer's *Observations*, iv. pp. 311, 314); hence they formed a handsome present (Job xlii. 11), or offering to the service of God (Num. xxxi. 50). [W. L. B.]



Egyptian Earrings, from Wilkinson.

EARTH. This term is used in two widely different senses: (1) for the material of which the earth's surface is composed; (2) as the name of the planet on which man dwells. The Hebrew language discriminates between these two by the use of separate terms, *Adamah* (אֲדָמָה) for the former, *Erets* (אֶרֶץ) for the latter. As the two are essentially distinct we shall notice them separately.

I. *Adamah* is the *earth* in the sense of soil or ground, particularly as being susceptible of cultivation; hence the expression *ish adamah* for an agriculturist (Gen. ix. 20). The *earth* supplied the elementary substance of which man's body was formed, and the terms *adam* and *adamah* are brought into juxtaposition, implying an etymological connexion (Gen. ii. 7). [ADAM.] The opinion that man's body was formed of earth prevailed among the Greeks (Hesiod. *Op. et Di.* 61, 70; Plat. *Rep.* p. 269), the Romans (Virg. *Georg.* ii. 341; Ovid, *Met.* i. 82), the Egyptians (Diod. Sic. i. 10), and other ancient nations. It is evidently based on the observation of the material into which the body is resolved after death (Job x. 9; Eccl. xii. 7). The law prescribed earth as the material out of which altars were to be raised (Ex. xx. 24); Bähr (*Symb.* i. 488) sees in this a reference to the name *adam*: others with more reason compare the *ara de cespite* of the Romans (Ov. *Trist.* v. 5, 9; Hor. *Od.* iii. 8. 4, 5), and view it as a precept of simplicity. Naaman's request for two mules' burthen of earth (2 K. v. 17) was based on the idea that Jehovah, like the heathen deities, was a local god and could be worshipped acceptably only on his own soil.

II. *Erets* is explained by Von Bohlen (*Introd. to Gen.* ii. 6) as meaning etymologically the *low* in opposition to the *high*, i. e. the heaven. It is applied in a more or less extended sense:—1. to the whole world (Gen. i. 1); 2. to land as opposed to sea (Gen. i. 10); 3. to a country (Gen. xxi. 32); 4. to a plot of ground (Gen. xxiii. 15); and 5. to the ground on which a man stands (Gen. xxiii. 3). The two former senses alone concern us, the first involving an inquiry into the opinions of the Hebrews on Cosmogony, the second on Geography.

I. COSMOGONY.—The views of the Hebrews on this subject are confessedly imperfect and obscure. This arises partly from the ulterior objects which led them to the study of natural science, and still more from the poetical colouring with which they expressed their opinions. The books of Genesis, Job, and

Psalms supply the most numerous notices of these, the two latter are strictly poetical works and their language must be measured by the laws of poetical expression; in the first alone have we anything approaching to an historical and systematic statement, and even this is but a sketch—an outline—which ought to be regarded at the same distance, from the same point of view, and through the same religious medium as its author regarded it. The act of creation itself, as recorded in the first chapter of Genesis, is a subject beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails to find an adequate term to describe the act; for, our word "create" and the Hebrew *bara*, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition of such expressions as "out of things that were not" (ἐξ οὐκ ὄντων, 2 Macc. vii. 28), or "not from things which appear" (μὴ ἐκ φαινομένων, Heb. xi. 3) contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language: as the event occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible. The same observation applies, though in a modified degree, to the description of the various processes subsequent to the existence of original matter. Moses viewed matter and all the forms of matter in their relations primarily to God, and secondarily to man—as manifesting the glory of the former, and as designed for the use of the latter. In relation to the former, he describes creation with the special view of illustrating the Divine attributes of power, goodness, wisdom, and accordingly he throws this narrative into a form which impresses the reader with the sense of these attributes. In relation to the latter he selects his materials with the special view of illustrating the subordination of all the orders of material things to the necessities and comforts of man. With these objects in view, it ought not to be a matter of surprise, if the simple narrative of creation omits much that scientific research has since supplied, and appears in a guise adapted to these objects. The subject itself is throughout one of a transcendental character; it should consequently be subjected to the same standard of interpretation as other passages of the Bible, descriptive of objects which are entirely beyond the experience of man, such as the day of judgment, the states of heaven and hell, and the representations of the Divine Majesty. The style of criticism applied to Gen. i. by the opponents, and not unfrequently by the supporters of Revelation, is such, as would be subversive of many of the most noble and valuable portions of the Bible. With these prefatory remarks we proceed to lay down what appear to us to be the leading features of Hebrew Cosmogony.

1. The earth was regarded not only as the central point of the universe, but as the universe itself, every other body—the heavens, sun, moon, and stars—being subsidiary to, and, as it were, the complement of the earth. The Hebrew language has no expression equivalent to our sentence: "the heavens and the earth" (Gen. i. 1, xiv. 19; Ex. xxxi. 17) has been regarded as such; but it is clear that the heavens were looked upon as a necessary adjunct of the earth—the curtain of the tent

in which man dwells (Is. xl. 22), the sphere above which fitted the sphere below (comp. Job xxii. 14, and Is. xl. 22)—designed solely for purposes of beneficence in the economy of the earth. This appears from the account of its creation and offices: the existence of the heaven was not prior to or contemporaneous with that of the earth, but subsequent to it; it was created on the second day (Gen. i. 6). The term under which it is described, *rakia* (רָקִיעַ), is significant of its extension, that it was stretched out as a curtain (Ps. civ. 2) over the surface of the earth. Moreover it depended upon the earth; it had its "foundations" (2 Sam. xxii. 8) on the edges of the earth's circle, where it was supported by the mountains as by massive pillars (Job xvi. 11). Its offices were (1.) to support the waters which were above it (Gen. i. 7; Ps. cxlviii. 4), and thus to form a mighty reservoir of rain and snow, which were to pour forth through its windows (Gen. vii. 11; Is. xxiv. 18) and doors (Ps. lxxviii. 23), as through opened sluice-gates, for the fructification of the earth; (2.) to serve as the *stratum* (στέρεμα or "firmament") in which the celestial bodies were to be fixed. As with the heaven itself, so also with the heavenly bodies; they were regarded solely as the ministers of the earth. Their offices were (1.) to give light; (2.) to separate between day and night; (3.) to be for signs, as in the case of eclipses or other extraordinary phenomena; for seasons, as regulating seed-time and harvest, summer and winter, as well as religious festivals; and for days and years, the length of the former being dependent on the sun, the latter being estimated by the motions both of sun and moon (Gen. i. 14-18); so that while it might truly be said that they held "dominion" over the earth (Job xxxviii. 33), that dominion was exercised solely for the convenience of the tenants of earth (Ps. civ. 19-23). So entirely indeed was the existence of heaven and the heavenly bodies designed for the earth, that with the earth they shall simultaneously perish (2 Pet. iii. 10): the curtain of the tent shall be rolled up and the stars shall of necessity drop off (Is. xxxiv. 4; Matt. xxiv. 29)—their sympathy with earth's destruction being the counterpart of their joyous song when its foundations were laid (Job xxxviii. 7).

2. The earth was regarded in a twofold aspect; in relation to God, as the manifestation of His infinite attributes; in relation to man, as the scene of his abode. (1.) The Hebrew cosmogony is based upon the leading principle that the universe exists, not independently of God, by any necessity or any inherent power, nor yet contemporaneously with God, as being co-existent with Him, nor yet in opposition to God, as a hostile element, but dependently upon Him, subsequently to Him, and in subjection to Him. The opening words of Genesis express in broad terms this leading principle; however difficult it may be, as we have already observed, to express this truth adequately in human language, yet there can be no doubt that the subordination of matter to God in every respect is implied in that passage, as well as in other passages, too numerous to quote, which comment upon it. The same great principle runs through the whole history of creation: matter owed all its forms and modifications to the will of God: in itself dull and inert, it received its first vivifying capacities from the influence of the Spirit of God brooding over the deep (Gen. i. 2); the progressive improvements in its condition were the direct and miraculous effects of God's will; no in-

terposition of secondary causes is recognised; "He spake and it was" (Ps. xxxiii. 9); and the pointed terseness and sharpness with which the writer sums up the whole transaction in the three expressions "God said," "it was so," "God saw that it was good"—the first declaring the divine volition, the second the immediate result, the third the perfectness of the work—harmonises aptly with the view which he intended to express. Thus the earth became in the eyes of the pious Hebrew the scene on which the Divine perfections were displayed: the heavens (Ps. xix. 1), the earth (Ps. xxiv. 1, civ. 24), the sea (Job xxvi. 10; Ps. lxxxix. 9; Jer. v. 22), "mountains and hills, fruitful trees and all cedars, beasts and all cattle, creeping things and all flying fowl" (Ps. cxlviii. 9, 10), all displayed one or other of the leading attributes of His character. So also with the ordinary operations of nature—the thunder was His voice (Job xxxvii. 5), the lightnings His arrows (Ps. lxxvii. 17), wind and storm His messengers (Ps. cxlviii. 8), the earthquake, the eclipse and the comet, the signs of His presence (Joel ii. 10; Matt. xxiv. 29; Luke xxi. 25).

(2.) The earth was regarded in relation to man, and accordingly each act of creation is a preparation of the earth for his abode—light, as the primary condition of all life; the heavens, for purposes already detailed; the dry land, for his home; "grass for the cattle and herb for the service of man" (Ps. civ. 14); the alternations of day and night, the one for his work and the other for his rest (Ps. civ. 23); fish, fowl, and flesh for his food; the beasts of burden, to lighten his toil. The work of each day of creation has its specific application to the requirements and the comforts of man, and is recorded with that special view.

3. Creation was regarded as a progressive work—a gradual development from the inferior to the superior orders of things. Thus it was with the earth's surface, at first a chaotic mass, *waste and empty*, well described in the paronomastic terms *tohu, bohū*, overspread with waters and enveloped in darkness (Gen. i. 2), and thence gradually brought into a state of order and beauty so conspicuous, as to have led the Latins to describe it by the name *Mundus*. Thus also with the different portions of the universe, the earth before the light, the light before the firmament, the firmament before the dry land. Thus also with light itself, at first the elementary principle, separated from the darkness, but without defined boundaries; afterwards the illuminating bodies with their distinct powers and offices—a progression that is well expressed in the Hebrew language by the terms *ôr* and *maôr* (אֹר, מְאֹר). Thus also with the orders of living beings; firstly, plants; secondly, fish and birds; thirdly, cattle; and lastly, man. From "good" in the several parts to "very good" as a whole (Gen. i. 31), such was its progress in the judgment of the Omnipotent workman.

4. Order involves time; a succession of events implies a succession of periods; and accordingly Moses assigns the work of creation to six days, each having its specific portion—light to the first, the firmament to the second, the dry land and plants to the third, the heavenly bodies to the fourth, fish and fowl to the fifth, beasts and man to the sixth. The manner, in which these acts are described as having been done, precludes all idea of time in relation to their performance: it was miraculous and instantaneous: "God said" and then "it was." But the progressiveness, and consequently the individuality

of the acts, does involve an idea of time as elapsing between the completion of one and the commencement of another; otherwise the work of creation would have resolved itself into a single continuous act. The period assigned to each individual act is a day—the only period which represents the entire cessation of a work through the interposition of night. That a natural day is represented under the expression “evening was and morning was,” admits, we think, of no doubt; the term “day” alone may refer sometimes to an indefinite period contemporaneous with a single event; but when the individual parts of a day, “evening and morning” are specified, and when a series of such days are noticed in their numerical order, no analogy of language admits of our understanding the term in anything else than its literal sense. The Hebrews had no other means of expressing the civil day of 24 hours than as “evening, morning” (עֶרֶב וּבֹקֶר, Dan. viii. 14), similar to the Greek *νυκθημερον*, and although the alternation of light and darkness lay at the root of the expression, yet the Hebrews in their use of it no more thought of those elements than do we when we use the terms *fortnight* or *se'night*; in each case the lapse of a certain time, and not the elements by which that time is calculated, is intended; so that, without the least inconsistency either of language or of reality, the expression may be applied to the days previous to the creation of the sun. The application of the same expressions to the events subsequent to the creation of the sun, as well as the use of the word “day” in the 4th commandment without any indications that it is used in a different sense, or in any other than the literal acceptance of Gen. i. 5 ff., confirm the view above stated. The interpretation that “evening and morning” = *beginning* and *end*, is opposed not only to the order in which the words stand, but to the sense of the words elsewhere.

5. The Hebrews, though regarding creation as the immediate act of God, did not ignore the evident fact that existing materials and intermediate agencies were employed both then and in the subsequent operations of nature. Thus the simple fact “God created man” (Gen. i. 27) is amplified by the subsequent notice of the material substance of which his body was made (Gen. ii. 7); and so also of the animals (Gen. i. 24, ii. 19). The separation of sea and land, attributed in Gen. i. 6 to the Divine fiat, was seen to involve the process of partial elevations of the earth's surface (Ps. civ. 8, “the mountains ascend, the valleys descend;” comp. Prov. viii. 25-28). The formation of clouds and the supply of moisture to the earth, which in Gen. i. 7 was provided by the creation of the firmament, was afterwards attributed to its true cause in the continual return of the waters from the earth's surface (Eccl. i. 7). The existence of the element of light, as distinct from the sun (Gen. i. 3, 14; Job xxxviii. 19), has likewise been explained as the result of a philosophically correct view as to the nature of light; more probably, however, it was founded upon the incorrect view that the light of the moon was independent of the sun.

6. With regard to the earth's body, the Hebrews conceived its surface to be an immense disc, supported like the flat roof of an Eastern house by pillars (Job ix. 6; Ps. lxxv. 3), which rested on solid foundations (Job xxxviii. 4, 6; Ps. civ. 5; Prov. viii. 29); but where those foundations were on which the “sockets” of the pillars rested, none could tell (Job xxxviii. 6). The more philosophical

view of the earth being suspended in free space seems to be implied in Job xxvi. 7; nor is there any absolute contradiction between this and the former view, as the pillars of the earth's surface may be conceived to have been founded on the deep bases of the mountains, which bases themselves were unsupported. Other passages (Ps. xiv. 2, xxxvi. 6) seem to imply the existence of a vast subterranean ocean; the words, however, are susceptible of the sense that the earth was elevated above the level of the seas (Hengstenberg, *Comm.* in loc.), and, that this is the sense in which they are to be accepted, appears from the converse expression “water under the earth” (Ex. ii. 4), which, as contrasted with “heaven above” and “earth beneath,” evidently implies the comparative elevation of the three bodies. Beneath the earth's surface was *sheol* (שְׁאוֹל), the hollow place, “hell” (Num. xvi. 30; Deut. xxxii. 22; Job xi. 8), the “house appointed for the living” (Job xxx. 23), a “land of darkness” (Job x. 21), to which were ascribed in poetical language gates (Is. xxxviii. 10) and bars (Job xvii. 16), and which had its valleys or deep places (Prov. ix. 18). It extended beneath the sea (Job xxvi. 5, 6), and was thus supposed to be continuous with the upper world.

II. GEOGRAPHY.—We shall notice (1) the view of the Hebrews as to the form and size of the earth, its natural divisions, and physical features; (2) the countries into which they divided it and their progressive acquaintance with those countries. The world in the latter sense was sometimes described by the poetical term *tebel* (תְּבֵל), corresponding to the Greek *οικουμένη* (Is. xiv. 21).

(1.) In the absence of positive statements we have to gather the views of the Hebrews as to the form of the earth from scattered allusions, and these for the most part in the poetical books where it is difficult to decide how far the language is to be regarded as literal, and how far as metaphorical. There seem to be traces of the same ideas as prevailed among the Greeks, that the world was a disk (Is. xi. 22; the word *קוץ*, *circle*, is applied exclusively to the circle of the horizon whether bounded by earth, sea or sky), bordered by the ocean (Deut. xxx. 13; Job xvi. 10; Ps. cxxxix. 9; Prov. viii. 27), with Jerusalem as its centre (Ez. v. 5), which was thus regarded, like Delphi, as the *navel* (טֶבֶר); Judg. ix. 37; Ez. xxxviii. 12; LXX.; Vulg.) or, according to another view (Gesen. *Thesaur.* s. v.), the highest point of the world. The passages quoted in support of this view admit of a different interpretation; Jerusalem might be regarded as the centre of the world, not only as the seat of religious light and truth, but to a certain extent in a geographical sense; for Palestine was situated between the important empires of Assyria and Egypt; and not only between them but above them, its elevation above the plains on either side contributing to the appearance of its centrality. A different view has been gathered from the expression “four corners” (אַרְבַּע קְצוֹת), generally applied to the skirts of a garment, as though implying the quadrangular shape of a garment stretched out, according to Eratosthenes' comparison; but the term “corners” may be applied in a metaphorical sense for the extreme ends of the world (Job xxxvii. 3, xxxviii. 13; Is. xi. 12, xxiv. 16; Ez. vi. 2). Finally, it is suggested by Pagan (*Symbolik*, i. 170) that these two views may have

been held together, the former as the actual and the latter as the symbolical representation of the earth's form. As to the size of the earth, the Hebrews had but a very indefinite notion; in many passages the "earth," or "whole earth," is used as co-extensive with the Babylonian (Is. xiii. 5, xiv. 7, ff., xiv. 17), or Assyrian empires (Is. x. 14, xiv. 26, xxxvii. 18), just as at a later period the Roman empire was styled *orbis terrarum*; the "ends of the earth" (קְצוֹת) in the language of prophecy applied to the nations on the border of these kingdoms, especially the Medes (Is. v. 26, xiii. 5) in the east, and the islands and coasts of the Mediterranean in the west (Is. xli. 5, 9); but occasionally the boundary was contracted in this latter direction to the eastern shores of the Mediterranean (Is. xxiv. 16; Zech. ix. 10; Ps. lxxii. 8). Without unduly pressing the language of prophecy, it may be said that the views of the Hebrews as to the size of the earth extended but little beyond the nations with which they came in contact; its solidity is frequently noticed, its dimensions but seldom (Job xxxviii. 18; Is. xlii. 5). We shall presently trace the progress of their knowledge in succeeding ages.

The earth was divided into four quarters or regions corresponding to the four points of the compass; these were described in various ways, sometimes according to their positions relatively to a person facing the east, *before* (קִדְמָה), *behind* (אַחֲרָיִק), the *right hand* (יְמִינִי), and the *left hand* (שְׂמֹאלִי), representing respectively E., W., S., and N. (Job xxiii. 8, 9); sometimes relatively to the sun's course, the *rising* (מִזְרְחָה), the *setting* (מַבְּרָח), the *brilliant* quarter (קְדוּמָה), Ez. xl. 24, and the *dark* quarter (צִפּוֹן), Ex. xxvii. 20; comp. the Greek *ἄστρος*, Hom. *Il.* xii. 240; sometimes as the seat of the four winds (Ez. xxxvii. 9); and sometimes according to the physical characteristics, the *sea* (יָם) for the W. (Gen. xxviii. 14), the *parched* (בְּבֵרָה) for the S. (Ex. xxvii. 9), and the *mountains* (הָרִים) for the N. (Is. xlii. 4). The north appears to have been regarded as the highest part of the earth's surface, in consequence perhaps of the mountain ranges which existed there, and thus the heaviest part of the earth (Job xvi. 7). The north was also the quarter in which the Hebrew *el-Dorado* lay, the land of gold mines (Job xxvii. 22; *margin*; comp. Her. iii. 116).

These terms are very indistinctly used when applied to special localities; for we find the north assigned as the quarter of Assyria (Jer. iii. 18), Babylonia (Jer. vi. 22), and the Euphrates (Jer. xli. 10), and more frequently Media (Jer. i. 3; comp. li. 11), while the south is especially represented by Egypt (Is. xxx. 6; Dan. xi. 5). The Hebrews were not more exact in the use of terms descriptive of the physical features of the earth's surface; for instance, the same term (יָם) is applied to the sea (Mediterranean), to the lakes of Palestine, and to great rivers, such as the Nile (Is. xviii. 2), and perhaps the Euphrates (Is. xxvii. 1): mountain (הָר) signifies not only high ranges, such as Sinai or Ararat, but an elevated region (Josh. xi. 16); river (נָחַל) is occasionally applied to the sea (Jon. ii. 3; Ps. xiv. 2) and to canals fed by rivers (Is. xliv. 27). Their vocabulary, however, was ample for

describing the special features of the lands with which they were acquainted, the terms for the different sorts of valleys, mountains, rivers, and springs being very numerous and expressive. We cannot fail to be struck with the adequate ideas of descriptive geography expressed in the directions given to the spies (Num. xiii. 17-20) and in the closing address of Moses (Deut. viii. 7-9); nor less, with the extreme accuracy and the variety of almost technical terms, with which the boundaries of the various tribes are described in the book of Joshua, warranting the assumption that the Hebrews had acquired the art of surveying from the Egyptians (Jahn, i. 6, §104).

(2.) We proceed to give a brief sketch of the geographical knowledge of the Hebrews down to the period when their distinctive names and ideas were superseded by those of classical writers. The chief source of information open to them, beyond the circle of their own experience, was their intercourse with the Phœnician traders. While the first made them acquainted with the nations from the Tigris to the African desert, the second informed them of the coasts of the Mediterranean, the regions of the north, and the southern districts of Arabia. From the Assyrians and Babylonians they gained some slight knowledge of the distant countries of India, and perhaps even China.*

Of the physical objects noticed we may make the following summary, omitting of course the details of the geography of Palestine:—1. *Seas*—the Mediterranean, which was termed the "great sea" (Num. xxiv. 6), the "sea of the Philistines" (Ex. xxiii. 31), and the "western sea" (Deut. xi. 24); the Red Sea, under the names of the "sea of Suph," *sedge* (Ex. x. 19), and the "Egyptian sea" (Is. xi. 15); the Dead Sea, under the names "Salt Sea" (Gen. xiv. 3), "Eastern Sea" (Joel ii. 20), and "Sea of the Desert" (Deut. iv. 49); and the Sea of Chinnereth, or Galilee (Num. xxv. 11); 2. *Rivers*—the Euphrates, which was specifically "the river" (Gen. xxxi. 21), or "the great river" (Deut. i. 7); the Nile, which was named either *Yor* (Gen. xli. 1), or *Sihor* (Josh. xiii. 3); the Tigris, under the name of *Hiddekel* (Dan. x. 4); the Chebar, *Chaboras*, a tributary to the Euphrates (Ez. i. 3); the Habor, probably the same, but sometimes identified with the *Chaboras* that falls into the Tigris (2 K. xvii. 6); the river of Egypt (Num. xxv. 5); and the rivers of Damascus, Abana (*Barada*), and Pharpar (2 K. v. 12). For the Gihon and Pison (Gen. ii. 11, 13), see EDEN. 3. *Mountains*—Ararat or Armenia (Gen. viii. 4); Sinai (Ex. xix. 2); Horeb (Ex. iii. 1); Hor (Num. xx. 22) near Petra; Lebanon (Deut. iii. 25); and Sephar (Gen. x. 30) in Arabia.

The distribution of the nations over the face of the earth is systematically described in Gen. x, to which account subsequent, though not very important, additions are made in caps. xv. and xxxvi., and in the prophetic and historical books. Although the table in Gen. x. is essentially ethnographical, yet the geographical element is also strongly developed: the writer had in his mind's eye not only the ascent but the *residence* of the various nations. Some of the names indeed seem to be purely geographical designations; Aram, for in-

* The geographical questions arising out of the description of the garden of Eden are discussed in a separate article. [EDEN.]

stance, means *high lands*; Canaan, *low lands*, Eber, the land *across*, or *beyond*; Sidon, *fishing station*; Madai, *central land*; Tarshish, probably *conquered*; Mizraim, still more remarkably from its dual form, the *two Egypts*; Ophir, the *rich land*. It has indeed been surmised that the names of the three great divisions of the family of Noah are also in their origin geographical terms; Japhet, the *widely extended* regions of the north and west; Ham, the country of the *black soil*, Egypt; and Shem the *mountainous country*; the last is, however, more than doubtful.

In endeavouring to sketch out a map of the world, as described in Gen. x., it must be borne in mind that, in cases where the names of the races have not either originated in or passed over to the lands they occupied, the locality must be more or less doubtful. For, the migrations of the various tribes in the long lapse of ages led to the transfer of the name from one district to another, so that even in Biblical geography the same name may at different periods indicate a widely different locality. Thus Magog in the Mosaic table may have been located south of the Caucasus, and in Ezekiel's time, north of that range; Gomer at the former period in Cappadocia, at the latter in the *Crimea*. Again, the terms may have varied with the extending knowledge of the earth's surface; Chittim, originally Cyprus, was afterwards applied to the more westerly lands of Macedonia in the age of the Maccabees, if not even to Italy in the prophecies of Daniel, while Tarshish may without contradiction have been the sea-coast of Cilicia in the Mosaic table, and the coast of Spain in a later age. Possibly a solution may be found for the occurrence of more than one Dedan, Sheba, and Havilah, in the fact that these names represent districts of a certain character, of which several might exist in different parts. From the above remarks it will appear how numerous are the elements of uncertainty introduced into this subject; unanimity of opinion is almost impossible; nor need it cause surprise, if even in the present work the views of different writers are found at variance. The principle on which the following statement has been compiled is this—to assign to the Mosaic table the narrowest limits within which the nations have been, according to the best authorities, located, and then to trace out, as far as our means admit, the changes which those nations experienced in Biblical times.

Commencing from the west, the "isles of the Gentiles," *i. e.* the coasts and islands of the Mediterranean sea, were occupied by the Japhetites in the following order:—Javan, the *Ionians*, in parts of Greece and Asia Minor; Elishah, perhaps the *Aeolians*, in the same countries; Dodanim, the *Dardani*, in Illyricum; Tiras in Thrace; Kittim, at *Citium*, in Cyprus; Ashkenaz in Phrygia; Gomer in Cappadocia, and Tarshish in Cilicia. In the north, Tubal, the *Tivareni*, in Pontus; Meshech, the *Moschici* in Colchis; Magog, *Gogarene*, in northern Armenia; Togarmah in Armenia; and Madai in Media. The Hamites represent the southern parts of the known world; Cush, probably an appellative similar to the Greek *Aethiopia*, applicable to all the dark races of Arabia and eastern Africa; Mizraim in Egypt; Phut in Libya; Naphtuhim and Lehabim, on the coast of the Mediterranean, west of Egypt; Caphtorim, in Egypt; Casluhim from the Nile to the border of Palestine; Pathrusim in Egypt; Seba in Meroe; Sabtah, on the western coast of the straits of

Bab-el-mandeb; Havilah, more to the south; and Sabtechah in the extreme south, where the *Saudi* now live; Nimrod in Babylonia; *Assyrian* gulf. In the central part of the world were the Shemites: Elam, *Elymais*, in Persia; Asshur Assyria; Lud in *Lydia*; Aram in Syria and Mesopotamia, and the descendants of Joktan in the peninsula of Arabia.

This sketch is filled up, as far as regards northern Arabia, by a subsequent account, in cap. xiv., of the settlement of the descendants of Abraham by Keturah and of Ishmael; the geographical position of many is uncertain; but we are acquainted with that of the Midianites among the sons of Abraham, and of Nebaioth, *Nabatea*; Kedar, *Kedrei* (Plin. v. 12); Dumah, *Dumaiitha* (Ptol. v. 19), among the sons of Ishmael. Some of the names in this passage have a geographical origin, as *Miloom*, a *spice-bearing land*, Tema, an *arid or southern land*. Again, in cap. xxxvi. we have some particulars with regard to the country immediately to the south of Palestine, where the aboriginal *Horites*, the *Troglodytes* of the mountainous districts in the eastern part of Arabia Petraea, were displaced by the descendants of Esau. The narrative shows an intimate acquaintance with this district, as we have the names of various towns, Dinhabah, Bezrah, Avith, Masrekah, Rehoboth, and Pau, few of which have any historical importance. The peninsula of Sinai is particularly described in the book of Exodus.

The countries, however, to which historical interest attaches are Mesopotamia and Egypt. The hereditary connexion of the Hebrews with the former of these districts, and the importance of the dynasties which bore sway in it, make it by far the most prominent feature in the map of the ancient world; its designation in the book of Genesis is Padan-aram, or Aram-Naharaim; in the north was Ur of the Chaldees, and the Haran to which Terah migrated; in the south was the plain of Shinar, and the seat of Nimrod's capital, Babel; on the banks of the Tigris were the cities of Accad, Calneh, Ninereh, Calah, and Resen; and on the banks of the Euphrates, Erech and Rehoboth (Gen. x. 10-12). From the same district issued the warlike expedition headed by the kings of Shinar, Ellasar, Elam, and Tidal, the object of which apparently was to open the commercial route to the *Aelanitic gulf* (Gen. xiv.), and which succeeded in the temporary subjection of all the intervening nations, the Rephaim in Ashteroth-Karnaim (Bashan), the Zuzim in Ham (between the Arnon and Jabbok), and the Emim in Shaveh (near the Arnon), and the district of the Amalekites (to the south of Palestine). It is, in short, to the early predominance of the eastern dynasties that we are indebted for the few geographical details which we possess regarding those and the intervening districts. The Egyptian captivity introduces to our notice some of the localities in Lower Egypt, *viz.* the province of Goshen, and the towns Rameses (Gen. xlvii. 11); On, *Heliopolis* (Gen. xli. 45); Pithom, *Patumus*? (Ex. i. 11); and Migdol, *Magdolan*? (Ex. xv. 2).

During the period of the Judges the Hebrews had no opportunity of advancing their knowledge of the outer world; but with the extension of their territory under David and Solomon, and the commercial treaties entered into by the latter with the

Phoenicians in the north and the Egyptians in the south, a new era commenced. It is difficult to estimate the amount of information which the Hebrews derived from the Phoenicians, inasmuch as the general policy of those enterprising traders was to keep other nations in the dark as to the localities they visited; but there can be no doubt that it was from them that the Hebrews learned the route to Ophir, by which the trade with India and South Africa was carried on, and that they also became acquainted with the positions and productions of a great number of regions comparatively unknown. From Ez. xxvii. we may form some idea of the extended ideas of geography which the Hebrews had obtained: we have notice of the mineral wealth of Spain, the dyes of the Aegæan Sea, the famed horses of Armenia, the copper-mines of Colchis, the yarns and embroideries of Assyria, the cutlery of South Arabia, the spices and precious stones of the *Yemen*, and the caravan trade which was carried on with India through the entrepôts on the Persian Gulf. As the prophet does not profess to give a systematic enumeration of the places, but selects some from each quarter of the earth, it may fairly be inferred that more information was obtained from that source. Whether it was from thence that the Hebrews heard of the tribes living on the northern coasts of the Euxine—the Scythians (Magog), the Cimmerians (Gomer), and the Roxolani (?), or perhaps *Russians* (Rosch, Ez. xxxviii. 2, *Hebrew text*), is uncertain: the inroad of the northern hordes, which occurred about Ezekiel's time, may have drawn attention to that quarter.

The progress of information on the side of Africa is clearly marked: the distinction between Upper and Lower Egypt is shown by the application of the name Pathros to the former (Ez. xxix. 14). Memphis, the capital of lower Egypt, is first mentioned in Hosea (ix. 6) under the name Moph, and afterwards frequently as Noph (Is. xix. 13); Thebes, the capital of Upper Egypt, at a later period, as No-Ammon (Nah. iii. 8) and No (Jer. xlvi. 27); and the distant Syene (Ez. xxix. 10). Several other towns are noticed in the Delta; Sin, *Pelusium* (Ez. xxx. 15); Pibeseth, *Bubastis* (Ez. xxx. 17); Zoan, *Tanis* (Is. xix. 11); Tahapanes, or *Tapanes*, *Daphne* (Jer. ii. 16); *Heliopolis*, under the Hebrew form Bethshemesh (Jer. xliii. 13); and, higher up the Nile, Hanes, *Heracleopolis* (Is. xxx. 4). The position of certain nations seems to have been better ascertained. Cush (*Aethiopia*) was fixed immediately to the south of Egypt, where Tirhakah held sway with *Napata* for his capital (2 K. xix. 9); the Lubim (*Libyans*, perhaps rather *Nubians*, who may also be noticed under the corrupted form Chub, Ez. xxx. 5) appear as allies of Egypt; and with them a people not previously noticed, the Sukkims, the *Troglodytes* of the western coast of the Red Sea (2 Chr. xii. 3); the Ludim and Phut are mentioned in the same connexion (Ez. xxx. 5).

The wars with the Assyrians and Babyonians, and the captivities which followed, bring us back again to the geography of the East. Incidental notice is taken of several important places in connexion with these events: the capital of Persia, Shushan, *Susa* (Dan. viii. 2); that of Media, Achmetha, *Ecbatana* (Ez. vi. 2); Hena, Ivah, and Sepharvaim, on the Euphrates (2 K. xviii. 34); Carchemish, *Circesium*, on the same river (Is. x. 9); Jozan and Halah, on the borders of Media

(2 K. xvii. 6); Kir, perhaps on the banks of the Cyrus (2 K. xvi. 9). The names of Persia (2 Chr. xxxvi. 20) and India (Esth. i. 1) now occur, whether the far-distant *China* is noticed at an earlier period under the name Sinim (Is. xlix. 12), admits of doubt.

The names of Greece and Italy are hardly noticed in Hebrew geography: the earliest notice of the former, subsequently to Gen. x., occurs in Is. lxvi. 19, under the name of Javan; for the Javan in Joel iii. 6 is probably in South Arabia, to which we must also refer Ez. xxvii. 13, and Zech. ix. 13. In Dan. viii. 21, the term definitely applies to Greece, whereas in Is. lxvi. it is indefinitely used for the Greek settlements. If Italy is described at all, it is under the name Chittim (Dan. xi. 30).

In the Maccabæan era the classical names came into common use: Crete, Sparta, Delos, Sicyon, Caria, Cilicia, and other familiar names are noticed (1 Macc. x. 67, xi. 14, xv. 23); Asia, in a restricted sense, as = the Syrian empire (1 Macc. viii. 6); Hispania and Rome (1 Macc. viii. 1-3). Henceforward the geography of the Bible, as far as foreign lands are concerned, is absorbed in the wider field of classical geography. It is hardly necessary to add that the use of classical designations in our Authorized Version is in many instances a departure from the Hebrew text: for instance, *Mesopotamia* stands for Aram-Naharaim (Gen. xxiv. 10); *Ethiopia* for Cush (2 K. xix. 9); the *Chaldaeans* for Chasdim (Job i. 17); *Græcia* for Javan (Dan. viii. 21); *Egypt* for Mizraim (Gen. xiii. 10); *Armenia* for Ararat (2 K. xix. 37); *Assyria* for Asshur (Gen. ii. 14); *Idumæa* for Edom (Is. xxxiv. 5); and *Syria* for Aram. Arabia, it may be observed, does occur as an original Hebrew name in the later books (Is. xxi. 13), but probably in a restricted sense as applicable to a single tribe. [W. L. B.]

EARTHENWARE. [POTTERY.]

EARTHQUAKE (שֶׁדֶר). Earthquakes, more or less violent, are of frequent occurrence in Palestine, as might be expected from the numerous traces of volcanic agency visible in the features of that country. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5), which Josephus (*Ant.* ix. 10, §4) connected with the sacrilege and consequent punishment of that monarch (2 Chr. xxvi. 16 ff.). From Zech. xiv. 4 we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. Josephus records something of the sort, but his account is by no means clear, for his words (τοῦ ὄρους ἀπεβλάθηνα τὸ ἡμισὺ τοῦ κατὰ τὴν δύσιν) can hardly mean the western half of the mountain, as Whiston seems to think, but the half of the western mountain, i. e., of the Mount of Evil Counsel, though it is not clear why this height particularly should be termed the western mountain. We cannot but think that the two accounts have the same foundation, and that the Mount of Olives was really affected by the earthquake. Hitzig (*Comm. in Zech.*) suggests that the name תִּיִשָׁרָה, "corruption," may have originated at this time, the rolling down of the side of the hill, as described by Josephus, entitling it to be described as the *destroying mountain*, in the sense in which the term occurs in Jer. li. 25. An earth-

quake occurred at the time of our Saviour's crucifixion (Matt. xxvii. 51-54), which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself, for it is described in the usual terms (ἡ γῆ ἐσεισθη). Josephus (*Ant.* xv. 5, §2) records a very violent earthquake, that occurred B.C. 31, in which 10,000 people perished. Earthquakes are not unfrequently accompanied by fissures of the earth's surface; instances of this are recorded in connexion with the destruction of Korah and his company (Num. xvi. 32; cf. Joseph. *Ant.* iv. 3, §3), and at the time of our Lord's death (Matt. xxvii. 51); the former may be paralleled by a similar occurrence at Oppido in Calabria A.D. 1783, where the earth opened to the extent of 500, and a depth of more than 200 feet: and again by the sinking of the bed of the Tagus at Lisbon, in which the quay was swallowed up (Pfaff, *Schöpfungsgesch.* p. 115). These depressions are sometimes on a very large scale; the subsidence of the valley of Siddim at the southern extremity of the Dead Sea may be attributed to an earthquake; similar depressions have occurred in many districts, the most remarkable being the submersion and subsequent re-elevation of the temple of Serapis at Puteoli. The frequency of earthquakes about the Dead Sea is testified in the name Bela (Gen. xiv. 2; comp. Jerome ad Is. xv.). Darkness is frequently a concomitant of earthquake. [DARKNESS.] The awe, which an earthquake never fails to inspire, "conveying the idea of some universal and unlimited danger" (Humboldt's *Kosmos*, i. 212), rendered it a fitting token of the presence of Jehovah (1 K. xix. 11); hence it is frequently noticed in connexion with His appearance (Judg. v. 4; 2 Sam. xxii. 8; Ps. lxxvii. 18, xvii. 4, civ. 32; Am. viii. 8; Hab. iii. 10). [W. L. B.]

EAST (קֶדֶם; מִזְרָח). The Hebrew terms, descriptive of the east, differ in idea, and, to a certain extent, in application; (1) *kedem* properly means that which is *before* or *in front* of a person, and was applied to the east from the custom of turning in that direction when describing the points of the compass, *before*, *behind*, the *right* and the *left*, representing respectively E., W., S., and N. (Job xxiii. 8, 9); (2) *mizrach* means the place of the sun's rising, and strictly answers to the Greek ἀνατολή and the Latin *oriens*; sometimes the full expression מִזְרַח־שֶׁמֶשׁ is used (Judg. xi. 18; Is. xli. 25), and sometimes *kedem* and *mizrach* are used together (e.g. Ex. xxvii. 13; Josh. xix. 12), which is after all not so tautologous as it appears to be in our translation "on the east side eastward." Bearing in mind this etymological distinction, it is natural that *kedem* should be used when the four quarters of the world are described (as in Gen. xiii. 14, xxviii. 14; Job xxiii. 8, 9; Ez. xlvi. 18 ff.), and *mizrach* when the east is only distinguished from the west (Josh. xi. 3; Ps. l. 1, ciii. 12, cxiii. 3; Zech. viii. 7), or from some other one quarter (Dan. viii. 9, xi. 44; Am. viii. 12); exceptions to this usage occur in Ps. cvii. 3, and Is. xliii. 5, each, however, admitting of explanation. Again, *kedem* is used in a strictly geographical sense to describe a spot or country immediately *before* another in an easterly direction; hence it occurs in such passages as Gen. ii. 8, iii. 24, xi. 2, xiii. 11, xv. 6; and hence the subsequent application of the term, as a proper name (Gen. xxv. 6, *castleward*,

unto the land of *Kedem*), to the lands lying immediately eastward of Palestine, viz. Arabia, Mesopotamia and Babylonia [BENE-KEDEM]; on the other hand *mizrach* is used of the far east with a less definite signification (Is. xli. 2, 25, xliii. 5, xlvi. 11). In describing aspect or direction the terms are used indifferently (compare *kedem* in Lev. i. 16, and Josh. vii. 2 with *mizrach* in 2 Chr. v. 12, and 1 Chr. v. 10). The east seems to have been regarded as stretched out in these directions without any known limit. In Is. ii. 6 it appears as the seat of witchery and similar arts (comp. Job xv. 2); the correct text may, however, be דַּקְדָּק, which gives a better sense (Gesen. *Thesaur.* p. 1193). In the LXX. ἀνατολαί is used both for *kedem* and *mizrach*. It should be observed that the expression is, with but few exceptions (Dan. viii. 9; Rev. xxi. 13; comp. vii. 2, xvi. 12, from which it would seem to have been St. John's usage to insert ἡλίον), ἀνατολαί (Matt. ii. 1, viii. 11, xxiv. 27; Luke xiii. 29), and not ἀνατολή. It is hardly possible that St. Matthew would use the two terms indifferently in succeeding verses (ii. 1, 2), particularly as he adds the article to ἀνατολή, which is invariably absent in other cases (cf. Rev. xxi. 13). He seems to imply a definiteness in the locality—that it was the country called דַּקְדָּק, or ἀνατολή (comp. the modern *Anatolia*) as distinct from the quarter or point of the compass (ἀνατολαί) in which it lay. In confirmation of this it may be noticed that in the only passage where the article is prefixed to *kedem* (Gen. x. 30), the term is used for a definite and restricted locality, namely, Southern Arabia. [W. L. B.]

EASTER (πάσχα; pascha). The occurrence of this word in the A. V. of Acts xii. 4—"Intending after Easter to bring him forth to the people"—is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of πάσχα. At the last revision Passover was substituted in all passages but this. It would seem from this, and from the use of such words as "jobbers of churches" (Acts xix. 37), "town-clerk" (ix. 35), "serjeants" (xvi. 35), "deputy" (xiii. 7, &c.), as if the Acts of the Apostles had fallen into the hands of a translator who acted on the principle of choosing, not the most correct, but the most familiar equivalents (Comp. Trench, *On the Authorised Version of the N. T.* p. 21). For all that regards the nature and celebration of the Feast thus translated, see PASSEOVER. [E. H. P.]

EAST WIND. [WINDS.]

E'BAL, MOUNT (הַר עֵיבָל; ὄρος Γαββὰ; Joseph. Γιββάλος; Mons Hebal), a mount in the promised land, on which, according to the command of Moses, the Israelites were, after their entrance on the promised land, to "put" the curse which should fall upon them if they disobeyed the commandments of Jehovah. The blessing consequent on obedience was to be similarly localised on Mount Gerizim (Deut. xi. 26-29). This was to be accomplished by a ceremonial in which half the tribes stood on the one mount and half on the other; those on Gerizim responding to and affirming blessings, those on Ebal curses, as pronounced by the Levites, who remained with the ark in the centre of the interval (comp. Deut. xxvii. 11-26 with Josh. vii. 30-33).

with Joseph. *Ant.* iv. 8, §44, and with the comments of the Talmud (*Sota*, vii. §5), quoted in Herzheimer's *Pentateuch*. But notwithstanding the ban thus apparently laid on Ebal, it was further appointed to be the site of the first great altar to be erected to Jehovah; an altar of large unhewn stones plastered with lime and inscribed with the words of the law (*Deut.* xxvii. 2-8). On this altar peace-offerings were to be offered, and round it a sacrificial feast was to take place, with other rejoicings (*ver.* 6, 7). Scholars disagree as to whether there were to be two erections—a kind of cromlech and an altar—or an altar only, with the law inscribed on its stones. The latter was the view of Josephus (*Ant.* iv. 8, §44, v. 1, §19), the former is unhesitatingly adopted by the latest commentator (Keil, on *Josh.* viii. 32). The words themselves may perhaps bear either sense.

The terms of Moses' injunction seem to infer that no delay was to take place in carrying out this symbolical transaction. It was to be "on the day" that Jordan was crossed (*xxvii.* 2), before they "went in unto the land flowing with milk and honey" (*ver.* 3). And accordingly Joshua appears to have seized the earliest practicable moment, after the pressing affairs of the siege of Jericho, the execution of Achan, and the destruction of Ai had been despatched, to carry out the command (*Josh.* viii. 30-35). After this Ebal appears no more in the sacred story.

The question now arises, where were Ebal and Gerizim situated? The all but unanimous reply to this is, that they are the mounts which form the sides of the fertile valley in which lies *Nablús*, the ancient SHECHEM—Ebal on the north and Gerizim on the south.

(1) It is plain from the passages already quoted that they were situated near together, with a valley between.

(2) Gerizim was very near Shechem (*Judg.* ix. 7), and in Josephus's time their names appear to have been attached to the mounts, which were then, as now, Ebal on the north and Gerizim on the south. Since that they have been mentioned by Benjamin of Tudela (*Asher*, i. 66), and Sir John Maundeville, and among modern travellers by Maundrell (*Mod. Trav.* 432).

The main impediment to our entire reception of this view rests in the terms of the first mention of the place by Moses in *Deut.* xi. 30: A. V. "Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" Here the mention of Gilgal, which was in the valley of the Jordan near Jericho, of the valley itself (*Arabah*, mistranslated here only, "champaign"), and of the Canaanites who dwell there, and also the other terms of the injunction of Moses, as already noticed, seem to imply that Ebal and Gerizim were in the immediate neighbourhood of Jericho. And this is strengthened by the narrative of Joshua, who appears to have carried out the prescribed ceremonial on the mounts while his camp was at Gilgal (*comp.* vii. 2, ix. 6), and before he had (at least before any account of his having) made his way so far into the interior of the country as Shechem.

This is the view taken by Eusebius (*Onomasticon*, *iv.* 84A). He does not quote the passage in *Deut.*, but seems to be led to his opinion rather by the difficulty of the mountains at Shechem being too far apart to admit of the blessings and cursings

being heard, and also by his desire to contradict the Samaritans; add to this that he speaks from no personal knowledge, but simply from hearsay (*λέγεται*), as to the existence of two such hills in the Jordan valley. The notice of Eusebius is merely translated by Jerome, with a shade more of animosity to the Samaritans (*vehementer errant*), and expression of difficulty as to the distance, but without any additional information. Procopius and Epiphanius also followed Eusebius, but their mistakes have been disposed of by Reland (*Pal.* 503-4; *Miscell.* 129-133).

With regard to the passage in *Deut.*, it will perhaps assume a different aspect on examination. (1) Moses is represented as speaking from the east side of the Jordan, before anything was known of the country on the west, beyond the exaggerated reports of the spies, and when everything there was wrapped in mystery, and localities and distances had not assumed their due proportions. (2) A closer rendering of the verse is as follows: "Are they not on the other side the Jordan, beyond—(גֵּרְזִים, the word rendered "the backside of the desert," in *Ex.* iii. 1)—the way of the sunset, in the land of the Canaanite who dwells in the Arabah over against Gilgal, near the terebinths of Moreh." If this rendering is correct, a great part of the difficulty has disappeared. Gilgal no longer marks the site of Ebal and Gerizim, but of the dwelling of the Canaanites, who were, it is true, the first to encounter the Israelites on the other side the river, in their native lowlands, but who, we have it actually on record, were both in the time of Abraham (*Gen.* xii. 6) and of the conquest (*Josh.* xvii. 18) located about Shechem. The word now rendered "beyond" is not represented at all in the A. V., and it certainly throws the locality much further back; and lastly there is the striking landmark of the trees of Moreh, which were standing by Shechem when Abraham first entered the land, and whose name probably survived in Mortha, or Marmotha, a name of Shechem found on coins of the Roman period (Reland, *Miscell.* 137, 9).

In accordance with this is the addition in the Samaritan Pentateuch, after the words "the terebinths of Moreh," at the end of *Deut.* xi. 30, of the words "over against Shechem." This addition is the more credible because there is not, as in the case noticed afterwards, any apparent motive for it. If this interpretation be accepted, the next verse (31) gains a fresh force:—"For ye shall pass over Jordan [not only to meet the Canaanites immediately on the other side, but] to go in to possess the land [the whole of the country, even the heart of it, where these mounts are situated (glancing back to *ver.* 29)], the land which Jehovah your God giveth you; and ye shall possess it, and dwell therein." And it may also be asked whether the significance of the whole solemn ceremonial of the blessing and cursing is not missed if we understand it as taking place directly a footing had been obtained on the outskirts of the country, and not as acted in the heart of the conquered land, in its most prominent natural position, and close to its oldest city—Shechem.

This is evidently the view taken by Josephus. His statement (*Ant.* v. 1, §19) is that it took place after the subjugation of the country and the establishment of the Tabernacle at Shiloh. He has no misgivings as to the situation of the mountains. They were at Shechem (*ἐπὶ Σικίμαον*), and from thence, after the ceremony, the people returned to Shiloh.

The narrative of Joshua is more puzzling. But even with regard to this something may be said. It will be at once perceived that the book contains no account of the conquest of the centre of the country, of those portions which were afterwards the mountain of Ephraim, Esdraelon, or Galilee. We lose Joshua at Gilgal, after the conquest of the south, to find him again suddenly at the waters of Merom in the extreme north (x. 43, xi. 7). Of his intermediate proceedings the only record that seems to have escaped is the fragment contained in viii. 30-35. Nor should it be overlooked that some doubt is thrown on this fragment by its omission in both the Vat. and Alex. MSS. of the LXX.

The distance of Ebal and Gerizim from each other is not such a stumbling-block to us as it was to Eusebius; though it is difficult to understand how he and Jerome should have been ignorant of the distance to which the voice will travel in the clear elastic atmosphere of the East. Prof. Stanley has given some instances of this (*S. & P.* 13); others equally remarkable were observed by the writer; and he has been informed by a gentleman long resident in the neighbourhood that a voice can be heard without difficulty across the valley separating the two spots in question (see also Bonar, 371).

It is well known that one of the most serious variations between the Hebrew text of the Pentateuch and the Samaritan text, is in reference to Ebal and Gerizim. In Deut. xxvii. 4, the Samaritan has Gerizim, while the Hebrew (as in A. V.) has Ebal, as the mount on which the altar to Jehovah, and the inscription of the law were to be erected. Upon this basis they ground the sanctity of Gerizim and the authenticity of the temple and holy place, which did exist and still exist there. The arguments upon this difficult and hopeless question will be found in Kennicott (*Dissert.* 2.), and in the reply of Verschuir (*Leovard.* 1775; quoted by Gesenius *de Pent. Sam.* 61). Two points may merely be glanced at here which have apparently escaped notice. 1. Both agree that Ebal was the mount on which the cursings were to rest, Gerizim that for the blessings. It appears inconsistent, that Ebal, the mount of cursing, should be the site of the altar and the record of the law, while Gerizim, the mount of blessing, should remain unoccupied by sanctuary of any kind. 2. Taking into account the known predilection of Orientals for ancient sites on which to fix their sanctuaries, it is more easy to believe (in the absence of any evidence to the contrary) that in building their temple on Gerizim, the Samaritans were making use of a spot already enjoying a reputation for sanctity, than that they built on a place upon which the curse was laid in the records which they received equally with the Jews. Thus the very fact of the occupation of Gerizim by the Samaritans would seem an argument for its original sanctity.

Ebal is rarely ascended by travellers, and we are therefore in ignorance as to how far the question may be affected by remains of ancient buildings thereon. That such remains do exist is certain, even from the very meagre accounts published (Bartlett, *Walks about Jerusalem*, App. 251, 2; and Narrative of Rev. J. Mills in *Trans. Pal. Archæol. Assoc.* 1855), while the mountain is evidently of such extent as to warrant the belief that there is a great deal still to discover.

The report of the old travellers was that Ebal

was more barren than Gerizim (see *Benjamin of Tudela, &c.*), but this opinion probably arose from a belief in the effects of the curse mentioned above. At any rate it is not borne out by the latest accounts, according to which there is little or no perceptible difference. Both mountains are terraced, beautiful gardens" (Mills); see also Porter, *Hand-book*, 332). The slopes of Ebal towards the valley appear to be steeper than those of Gerizim (Wilson, 45, 71). It is also the higher mountain of the two. There is some uncertainty about the measurements, but the following are the results of the latest observations (Van de Velde, *Memoir*, 178).

Nablûs, above sea, 1672 ft.
Gerizim do. 2600 " .. above Nablûs, 928 ft.
Ebal do. about 2700 " .. do. 1028 "

According to Wilson (*Lands*, ii. 71,—but see Rob. ii. 277, 280, note) it is sufficiently high to shut out Hermon from the highest point of Gerizim. The structure of Gerizim is nummulitic limestone with occasional outcrops of igneous rock (Poole, in *Geogr. Journ.* xxvi. 56), and that of Ebal is probably similar. At its base above the valley of Nablûs are numerous caves and sepulchral excavations. The modern name of Ebal is *Sitti Salamiyah*, from a Mohammedan female saint, whose tomb is standing on the eastern part of the ridge, a little before the highest point is reached (Wilson, 71, note). By others, however, it is reported to be called *Imâd-ed-Deen*, "the pillar of the religion" (Stanley, 238, note). The tomb of another saint called *Amâd* is also shown (Ritter, 641), with whom the latter name may have some connexion. On the south-east shoulder is a ruined site bearing the name of *Ashar* (Rob. iii. 132). [SYCHAR.] [G.]

'EBED, 1. (עֶבֶד = "slave;" but many MSS., and the Syr. and Arab. Versions, have עֶבֶר, *EBER*; Ἰωβήλ; Alex. Ἄβέδ; *Ebed* and *Obed*), father of GAAL, who with his brethren assisted the men of Shechem in their revolt against Abimelech (*Judg.* ix. 26, 28, 30, 31, 35).

2. (עֶבֶד; 'עֶבֶד; Alex. Ἄβήθ; *Abed*), son of Jonathan; one of the Bene-Adin who returned from Babylon with Ezra (*Ezr.* viii. 6). In 1 Esdras the name is given OBETH.

It would add greatly to the force of many passages in the O. T. if the word "slave" or "bondman" were appropriated to the Hebrew term *Ebed*, while "servant," "attendant," or "minister," were used to translate *Nâ'ar*, *Mesaret*, &c. In the addresses of subjects to a ruler, the Oriental character of the transaction would come home to us at once if we read "what saith my lord to his slave"—the very form still in use in the East, and familiar to us all in the *Arabian Nights* and other Oriental works—instead of "his servant." [G.]

E'BED-ME'LECH (עֶבֶד מֶלֶךְ; Ἄβέμελεχ; *Abdemelech*), an Aethiopian eunuch in the service of king Zedekiah, through whose interference Jehoiachin was released from prison, and who was on that account preserved from harm at the taking of Jerusalem (*Jer.* xxxviii. 7 ff., xxxix. 15 ff.). His name seems to be an official title = *Kûnj's slave*, i. e. *minister*.

EBEN-E'ZER (אֶבֶן הָעֶזֶר; "the stone of truth"), the definite article to both words—see *Ewald, Ausfûhr. Lebrb.* §290 d.

* For a peculiarity in the Hebrew name: it is

—the definite article to both words—see *Ewald, Ausfûhr. Lebrb.* §290 d.

help; "ΑΒενέζερ; Joseph. λίθος ἰσχυρός; lapis Adjutori), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. vii. 12). "He called the name of it Ebenezer, saying, 'hitherto hath Jehovah helped us'" (azaranu, אֲזָרָנוּ). Its position is carefully defined as between MIZPEH—"the watch-tower," one of the conspicuous eminences a few miles N. of Jerusalem—and SHEN, "the tooth" or "crag." Neither of these points, however, have been identified with any certainty—the latter not at all. According to Josephus's record of the transaction (Ant. vi. 2, 2), the stone was erected to mark the limit of the victory, a spot which he calls Korraia, but in the Hebrew BETH-CAR. It is remarkable that of the occurrences of the name Eben-ezer, two (1 Sam. iv. 1, v. 1) are found in the order of the narrative before the place received its title. But this would not unnaturally happen in a record written after the event, especially in the case of a spot so noted as Eben-ezer must have been. [G.]

EBER (עֵבֶר; "Εβερ, Έβερ; Heber, son of Salah, and great-grandson of Shem (Gen. x. 24; 1 Chr. i. 19). For confusion between Eber and Heber see HEBER; and for the factitious importance attached to this patriarch, and based upon Gen. x. 21, Num. xxiv. 24, see HEBREW. [T. E. B.]

EBI'ASAPH (אֲבִיָּסָף; 'Αβιασάφ and 'Αβισάφ; Abiasaph), a Kohathite Levite of the family of Korah, one of the forefathers of the prophet Samuel and of Heman the singer (1 Chr. vi. 23, 37). The same man is probably intended in ix. 19. The name appears also to be identical with ABIASAPH (which see), and in one passage (1 Chr. xxvi. 1) to be abbreviated to Asaph.

EBONY (Habenim, הַבְּנִים), a dark very hard kind of wood, mentioned only in Ez. xxvii. 15, as brought with ivory by Tyre by the men of Dedan. It is the timber of the *Diospyros ebenum*, Linn., and is found both in Aethiopia and India, though Virgil (*Georg.* ii. 115) says

— "sola India nigrum
Fert ebenum."

It was highly esteemed by the ancients; see Theophr. *Hist. Pl.* iv. 5; Plin. *H. N.*, vi. 30, §35, xii. 4, §8, 9. There is an affinity between *Habenim* and *Oben* or *Eben*, a stone. Hence perhaps *Habenim* in the above passage may have the force of "stony wood," i. e. as hard as stone, lithoyle, Germ. *Steinholz*. The Semitic word is the origin of the Greek *εβενος*, and the Latin *ebenum*, and it has come back into the Arabic and Persian *ابنوس*, *ابنوش*, with its Greek termination.

The Hebrew use of the plural arose from the fact that this wood was exported cut into logs (comp. *φελαιγγες εβένου*, in Herod. iii. 97). The fine black ebony of commerce is imported from Mauritius and the East Indies. Other, but inferior, kinds, are derived from Africa and Jamaica. [W. D.]

EBRO'NAH. [ABRONAH.]

ECANUS, one of the five swift scribes who attended on Esdras (2 Esdr. xiv. 24).

ECBAT'ANA (אֲכַבְתָּנָא; 'Αμαθὰ, Έκβάτανα; Ecbatana). It is doubtful whether the name of this place is really contained in the Hebrew Scriptures. Many of the best commentators understand the

expression אֲכַבְתָּנָא, in Ezra vi. 2, differently, and translate it in *arcæ*, "in a coffer" (see Buztorf and others, and so our English Bible in the margin). The LXX., however, give *ἐν πόλει*, "in a city," or (in some MSS.) *ἐν Ἀμαθὰ ἐν πόλει*, which favours the ordinary interpretation. If a city is meant, there is little doubt of one of the two Ecbatanas being intended, for except these towns there was no place in the province of the Medes "which contained a palace" (בֵּיתָה), or where records are likely to have been deposited. The name *Achmetha* too, which at first sight seems somewhat remote from Ecbatana, wants but one letter of *Hagmatana*, which was the native appellation. In the apocryphal books Ecbatana is frequently mentioned (Tob. iii. 7, xiv. 12, 14; Jud. i. 1, 2; 2 Mac. ix. 3, &c.); and uniformly with the later and less correct spelling of Έκβάτανα, instead of the earlier and more accurate form, used by Herodotus, Aeschylus, and Ctesias, of Αγβάτανα.

Two cities of the name of Ecbatana seem to have existed in ancient times, one the capital of Northern Media, the Media Atropaténé of Strabo; the other the metropolis of the larger and more important province known as Media Magna (see Sir H. Rawlinson's paper on the Atropatenian Ecbatana, in the 10th volume of the *Journal of the Geographical Society*, art. ii.). The site of the former appears to be marked by the very curious ruins at *Takht-i-Suleiman* (lat. 36° 28', long. 47° 9'); while that of the latter is occupied by *Hamadan*, which is one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended. Few writers are aware of the existence of the two cities, and they lie sufficiently near to one another for geographical notices in most cases to suit either site. The northern city was the "seven-walled town" described by Herodotus, and declared by him to have been the capital of Cyrus (Herod. i. 98-99, 153; comp. Mos. Choren. ii. 84); and it was thus most probably there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple.

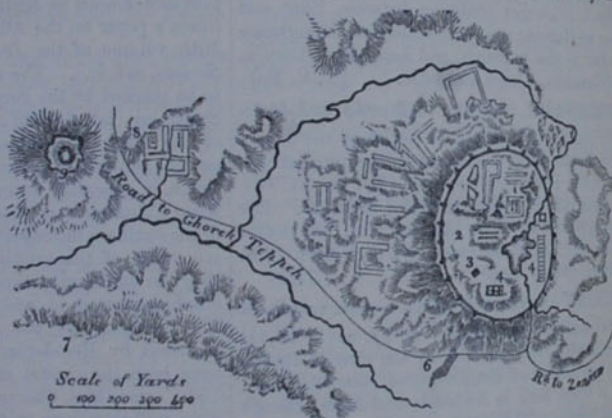
Various descriptions of the northern city have come down to us, but none of them is completely to be depended on. That of the *Zendavesta* (*Vendidad*, Fargard II.) is the oldest, and the least exaggerated. "Jemshid," it is said, "erected a *Var*, or fortress, sufficiently large, and formed of squared blocks of stone; he assembled in the place a vast population, and stocked the surrounding country with cattle for their use. He caused the water of the great fortress to flow forth abundantly. And within the *var*, or fortress, he erected a lofty palace, encompassed with walls, and laid it out in many separate divisions, and there was no place, either in front or rear, to command and overawe the fortress." Herodotus, who ascribes the foundation of the city to his king *Deloces*, says:—"The Medes were obedient to *Deloces*, and built the city now called *Agbatana*, the walls of which are of great size and strength, rising in circles one within the other. The plan of the place is that each of the walls should out-top the one beyond it by the battlements. The nature of the ground, which is a gentle hill, favours this arrangement in some degree, but it was mainly effected by art. The number of the circles is seven, the royal palace and the treasures standing within the last. The circuit

of the outer wall is nearly the same with that of Athens. Of this outer wall the battlements are white, of the next black, of the third scarlet, of the fourth blue, of the fifth orange: all these are coloured with paint. The two last have their battlements coated respectively with silver and gold. All these fortifications Defoces caused to be raised for himself and his own palace. The people were required to build their dwellings outside the circuit of the walls" (Herod. i. 98-99). Finally, the book of Judith, probably the work of an Alexandrian Jew, professes to give a number of details, which appear to be drawn chiefly from the imagination of the writer (Jud. i. 2-4).

The peculiar feature of the site of *Takht-i-Suleiman*, which it is proposed to identify with the northern Ecbatana, is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character. A perfect enceinte, formed of large blocks of squared stone, may be traced round the entire hill along its brow; within there is an oval enclosure about 800 yards in its greatest and 400 in its least diameter, strewn with ruins, which cluster round a remarkable lake. This is an irregular basin, about 300 paces in circuit, filled with water exquisitely clear and pleasant to the taste, which is supplied in some unknown way from below, and which stands uniformly at the same level, whatever the quantity taken from it for irrigating the lands which lie at the foot of the hill. This hill itself is not perfectly isolated, though it appears so to those who approach it by the ordinary route. On three sides—the south, the west, and the north—the acclivity is steep and the height above the plain uniform, but on the east it abuts upon a hilly tract of ground, and here it is but slightly elevated above the adjacent country. It cannot therefore have ever answered exactly to the description of Herodotus, as the eastern side could not anyhow admit of seven walls of circumvallation. It is doubted whether even the other sides were thus defended. Although the flanks on these sides are covered with ruins, "no traces remain of any wall but the upper one" (*As. Journ.* x. p. 52). Still, as the nature of the ground on three sides would allow this style of defence, and as the account in Herodotus is confirmed by the Armenian historian, writing clearly without knowledge of the earlier author, it seems best to suppose, that in the peaceful times of the Persian empire it was thought sufficient to preserve the upper enceinte, while the others were allowed to fall into decay, and ultimately were superseded by domestic buildings. With regard to the colouring of the walls, or rather of the battlements, which has been considered to mark especially the fabulous character of Herodotus'

description, recent discoveries show that such a mode of ornamentation was actually in use at the temple of the Seven Spheres in a neighbouring country. The adorned almost exactly in the manner which Herodotus assigns to the Median capital [BABEL, that, with the object of placing the city under the protection of the Seven Planets, the seven walls may have been coloured nearly as described. Herodotus should have been either black, orange, scarlet, gold, white, blue, silver—as at the Borsippa temple—or black, white, orange, blue, scarlet, silver, gold—if the order of the days dedicated to the planets were followed. Even the use of silver and gold in external ornamentation—which seems at first sight highly improbable—is found to have prevailed. Silver roofs were met with by the Greeks at the southern Ecbatana (Polyb. x. 27, §10-12); and there is reason to believe that at Borsippa the gold and silver stages of the temple were actually coated with those metals.

The northern Ecbatana continued to be an important place down to the 13th century after



Plan of Ecbatana.

EXPLANATION.

1. Remains of a Fire-Temple.
2. Ruined Mosque.
3. Ancient buildings with shafts and capitals.
4. Ruins of the Palace of Abakal Khan.
5. Cemetery.
6. Ridge of Rock called "the Dragon."
7. Hill called "Tavilsh," or "the Sable."
8. Ruins of Kalfish.
9. Rocky hill of Zindani-Soleiman.

Christ. By the Greeks and Romans it appears to have been known as Gaza, Gazaca, or Canzaca "the treasure city," on account of the wealth laid up in it; while by the Orientals it was termed *Shiz*. Its decay is referable to the Mogul conquests, ab. A.D. 1200; and its final ruin is supposed to date from about the 15th or 16th century (*As. Soc. Journ.* vol. x. part i. p. 49).

In the 2nd book of Maccabees (ix. 3. &c.) the Ecbatana mentioned is undoubtedly the southern city, now represented both in name and site by *Hamadan*. This place, situated on the northern flank of the great mountain called formerly *Orontes*, and now *Elvend*, was perhaps as ancient as the other, and is far better known in history. If not the Median capital of Cyrus, it was at any rate regarded from the time of Darius Hystaspis as the chief city of the Persian satrapy of Media, and as it became the summer residence of the Persian kings from Darius downwards. It was occupied by Alexander soon after the battle of Arbela (A.C.

Exp. Alex. iii. 19), and at his decease passed under the dominion of the Seleucidae. In the wars between his successors it was more than once taken and retaken, each time suffering largely at the hands of its conquerors (*Polyb.* x. 27). It was afterwards recognised as the metropolis of their empire by the Parthians (*Oros.* vi. 4). During the Arabian period, from the rise of Baghdad on the one hand and of Isfahan on the other, it sank into comparative insignificance; but still it was never descended below the rank of a provincial capital, and even in the present depressed condition of Persia, it is a city of from 20,000 to 30,000 inhabitants. The Jews, curiously enough, regard it as the residence of Ahasuerus (Xerxes?)—which is in Scripture declared to be Susa (*Est.* i. 2, ii. 3, &c.)—and show within its precincts the tombs of Esther and Mordecai (*Ker Porter*, vol. ii. pp. 105-110). It is not distinguished by any remarkable peculiarities from other Oriental cities of the same size.

The Ecbatana of the book of Tobit is thought by Sir H. Rawlinson to be the northern city (see *As. Soc. Journ.* x. pt. i. pp. 137-141). [G. R.]

ECCLESIASTES (תְּהִלָּה, *Koheleth*; Ἐκκλησιαστής; *Ecclesiastes*). I. *Title*.—The title of this book is taken from the name by which the son of David, or the writer who personates him, speaks of himself throughout it. The apparent anomaly of the feminine termination תְּהִלָּה indicates that the abstract noun has been transferred from the office to the person holding it (*Gesen. sub voc.*), and has thus become capable of use as a masculine proper name, a change of meaning of which we find other instances in *Sophereth* (*Neh.* vii. 57), *Pochereth* (*Ezr.* ii. 57); and hence, with the single exception of *Ecc.* vii. 27, the noun, notwithstanding its form, is used throughout in the masculine. Ewald, however (*Poet. Büch.* iv. p. 189), connects the feminine termination with the noun חֵכֶמָה (wisdom), understood, and supposes a poetic licence in the use of the word as a kind of symbolic proper name, appealing to *Prov.* xxx. 1, xxxi. 1, as examples of a like usage. As connected with the root קָהַל, "to call together," and with קָהָל, "assembly," the word has been applied to one who speaks publicly in an assembly, and there is, to say the least, a tolerable agreement in favour of this interpretation. Thus we have the comment of the Midrash, stating that the writer thus designates himself, "because his words were spoken in the assembly" (quoted in Preston's *Ecclesiastes*, note on i. 1); the rendering Ἐκκλησιαστής by the LXX.; the adoption of this title by Jerome (*Præf. in Ecc.*), as meaning "qui coetum, i. e. ecclesiam congregat quem nos nuncupare possumus Concionatorem;" the use of "Prediger" by Luther, of "Preacher" in the Authorised Version. On the other hand, taking קָהָל in the sense of collecting things, not of summoning persons, and led perhaps by his inability to see in the book itself any greater unity of design than in the chapters of Proverbs, Grotius (in *Eccles.* i. 1) has suggested Συναβροιστής (compiler) as a better equivalent. In this he has been followed by Herder and Jahn, and Mendelssohn has adopted the same rendering (notes on i. 1, and vii. 27, in Preston), seeing in it the statement partly that the writer had compiled the sayings of wise men who had gone before him, partly that he was,

by an inductive process, gathering truths from the facts of a wide experience.

II. *Canonicity*.—In the Jewish division of the books of the Old Testament, Ecclesiastes ranks as one of the five Megilloth or Rolls [BIBLE], and its position, as having canonical authority, appears to have been recognised by the Jews from the time in which the idea of a canon first presented itself. We find it in all the Jewish catalogues of the sacred books, and from them it has been received universally by the Christian Church. Some singular passages in the Talmud indicate, however, that the recognition was not altogether unhesitating, and that it was at least questioned how far the book was one which it was expedient to place among the Scriptures that were read publicly. Thus we find the statements (*Mishna, Shabbas*, c. x., quoted by Mendelssohn in Preston, p. 74; *Midrash*, fol. 114 a; *Preston*, p. 13) that "the wise men sought to secrete the book *Koheleth*, because they found in it words tending to heresy," and "words contradictory to each other;" that the reason they did not secrete it was "because its beginning and end were consistent with the law;" that when they examined it more carefully they came to the conclusion, "We have looked closely into the book *Koheleth*, and discovered a meaning in it." The chief interest of such passages is of course connected with the inquiry into the plan and teaching of the book, but they are of some importance also as indicating that it must have commended itself to the teachers of an earlier generation, either on account of the external authority by which it was sanctioned, or because they had a clearer insight into its meaning, and were less startled by its apparent difficulties. Traces of this controversy are to be found in a singular discussion between the schools of Shammai and Hillel, turning on the question whether the book *Koheleth* were inspired, and in the comments on that question by R. Ob. de Bartenor and Maimonides (*Surenhus*, iv. 349).

III. *Author and Date*.—The questions of the authorship and the date of this book are so closely connected that they must be treated of together, and it is obviously impossible to discuss the points which they involve without touching also on an inquiry into the relation in which it stands to Hebrew literature generally.

The hypothesis which is naturally suggested by the account that the writer gives of himself in ch. i. and ii. is that it was written by the only "son of David" (i. 1), who was "king over Israel in Jerusalem" (i. 12). According to this notion we have in it what may well be called the Confessions of King Solomon, the utterance of a repentance which some have even ventured to compare with that of the 51st psalm. Additional internal evidence has been found for this belief in the language of vii. 26-28, as harmonising with the history of 1 K. xi. 3, and in an interpretation (somewhat forced perhaps) which refers iv. 13-15 to the murmurs of the people against Solomon and the popularity of Jeroboam as the leader of the people, already recognised as their future king (Mendelssohn and Preston *in loc.*). The belief that Solomon was actually the author was, it need hardly be said, received generally by the Rabbinic commentators and the whole series of Patristic writers. The apparent exceptions to this in the passages by Talmudic writers which ascribe it to Hezekiah (*Baba Bathra*, c. i. fol. 15), or Isaiah (*Stalsh. Hakkat*,

fol. 66 b, quoted by Michaelis), can hardly be understood as implying more than a share in the work of editing, like that claimed for the "men of Hezekiah" in Prov. xxv. 1. Grotius (*Praef. in Eccles.*) was indeed almost the first writer who called it in question, and started a different hypothesis. It can hardly be said, however, that this consensus is itself decisive. In questions of this kind the later witnesses add nothing to the authority of the earlier, whose testimony they simply repeat, and unless we had clearer knowledge than we have as to the sources of information or critical discernment of those by whom the belief was adopted, we ought not to look on their acceptance of it as closing all controversy. The book which bears the title of the "Wisdom of Solomon" asserts, both by its title and its language (vii. 1-21), a claim to the same authorship, and, though the absence of a Hebrew original led to its exclusion from the Jewish canon, the authorship of Solomon was taken for granted by all the early Christian writers who quote it or refer to it, till Jerome had asserted the authority of the Hebrew text as the standard of canonicity, and by not a few afterwards. It may seem, however, as if the whole question were settled for all who recognise the inspiration of Scripture by the statement, in a canonical and inspired book, as to its own authorship. The book purports, it is said (Preston, *Proleg. in Eccles.* p. 5), to be written by Solomon, and to doubt the literal accuracy of this statement is to call in question the truth and authority of Scripture. It appears questionable, however, whether we can admit an *a priori* argument of this character to be decisive. The hypothesis that every such statement in a canonical book must be received as literally true, is, in fact, an assumption that inspired writers were debarred from forms of composition which were open, without blame, to others. In the literature of every other nation the form of personated authorship, where there is no *animus decipiendi*, has been recognised as a legitimate channel for the expression of opinions, or the quasi-dramatic representation of character. Why should we venture on the assertion that if adopted by the writers of the Old Testament it would have made them guilty of a falsehood, and been inconsistent with their inspiration? The question of authorship does not involve that of canonical authority. A book written by Solomon would not necessarily be inspired and canonical. There is nothing that need startle us in the thought that an inspired writer might use a liberty which has been granted without hesitation to the teachers of mankind in every age and country.

The preliminary difficulty being so far removed, we can enter on the objections which have been urged against the traditional belief by Grotius and later critics, and the hypotheses which they have substituted for it. In the absence of adequate external testimony, these are drawn chiefly from the book itself.

1. The language of the book is said to be inconsistent with the belief that it was written by Solomon. It belongs to the time when the older Hebrew was becoming largely intermingled with Aramaic forms and words (Grotius, De Wette, Ewald, and nearly the whole series of German critics), and as such takes its place in the latest group of books of the Old Testament, along with Ezra, Nehemiah, Daniel, Esther: it is indeed more widely different from the language of the older books than any of

them (Ewald). The prevalence of abstract forms again, characteristic of the language of Ecclesiastes, is urged as belonging to a later period than that of Solomon in the development of Hebrew thought and language. The answers given to these objections by the defenders of the received belief are (Preston, *Eccles.* p. 7), (a) that many of what we call Aramaic or Chaldee forms may have belonged to the period of pure Hebrew, though they have not come down to us in any extant writings; and (b) that so far as they are foreign to the Hebrew of the time of Solomon, he may have learnt them from his "strange wives," or from the men who came as ambassadors from other countries.

2. It has been asked whether Solomon would have been likely to speak of himself as in i. 12, or to describe with bitterness the misery and wrong of which his own misgovernment had been the cause, as in iii. 16, iv. 1 (Jahn, *Evid.* ii. p. 840). On the hypothesis that he was the writer, the whole book is an acknowledgment of evils which he had occasioned, while yet there is no distinct confession and repentance. The question here raised is, of course, worth considering, but it can hardly be looked on as leading in either direction to a conclusion. There are forms of satiety and self-reproach, of which this half-sad, half-scornful retrospect of a man's own life—this utterance of bitter words by which he is condemned out of his own mouth—is the most natural expression. Any individual judgment on this point cannot, from the nature of the case, be otherwise than subjective, and ought therefore to bias our estimate of other evidence as little as possible.

3. It has been urged that the state of society indicated in this book leads to the same conclusion as its language, and carries us to a period after the return from the Babylonian captivity, when the Jews were enjoying comparative freedom from invasion, but were exposed to the evils of misgovernment under the satraps of the Persian king (Ewald, *Poet. Bücher*; Keil, *Evid. in das A. T. unter Eccles.*). The language is throughout that of a man who is surrounded by many forms of misery (iii. 16, iv. 1, v. 8, viii. 11, ix. 12). There are sudden and violent changes, the servant of to-day becoming the ruler of to-morrow (x. 5-7). All this, it is said, agrees with the glimpses into the condition of the Jews under the Persian empire in Ezra and Nehemiah, and with what we know as to the general condition of the provinces under its satraps. The indications of the religious condition of the people, their formalism, and much-speaking (v. 1, 2), their readiness to evade the performance of their vows by casuistic excuses (v. 5), represent in like manner the growth of evils, the germs of which appeared soon after the captivity, and which we find in a fully developed form in the prophecy of Malachi. In addition to this general resemblance

there is the agreement between the use of מלאך for the "angel" or priest of God (v. 6, Ewald, *in loc.*), and the recurrence in Malachi of the terms מלאך and הַיְהוָה, the "angel" or messenger of the Lord, as a synonyme for the priest (Mal. ii. 7), the true priest being the great agent in accomplishing God's purposes. Significant, though not conclusive, in either direction, is the absence of all reference to any contemporaneous prophetic activity, or to any Messianic hopes. This might indicate a time before such hopes had become prevalent or after they

were, for a time, extinguished. It might, on the other hand, be the natural result of the experience through which the son of David had passed, or fitly take its place in the dramatic personation of such a character. The use throughout of the book of Elohim instead of Jehovah as the divine Name, though characteristic of the book as dealing with the problems of the universe rather than with the relations between the Lord God of Israel and His people, and therefore striking as an idiosyncrasy, leaves the question as to date nearly where it was. The indications of rising questions as to the end of man's life, and the constitution of his nature, of doubts like those which afterwards developed into Sadduceism (iii. 19-21), of a copious literature connected with those questions, confirm, it is urged (Ewald), the hypothesis of the later date. It may be added too, that the absence of any reference to such a work as this in the enumeration of Solomon's writings in I K. iv. 32, tends, at least, to the same conclusion.

In this case, however, as in others, the arguments of recent criticism are stronger against the traditional belief than in support of any rival theory, and the advocates of that belief might almost be content to rest their case upon the discordant hypotheses of their opponents. On the assumption that the book belongs, not to the time of Solomon, but to the period subsequent to the captivity, the dates which have been assigned to it occupy a range of more than 300 years. Grotius supposes Zerubabel to be referred to in xii. 11, as the "One Shepherd" (*Comm. in Eccles. in loc.*), and so far agrees with Keil (*Einleitung in das A. T.*), who fixes it in the time of Ezra and Nehemiah. Ewald and De Wette conjecture the close of the period of Persian or the commencement of that of Macedonian rule; Berthold the period between Alexander the Great and Antiochus Epiphanes; Hitzig, circ. 204 B.C., Hartmann, the time of the Maccabees. On the other hand it must be remembered in comparing these discordant theories that the main facts relied upon by these critics as fatal to the traditional belief are compatible with any date subsequent to the captivity, while they are inconsistent, unless we admit the explanation, given as above, by Preston, with the notion of the Salomonic authorship.

IV. *Plan.*—The book of Ecclesiastes comes before us as being conspicuously, among the writings of the O. T. the great stumbling-block of commentators. Elsewhere there are different opinions as to the meaning of single passages. Here there is the widest possible divergence as to the plan and purpose of the whole book. The passages already quoted from the Mishna show that some, at least, of the Rabbinical writers were perplexed by its teaching—did not know what to make of it—but gave way to the authority of men more discerning than themselves. The traditional statement, however, that this was among the scriptures which were not read by any one under the age of thirty (*Crit. Sac. Amarna in Eccles.*), but with a "nescio ubi" as to his authority), indicates the continuance of the old difficulty, and the remarks of Jerome (*Praef. in Eccles., Comm. in Eccles. xii. 13*) show that it was not forgotten. Little can be gathered from the series of Patristic interpreters. The book is comparatively seldom quoted by them. No attempt is made to master its plan and to enter into the spirit of its writer. The charge brought by Philastinus of Brescia (circ. 380) against some heretics who rejected it as teaching a false morality, shows that the obscurity which had been a stumbling-

block to Jewish teachers was not removed for Christians. The fact that Theodore of Mopsuestia was accused at the Fifth General Council of calling in question the authority and inspiration of this book, as well as of the Canticles, indicates that in this respect as in others he was the precursor of the spirit of modern criticism. But with these exceptions, there are no traces that men's minds were drawn to examine the teachings of the book. When, however, we descend to the more recent developments of criticism, we meet with an almost incredible divergence of opinion. Luther, with his broad clear insight into the workings of a man's heart, sees in it (*Praef. in Eccles.*) a noble "Politica vel Oeconomica," leading men in the midst of all the troubles and disorders of human society to a true endurance and reasonable enjoyment. Grotius (*Praef. in Eccles.*) gives up the attempt to trace in it a plan or order of thought, and finds in it only a collection of many maxims, connected more or less closely with the great problems of human life, analogous to the discussion of the different definitions of happiness at the opening of the Nicomachean Ethics. Some (of whom Warburton may be taken as the type, *Works*, vol. iv. p. 154) have seen in the language of ii. 18-21, a proof that the belief in the immortality of the soul was no part of the transmitted creed of Israel. Others (Patrick, Des Voeux, Davidson, Mendelssohn) contend that the special purpose of the book was to assert that truth against the denial of a sensual scepticism. Others, the later German critics, of whom Ewald may be taken as the highest and best type, reject these views as partial and one-sided, and while admitting that the book contains the germs of later systems, both Pharisaic and Sadducean, assert that the object of the writer was to point out the secret of a true blessedness in the midst of all the distractions and sorrows of the world as consisting in a tranquil calm enjoyment of the good that comes from God (*Poet. Büch. iv. 180*).

The variety of these opinions indicates sufficiently that the book is as far removed as possible from the character of a formal treatise. It is that which it professes to be—the confession of a man of wide experience looking back upon his past life and looking out upon the disorders and calamities which surround him. Such a man does not set forth his premises and conclusions with a logical completeness. While it may be true that the absence of a formal arrangement is characteristic of the Hebrew mind in all stages of its development (Lown, *de Sac. Poet. Heb. Proel. xxiv.*), or that it was the special mark of the declining literature of the period that followed the captivity (Ewald, *Poet. Büch. iv. p. 177*), it is also true that it belongs generally to all writings that are addressed to the spiritual rather than the intellectual element in man's nature, and that it is found accordingly in many of the greatest works that have influenced the spiritual life of mankind. In proportion as a man has passed out of the region of a traditional, easily-systematized knowledge, and has lived under the influence of great thoughts—possessed by them, yet hardly mastering them so as to bring them under a scientific classification—are we likely to find this apparent want of method. The true utterances of such a man are the records of his struggles after truth, of his occasional glimpses of it, of his ultimate discovery. The treatise *de Imitatione Christi* the *Pensées* of Pascal, Augustine's *Confessions*

widely as they differ in other points, have this feature in common. If the writer consciously reproduces the stages through which he has passed, the form he adopts may either be essentially dramatic, or it may record a statement of the changes which have brought him to his present state, or it may repeat and renew the oscillations from one extreme to another which had marked that earlier experience. The writer of Ecclesiastes has adopted and interwoven both the latter methods, and hence, in part, the obscurity which has made it so pre-eminently the stumbling-block of commentators. He is not a didactic moralist writing a Homily on Virtue. He is not a prophet delivering a message from the Lord of Hosts to a sinful people. He is a man who has sinned in giving way to selfishness and sensuality, who has paid the penalty of that sin in satiety and weariness of life; in whom the mood of spirit, over-reflective, indisposed to action, of which Shakespere has given us in Hamlet, Jaques, Richard II., three distinct examples, has become dominant in its darkest form, but who has through all this been under the discipline of a divine education, and has learnt from it the lesson which God meant to teach him. What that lesson was will be seen from an examination of the book itself.

Leaving it an open question whether it is possible to arrange the contents of this book (as Koster and Vaithinger have done) in a carefully balanced series of strophes and antistrophes, it is tolerably clear that the recurring burden of "Vanity of vanities" and the teaching which recommends a life of calm enjoyment, mark, whenever they occur, a kind of halting-place in the succession of thoughts. It is the summing up of one cycle of experience; the sentence passed upon one phase of life. Taking this, accordingly, as our guide, we may look on the whole book as falling into five divisions, each, to a certain extent, running parallel to the others in its order and results, and closing with that which, in its position no less than its substance, is "the conclusion of the whole matter."

(1.) Ch. i. and ii. This portion of the book more than any other has the character of a personal confession. The Preacher starts with reproducing the phase of despair and weariness into which his experience had led him (i. 2, 3). To the man who is thus satiated with life the order and regularity of nature are oppressive (i. 4-7); nor is he led, as in the 90th Psalm, from the things that are transitory to the thought of One whose years are from eternity. In the midst of the ever-recurring changes he finds no progress. That which seems to be new is but the repetition of the old (i. 8-11). Then, having laid bare the depth to which he had fallen, he retraces the path by which he had travelled thitherward. First he had sought after wisdom as that to which God seemed to call him (i. 13), but the pursuit of it was a sore travail, and there was no satisfaction in its possession. It could not remedy the least real evil, nor make the crooked straight (i. 15). The first experiment in the search after happiness had failed and he tried another. It was one to which men of great intellectual gifts and high fortunes are continually tempted—to surround himself with all the appliances of sensual enjoyment and yet in thought to hold himself above it (ii. 1-9), making his very voluptuousness part of the experience which was to enlarge his store of wisdom. This—which one may perhaps call the Goethe idea of life—was what

now possessed him. But this also failed to give him peace (ii. 11). Had he not then exhausted all human experience and found it profitless? (ii. 12). If for a moment he found comfort in the thought that wisdom excelleth folly, and that he was wise (ii. 13, 14), it was soon darkened again by the thought of death (ii. 15). The wise man dies as the fool (ii. 16). The wise man dies as him who has wisdom hate all his labour and sink into the outer darkness of despair (ii. 20). Yet this very despair leads to the remedy. The first section closes with that which, in different forms, is the main lesson of the book—to make the best of what is actually around one (ii. 24)—to substitute for the reckless feverish pursuit of pleasure the calm enjoyment which men may yet find both for the senses and the intellect. This, so far as it goes, is the secret of a true life; this is from the hand of God. On everything else there is written, as before, the sentence that it is vanity and vexation of spirit.

(2.) Ch. iii. I—vi. 9. The order of thought in this section has a different starting-point. One who looked out upon the infinitely varied phenomena of man's life might yet discern, in the midst of that variety, traces of an order. There are times and seasons for each of them in its turn, even as there are for the vicissitudes of the world of nature (iii. 1-8). The heart of man with its changes is the mirror of the universe (iii. 11), and is, like that, inscrutable. And from this there comes the same conclusion as from the personal experience. Calmly to accept the changes and chances of life, entering into whatever joy they bring, as one accepts the order of nature, this is the way of peace (iii. 13). The thought of the ever-recurring cycle of nature, which had before been irritating and disturbing, now whispers the same lesson. If we suffer, others have suffered before us (iii. 15). God is seeking out the past and reproducing it. If men repeat injustice and oppression, God also in the appointed season repeats His judgments (iii. 16, 17). It is true that this thought has a dark as well as a bright side, and this cannot be ignored. If men come and pass away, subject to laws and changes like those of the natural world, then, it would seem, man has no pre-eminence above the beast (iii. 19). One end happens to all. All are of the dust and return to dust again (iii. 20). There is no immediate denial of that conclusion. It was to that that the preacher's experience and reflection had led him. But even on the hypothesis that the personal being of man terminates with his death, he has still the same counsel to give. Admit that all is darkness beyond the grave, and still there is nothing better on this side of it than the tempo of a tranquil enjoyment (iii. 22). The transition from this to the opening thoughts of ch. iv. seems at first somewhat abrupt. But the preacher is retracing the paths by which he had been actually led to a higher truth than that in which he had then rested, and he will not, for the sake of a formal continuity, smooth over its ruggedness. The new track on which he was entering might have seemed less promising than the old. Instead of the self-centred search after happiness he looks out upon the miseries and disorders of the world, and learns to sympathise with suffering (iv. 1). At first this does but multiply his perplexities. The world is out of joint. Men are so full of misery that death is better than life (iv. 2). Successful energy exposes men to envy (iv. 4). Indolence leads to

poverty (iv. 5). Here too he who steers clear of both extremes has the best portion (iv. 8). The man who heaps up riches stands alone without kindred to share or inherit them, and loses all the blessings and advantages of human fellowship (iv. 8-12). And in this survey of life on a large scale, as in that of a personal experience, there is a cycle which is ever being repeated. The old and foolish which yields to the young man, poor and wise, who king yields to a throne (iv. 13, 14). But steps from his prison to a throne (iv. 13, 14). But he too has his successor. There are generations without limit before him, and shall be after him (iii. 15, 16). All human greatness is swallowed up in the great stream of time. The opening of ch. v. again presents the appearance of abruptness, but it is because the survey of human life takes a yet wider range. The eye of the Preacher passes from the dwellers in palaces to the worshippers in the Temple, the devout and religious men. Have they found out the secret of life, the path to wisdom and happiness? The answer to that question is that there the blindness and folly of mankind show themselves in their worst forms. Hypocrisy, unseemly prayers, idle dreams, broken vows, God's messenger, the Priest, mocked with excuses—that was what the religion which the Preacher witnessed presented to him (v. 1-6). The command "Fear thou God," meant that a man was to take no part in a religion such as this. But that command also suggested the solution of another problem, of that prevalence of injustice and oppression which had before weighed down the spirit of the inquirer. Above all the tyranny of petty governors, above the might of the king himself there was the power of the Highest (v. 8); and His judgment was manifest even upon earth. Was there after all so great an inequality? Was God's purpose that the earth should be for all, really counteracted? (v. 9). Was the rich man with his cares and fears happier than the labouring man whose sleep was sweet without riches? (v. 10-12). Was there anything permanent in that wealth of his? Did he not leave the world naked as he entered it? And if so, did not all this bring the inquirer round to the same conclusion as before? Moderation, self-control, freedom from all disturbing passions, these are the conditions of the maximum of happiness which is possible for man on earth. Let this be received as from God. Not the outward means only, but the very capacity of enjoyment is His gift (v. 18, 19). Short as life may be, if a man thus enjoys, he makes the most of it. God approves and answers his cheerfulness. Is not this better than the riches or length of days on which men set their hearts? (vi. 1-5). All are equal in death; all are nearly equal in life (vi. 6). To feed the eyes with what is actually before them is better than the ceaseless wanderings of the spirit (vi. 9).

(3.) Ch. vi. 10—viii. 15. So far the lines of thought all seemed to converge to one result. The ethical teaching that grew out of the wise man's experience had in it something akin to the higher forms of Epicureanism. But the seeker could not rest in this, and found himself beset with thoughts at once more troubling and leading to a higher truth. The spirit of man looks before and after, and the uncertainties of the future vex it (vi. 12). A good name is better, as being more permanent, than riches (vii. 1); death is better than life, the house of mourning than the house of feasting (vii. 2). Self-command and the spirit of calm endurance are a better safe-guard against vain speculations

than any form of enjoyment (vii. 8, 9, 10). This wisdom is not only a defence, as lower things, in their measure may be, but it gives life to them that have it (vii. 12). So far there are signs of a clearer insight into the end of life. Then comes an oscillation which carries him back to the old problems (vii. 15). Wisdom suggests a half-solution of them (vii. 18), suggests also calmness, caution, humility in dealing with them (vii. 22); but this again is followed by a relapse into the bitterness of the sated pleasure-seeker. The search after wisdom, such as it had been in his experience, had led only to the discovery that though men were wicked, women were more wicked still (vii. 26-29). The repetition of thoughts that had appeared before, is perhaps the natural consequence of such an oscillation, and accordingly in ch. viii. we find the seeker moving in the same round as before. There are the old reflections on the misery of man (viii. 6), and the confusions in the moral order of the universe (viii. 10, 11), the old conclusion that enjoyment (such enjoyment as is compatible with the fear of God) is the only wisdom, viii. 15.

(4.) Ch. viii. 16—xii. 8. After the pause implied in his again arriving at the lesson of v. 15, the Preacher retraces the last of his many wanderings. This time the thought with which he started was a profound conviction of the inability of man to unravel the mysteries by which he is surrounded (viii. 17), of the nothingness of man when death is thought of as ending all things (ix. 3-6), of the wisdom of enjoying life while we may (ix. 7-10), of the evils which affect nations or individual man (ix. 11, 12). The wide experience of the Preacher suggests sharp and pointed sayings as to these evils (x. 1-20), each true and weighty in itself, but not leading him on to any firmer standing-ground or clearer solution of the problems which oppressed him. It is here that the traces of plan and method in the book seem most to fail us. Consciously or unconsciously the writer teaches us how clear an insight into the follies and sins of mankind may co-exist with doubt and uncertainty as to the great ends of life, and give him no help in his pursuit after truth. In ch. xi. however the progress is more rapid. The tone of the Preacher becomes more that of direct exhortation, and he speaks in clearer and higher notes. The conclusions of previous trains of thought are not contradicted, but are placed under a new law and brought into a more harmonious whole. The end of man's life is not to seek enjoyment for himself only, but to do good to others, regardless of the uncertainties or disappointments that may attend his efforts (xi. 1-4). His wisdom is to remember that there are things which he cannot know, problems which he cannot solve (xi. 5), to enjoy, in the brightness of his youth, whatever blessings God bestows on him (xi. 9). But beyond all these there lie the days of darkness, of failing powers and incapacity for enjoyment, and the joy of youth, though it is not to be crushed, is yet to be tempered by the thought that it cannot last for ever, and that it too is subject to God's law of retribution (xi. 9, 10). The secret of a true life is that a man should consecrate the vigour of his youth to God (xii. 1). It is well to do that before the night comes, before the slow decay of age benumbs all the faculties of sense (xii. 2, 6), before the spirit returns to God who gave it. The thought of that end rings out once more the knell of the nothingness of all things earthly (xii. 8).

one of those "framed by the fathers to be read by those who wish to be instructed (*κατηχεῖσθαι*) in the word of godliness." According to Jerome (*Praef. in Libr. Sol. ix. 1242*) the original Hebrew title of *The book of all virtues* (*ἡ πάνδετος σοφία*, i. e. the bound); and the same book is called the *Wisdom of Sirach* (Orig. in *Matt. xiii. §4*; cf. Clem. Al. *Paed. i. 8, §§69, 72, &c.*), and *Jesus Sirach* (August. *ad Simplic. i. 20*).

2. The writer of the present book describes himself as *Jesus* (i. e. *Jeshua*) *the son of Sirach, of Jerusalem* (c. 1. 27), but the conjectures which have been made to fill up this short notice are either unwarranted (e. g. that he was a physician from xxxviii. 1-15) or absolutely improbable. There is no evidence to show that he was of priestly descent; and the similarity of names is scarcely a plausible excuse for confounding him with the Hellenizing high-priest Jason (2 Macc. iv. 7-11; Georg. *Sync. Chronogr. 276*). In the Talmud the name of Ben Sirā (*בן סירא*, for which *סירוק* is a late error, Jost, *Gesch. d. Judenth. 311*) occurs in several places as the author of proverbial sayings which in part are parallel to sentences in Ecclesiasticus (cf. §4), but nothing is said as to his date or person [JESUS THE SON OF SIRACH], and the tradition which ascribes the authorship of the book to Eliezer (B.C. 260) is without any adequate foundation (Jost, n. a. o.; yet see note 1). The Palestinian origin of the author is, however, substantiated by internal evidence, e. g. xxiv. 10 f.

3. The language in which the book was originally composed was Hebrew (*Ἑβραϊστί*; this may mean, however, the vernacular *Aramaean* dialect, John v. 2, xix. 13, &c.). This is the express statement of the Greek translator, and Jerome says (*Praef. in Libr. Sal. l. c.*) that he had met with the "Hebrew" text; nor is there any reason to doubt that he saw the book in its original form. The internal character of the present book bears witness to its foreign source. Not only is the style Hebraistic in general form (cf. Lowth, *de sacra Poesi*, xiv.) and idiom (e. g. *θεμέλιον αἰῶνος*, i. 15; *κτίσμα αἰῶνος*, xxxviii. 34; *ἀπὸ προσώπου λόγου*, xix. 11; cf. Eichhorn, *Eintl. in d. Apok. 57*) as distinguished from the Greek of the Introduction, but in several instances it is possible to point out mistakes and allusions which are cleared up by the reconstruction of the Hebrew phrases: e. g. xxiv. 25-27, *ὡς φῶς*, i. e. *עַל פְּנֵי אֵשׁ* for *בְּיָרֵךְ*, as Am. viii. 8, xliii. 8; *יָרֵךְ*,

μῆν, *יָרֵךְ*, *σελήμη* (cf. Eichhorn, . c.; Ewald *Gesch. d. Volkes Isr. iv. 299 n.*).

4. Nothing however remains of the original proverbs of Ben Sirā except the few fragments in pure Hebrew (Jost, *Gesch. d. Judenth. 311 n.*) which occur in the Talmud and later Rabbinic writers; and even these may have been derived from tradition and not from any written collection.^b The Greek translation incorporated in the LXX., which is probably the source from which the other translations were derived, was made by the grandson of the author in Egypt "in the reign of Euergetes,"^c for the instruction of those "in a strange country (*ἐν παροικίᾳ*) who were previously prepared to live after the law." The date which is thus given is unfortunately ambiguous. Two kings of Egypt bore the surname Euergetes. Ptol. III., the son and successor of Ptol. II. Philadelphus, B.C. 247-222; and Ptol. VII. Physcon, the brother of Ptol. VI. Philometor, B.C. 170-117. And the noble eulogy on "Simon the son of Onias, the high-priest," who is described as the last of the great worthies of Israel (c. 1.), and apparently removed only by a short interval from the times of the author is affected by a similar ambiguity, so that it cannot be used absolutely to fix the reign in which the translation was made. Simon I., the son of Onias, known by the title of *the Just*, was high-priest about 310-290 B.C., and Simon II., also the son of Onias, held the same office at the time when Ptol. IV. Philopator endeavoured to force an entrance into the Temple, B.C. 217 (3 Macc. i. 2). Some have consequently supposed that the reference is to Simon the Just, and that the grandson of Ben Sirach, who is supposed to have been his younger contemporary, lived in the reign of Ptolemy III. (Jahn, *Vaihinger in Herzog's Encycl. s. v.*); others again have applied the eulogy to Simon II., and fixed the translation in the time of Ptolemy VII. (Eichhorn, *Eintl. 38*). But both suppositions are attended with serious difficulties. The description of Simon can scarcely apply to one so little distinguished as the second high-priest of the name, while the first, a man of representative dignity, is passed over without notice in the list of the benefactors of his nation. And on the other hand the manner in which the translator speaks of the Alexandrine version of the Old Testament, and the familiarity which he shows with its language (e. g. xlv. 16, *Ἐνώχ μετετέθη*, Gen. v. 24; cf. Linde, ap. Eichhorn, p. 41-2) is scarcely consistent with a date so early as the middle of the third century. From these considerations it appears best to combine the two views. The grandson of the author was already past middle-age when he came to Egypt, and if his visit took place early in the reign of Ptolemy Physcon,

xxv. 2; xxvi. 1; xxx. 23; xxxviii. 1, 4, 8; xlii. 9 f.

^b Sirac. *Prol. ἐν γὰρ τῷ ὀνόματι καὶ τρακόστῳ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως, παραγενθῆεις εἰς Αἴγυπτον...* It is strange that any doubt should have been raised about the meaning of the words, which can only be, that the translator "in his thirty-eighth year came to Egypt during the reign of Euergetes," though it is impossible now to give any explanation of the specification of his age. The translation of Eichhorn (l. c. 40), and several others, "in the thirty-eighth year of the reign of Euergetes," is absolutely at variance with the grammatical structure of the sentence.

^a The reading of Cod. A. and six other MSS. is remarkable: Ἰησοῦς υἱοῦ Σιράχ Ἐλεάζαρ (2 MSS. Ἐλεάζαρος; Ald. 1 MS. Ἐλεάζαρος) ὁ Ἰεροσολ. Cf. Eichh. p. 68, n. The words are wanting in the Syriac and Arabic, but are supported by all other authorities.

^c The "Alphabet," or "Book of Ben Sirā," which exists at present, is a later compilation (Zunz, *Gottl. Fortr. d. Juden*, 100-105) of proverbs in Hebrew and Chaldee, containing some genuine fragments, among much that is worthless (Dukes, *Rabbinische Blumenlese*, pp. 31 ff.). Ben Sirā is called in the preface the son of Jeremiah. The sayings are collected by Dukes, l. c. p. 67 ff. They offer parallels to Ecclus. ii. 21; vi. 6; ix. 2 ff.; xi. 1; xlii. 15;

it is quite possible that the book itself was written while the name and person of the last of "the men of the great synagogue" was still familiar to his countrymen.^d Even if the date of the book be brought somewhat lower, the importance of the position which Simon the Just occupied in the history of the Jews would be a sufficient explanation of the distinctness of his portraiture; and the political and social troubles to which the book alludes (ii. 6, 12, xxxvi. ff.) seem to point to the disorders which marked the transference of Jewish allegiance from Egypt to Syria rather than to the period of prosperous tranquillity which was enjoyed during the supremacy of the earlier Ptolemies (c. B.C. 200^e).

5. The name of the Greek translator is unknown. He is commonly supposed to have borne the same name as his grandfather, but this tradition rests only on conjecture or misunderstanding (Jerome, l. c. *inf.* §7, *Synops. S. Script.* printed as a Prologue in the Compl. ed. and in A. V.).

6. It is a more important fact that the book itself appears to recognise the incorporation of earlier collections into its text. Jesus the son of Sirach, while he claims for himself the writing of the book (*ἐχάραξα*), characterises his father as one "who poured forth a shower of wisdom (*ἀνώμβρησε σοφίαν*) from his heart;" and the title of the book in the Vatican MS. and in many others may be more than a familiar abbreviation (*σοφία Σειράχ*). Yet Cod. C has *πρόλογος Σειράχ* combined with the usual heading, *Σοφ. Ἰησοῦ υ. Σ.* From the very nature of his work the author was like "a gleaner after the grape-gatherers" (xxxiii. 16), and Bretschneider has endeavoured to show (pp. 28 ff.) from internal discrepancies of thought and doctrine that he made use of several smaller collections, differing widely in their character, though all were purely Hebrew in their origin.

7. The Syriac and Old Latin versions, which latter Jerome adopted without alteration (*Praef. in Libr. Sal. iuxta LXX.* l. c. . . . in *Ecclesiastico*, quem esse Jesu filii Sirach, nullus ignorat, calamo temperavi, tantummodo Canonicas scripturas emendare desiderans . . .), differ considerably from the present Greek text, and it is uncertain whether they were derived from some other Greek recension (Eichhorn, p. 84) or from the Hebrew original (Berthold, 2304 ff.). The language of the Latin version presents great peculiarities. Even in the first two chapters the following words occur which are found in no other part of the Vulgate: *defunctio* (i. 13), *religiositas* (i. 17, 18, 26), *compartior* (i. 24), *inhonoratio* (i. 38), *obductio* (ii. 2, v. 1, 10), *receptibilis* (ii. 5). The Arabic version is directly derived from the Syriac (Bretschneider, p. 702 f.).

8. The existing Greek MSS. present great discrepancies in order, and numerous interpolations. The arrangement of cc. xxx. 25—xxxvi. 17, in the Vatican and Complutensian editions is very different. The English version follows the latter, which is supported by the Latin and Syriac versions against the authority of the Uncial MSS. The extent of the variation is seen in the following table:

^d If indeed the inscription in B. "The Wisdom of Sirach" (so also Epiph. *Haer.* viii. ἡ σοφία τοῦ Σειράχ), as distinguished from the prayer in c. li. (Ἰησοῦ υ. Σ.) is based upon any historic tradition, another generation will be added to carry us back to the first elements of the book. See §6.

Ed. Compl. Lat. Syr. E. V.

xxx. 25

xxxli. xxxlii.

xxxlii. 16, 17 ἡ ἡγήγησα

xxxliii. 10 ff. ὡς καλωμίωμος

xxxiv. xxxv.

xxxvi. 1-11, φυλάξ' ἑαυτὸν

xxxvi. 12 ff. καὶ κατεκληρονομῆσα

Ed. Val. A. S. C.

xxxliii. 12, ἁπλοῦς ἐστίν

xxxliii. xxxiv.

xxxiv. 1-16

xxxv. 25 ff.

xxxvi. xxxvii.

xxxvii. 1-12

xxxvii. 17 ff.

The most important interpolations are: i. 5, 7, 18b, 21; iii. 25; iv. 23b; vii. 26b; x. 21; xii. 6c, xiii. 25b; xvi. 15, 16, 22c; xvii. 5, 9, 16, 17a, 18, 21, 23c, 26b; xviii. 2b, 3, 27c, 33c; xix. 5b, 6a, 13b, 14a, 18, 19, 21, 25c; xx. 3, 14b, 17b, 22, xxii. 9, 10, 23c; xxiii. 3e, 4c, 5b, 28; xxiv. 18, 24; xxv. 12, 26c; xxvi. 19-27; l. 29b. All these passages, which occur in the A. V. and the Compl. texts, are wanting in the best MSS. The edition of the Syro-Hexaplaric MS. at Milan, which is at present reported to be in preparation (1858), will probably contribute much to the establishment of a sounder text.

9. It is impossible to make any satisfactory plan of the book in its present shape. The latter part c. xlii. 15—l. 21, is distinguished from all that precedes in style and subject; and "the praise of noble men" (*πατέρων ὕμνος*) seems to form a complete whole in itself (ch. xlii.—l. 24). The words of Jerome, *Praef. in Libr. Salom.* (Quorum priorem [πανάρετον Jesu filii Sirach librum] Hebraicum reperi, non *Ecclesiasticum* ut apud Latinos, sed *Parabolas* praenotatum, cui juncti erant *Ecclesiastes* et *Canticum Cantico*, ut similitudinem Salomonis non solum librorum numero, sed etiam materiarum genere coaequaret), which do not appear to have received any notice, imply that the original text presented a triple character answering to the three works of Solomon, the Proverbs, Ecclesiastes, and Canticles; and it is, perhaps, possible to trace the prevalence of the different types of maxim, reflection, and song in successive parts of the present book. In the central portion of the book (xviii. 29, *ἐγκράτεια φύξῃ*, xxxii. (xxxv.) *περὶ ἡγουμένων*) several headings are introduced in the oldest MSS., and similar titles preface c. xlii. (*πατέρων ὕμνος*) and c. li. (*προσευχὴ Ἰησοῦ υἱοῦ Σειράχ*). These sections may have contributed to the disarrangement of the text, but they do not offer any sufficient clue to its true subdivisions. Eichhorn supposed that the book was made up of three distinct collections which were afterwards united: i.—xxxiii.; xxiv.—xlii. 14; xlii. 15—l. 24 (*Einh.* 50 ff.). Bretschneider sets aside this hypothesis, and at the same time one which he had formerly been inclined to adopt that the recurrence of the same ideas in xxiv. 32 ff., the recurrence of the same ideas in xxiv. 32 ff., xxxiii. 16, 17 (xxx.); l. 27, mark the conclusion of three parts. The last five verses of c. li. (l. 25-29) form a natural conclusion to the book; and the prayer, which forms the last chapter (li.), is wanting in two MSS. Some have supposed that it was the work of the translator; but it is more probable that he found it attached to the larger work, though it may not have been designed originally for the place which it occupies.

10. The earliest clear coincidence with the contents of the book occurs in the epistle of Barnabas (c. xix. = *Ecclus.* iv. 31; cf. *Const. Apoc.* vii. 11), but in this case the parallelism consists in the thought and not in the words, and there is no mark of quotation. The parallels which have been discovered in the New Testament are too general

to show that they were derived from the written text, and not from popular language; and the same remark applies to the other alleged coincidences with the Apostolic fathers (e. g. Ecclus. v. 13 = James i. 19; xi. 18, 19 = Luke xii. 19). There is no sign of the use of the book in Justin Martyr, which is the more remarkable as it offers several thoughts congenial to his style. The first distinct quotations occur in Clement of Alexandria; but from the end of the second century the book was much used and cited with respect, and in the same terms as the canonical Scriptures; and its authorship was often assigned to Solomon from the similarity which it presented to his writings (August. *De Cura pro Mort.* 18). Clement speaks of it continually as *Scripture* (*Paed.* i. 8 §62; ii. 2 §34; 5 §46; 8 §69, &c.), as the work of Solomon (*Strom.* ii. 5 §24), and as the voice of the great Master (*παιδαγωγός*, *Paed.* ii. 10 §f8). Origen cites passages with the same formula as the "canonical books" (*γέγραπται*, *In Johann.* xxxii. §14; *In Matt.* xvi. §8), as *Scripture* (*Comm.* in *Matt.* §44; *In Ep. ad Rom.* ix. §17, &c.), and as the utterance of "the divine word" (c. *Cels.* viii. 50). The other writers of the Alexandrine school follow the same practice. Dionysius calls its words "divine oracles" (*Frag. de Nat.* iii. p. 1258 ed. Migne), and Peter Martyr quotes it as the work of "the Preacher" (*Frag.* i. §5, p. 515, ed. Migne). The passage quoted from Tertullian (*de exhort. cast.* 2, *sicut scriptum est: ecce propter ante te bonum et malum; gustasti enim de arbore agnitionis . . .* cf. Ecclus. xv. 17, *Vulg.*) is not absolutely conclusive; but Cyprian constantly brings forward passages from the book as *Scripture* (*de bono pat.* 17; *de mortalitate*, 9, §13) and as the work of Solomon (*Ep.* lxxv. 2). The testimony of Augustine sums up briefly the result which follows from these isolated authorities. He quotes the book constantly himself as the work of a prophet (*Serm.* xxxix. 1), the word of God (*Serm.* lxxxvii. 11), "Scripture" (*Lib. de Nat.* 33), and that even in controversy (c. *Jul. Pelag.* v. 36), but he expressly notices that it was not in the Hebrew Canon (*De Cura pro Mort.* 18) "though the Church, especially of the West, had received it into authority" (*De Civit.* xvii. 20, cf. *Speculum*, iii. 1127, ed. Paris). Jerome, in like manner (l. c. §7), contrasts the book with "the Canonical Scriptures" as "doubtful," while they are "sure;" and in another place (*Prolog. Galeat.*) he says that it "is not in the Canon," and again (*Prolog. in Libr. Sol.*) that it should be read "for the instruction of the people (*plebis*), not to support the authority of ecclesiastical doctrines." The book is not quoted by Irenaeus, Hippolytus, or Eusebius; and is not contained in the Canon of Melito, Origen, Cyril, Laodicea, Hilary, or Rufinus. [CANON.] It was never included by the Jews among their Scriptures; for though it is quoted in the Talmud, and at times like the Kethubim, the study of it was forbidden, and it was classed among "the outer books" (*ספרים חצונים*), that is probably, those which were not admitted into the Canon (Dukes, *Rabb. Blumenlese*, 24, 5).

11. But while the book is destitute of the highest canonical authority, it is a most important monument of the religious state of the Jews at the period of its composition. As an expression of Palestinian theology it stands alone; for there is no sufficient reason for assuming Alexandrine interpolations or direct Alexandrine influence (Güßler,

Philo, ii. 18 ff.). The translator may, perhaps, have given an Alexandrine colouring to the doctrine, but its great outlines are unchanged (cf. Daehne, *Relig. Philos.* ii. 129 ff.). The conception of God as Creator, Preserver, and Governor is strictly conformable to the old Mosaic type; but at the same time His mercy is extended to all mankind (xviii. 11-13). Little stress is laid upon the spirit-world, either good (xlviii. 21; xlv. 2; xxxix. 28?) or evil (xxi. 27?); and the doctrine of a resurrection fades away (xiv. 16; xvii. 27, 28; xlv. 14, 15. Yet cf. xlviii. 11). In addition to the general hope of restoration (xxxvi. 1, &c.) one trait only of a Messianic faith is preserved in which the writer contemplates the future work of Elias (xlviii. 10). The ethical precepts are addressed to the middle class (Eichhorn, *Einkl.* 44 ff.). The praise of agriculture (vii. 15) and medicine (xxxviii. 1 ff.), and the constant exhortations to cheerfulness, seem to speak of a time when men's thoughts were turned inwards with feelings of despondency and perhaps (Dukes, l. c. 27 ff.) of fatalism. At least the book marks the growth of that anxious legalism which was conspicuous in the sayings of the later doctors. Life is already imprisoned in rules: religion is degenerating into ritualism: knowledge has taken refuge in schools (cf. Ewald, *Gesch. d. Volkes Isr.* iv. 298 ff.).

12. Numerous commentaries on Ecclesiasticus appeared in the 16th and 17th centuries (cf. Bretschneider, *Lib. Sirac.* Praef. x. note, for a list of these), of which the most important were those of Camerarius (*Lipsiae*, 1570, 8vo.), Corn. a Lapide (*Antwerpiae*, 1687, &c., fol.), and Drusius (*Frankerae*, 1596, 4to); but nothing more was done for the criticism of the book till the editions of Linde (a German translation and notes, *Lipsiae*, 1785, 1795, 8vo., followed by a Greek text, *Gedani*, 1795, 8vo.). Linde's labours left much to be supplied, and in 1806 Bretschneider published his edition, which still remains the most complete (*Liber Jesu Siracidae Graece ad fidem Codd. et verss. emend. et perpet. comm. illustratus a Car. Gottl. Bretschneider . . . Ratisbonae*, MDCCCVI.); but this will probably be superseded by the promised (1858) Commentary of Fritzsche in the *Kurzg. Exeg. Handbuch*, for both in style and scholarship it labours under serious defects. [B. F. W.]

ECLIPSE OF THE SUN. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon. They describe it in the following terms:—"The sun goes down at noon," "the earth is darkened in the clear day" (*Am.* viii. 9), "the day shall be dark" (*Mic.* iii. 6), "the light shall not be clear nor dark" (*Zech.* xiv. 6), "the sun shall be dark" (*Joel* ii. 10, 31, iii. 15). Some of these notices probably refer to eclipses that occurred about the time of the respective compositions: thus the date of Amos coincides with a total eclipse, which occurred Feb. 9, B.C. 784, and was visible at Jerusalem shortly after noon (*Hitzig, Comm.* in *Proph.*); that of Micah with the eclipse of June 5, B.C. 716, referred to by Dionys. Hal. ii. 56, to which same period the latter part of the book of Zechariah may be probably assigned. A passing notice in *Jer.* xv. 9 coincides in date with the eclipse of Sept. 30, B.C. 610, so well known from Herodotus' account (i. 74. 103). The darkness that overspread the world at the crucifixion cannot with reason be attributed to an eclipse as the moon was at the full at the time of the

Passover. [DARKNESS.] The awe which is naturally inspired by an eclipse in the minds of those who are unacquainted with the cause of it, rendered it a token of impending judgment in the Prophetic books.

[W. L. B.]

ED, *i. e.* "witness," a word inserted in the Auth. Vers. of Josh. xxii. 34, apparently on the authority of a few MSS., and also of the Syriac and Arabic Versions, but not existing in the generally-received Hebrew Text. The passage is literally as follows: "And the children of Reuben and the children of Gad named (LXX. ἐπωνομάσεν) the altar: because that is a witness (Ed) between us that Jehovah is God." The rendering of the LXX., though in some respects differing materially from the present text, shows plainly that at that time the word Ed stood in the Hebrew in its present place. The word עֵד, to call or proclaim, has not invariably (though generally) a transitive force, but is also occasionally an intransitive verb. (For a further investigation of this passage, see Keil, *Joshua, ad loc.*)

[G.]

EDAR, TOWER OF (accus. EDER, מִנְדֵּל עֵדָר; Vat. omits; Alex. πύργος Γαδέρ; *Turris Eder*), a place named only in Gen. xxxv. 21. Jacob's first halting-place between Bethlehem and Hebron was "beyond (מִבְּהַר) the tower Eder." According to Jerome (*Onomasticon*, Bethlehem) it was 1000 paces from Bethlehem. The name signifies a "flock" or "drove," and is quite in keeping with the pastoral habits of the district. Jerome sees in it a prophecy of the announcement of the birth of Christ to the shepherds; and there seems to have been a Jewish tradition that the Messiah was to be born there (Targum Ps. Jon.).

[G.]

EDDIAS (Ἰετίας; Alex. Ἰεδδίας; *Geddias*), 1 Esdr. ix. 26. [JEZIAH.]

E'DEN (עֵדֶן; 'Ede'm), the first residence of man. It would be difficult, in the whole history of opinion, to find any subject which has so invited, and at the same time so completely baffled, conjecture, as the Garden of Eden. The three continents of the old world have been subjected to the most rigorous search; from China to the Canary isles, from the Mountains of the Moon to the coasts of the Baltic, no locality which in the slightest degree corresponded to the description of the first abode of the human race has been left unexamined. The great rivers of Europe, Asia, and Africa, have in turn done service as the Pison and Gihon of Scripture, and there remains nothing but the New World wherein the next adventurous theorist may bewilder himself in the mazes of this most difficult question.

In order more clearly to understand the merit of the several conjectures, it will be necessary to submit to a careful examination the historic narrative on which they are founded. Omitting those portions of the text of Gen. ii. 8-14 which do not bear upon the geographical position of Eden, the description is as follows:—"And the Lord God planted a garden in Eden eastward. . . . And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is the gold. And the gold of that land is good: there is the bdellium and the onyx stone. And the name of the second river is Gihon; that is

it which compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which floweth before Assyria. And the fourth river of the region of Eden was the garden planted. The river which flowed through Eden watered the streams. The first problem to be solved then is this:—To find a river which, at some stage of its course, is divided into four streams, two of which are the Tigris and Euphrates. The identity of these rivers with the Hiddekel and P'rat has never been disputed, and no hypothesis which omits them is worthy of consideration. Setting aside minor differences of detail, the theories which have been framed with regard to the situation of the terrestrial paradise naturally divide themselves into two classes. The first class includes all those which place the garden of Eden below the junction of the Euphrates and Tigris, and interpret the names Pison and Gihon of certain portions of these rivers: the second, those which seek for it in the high table-land of Armenia, the fruitful parent of many noble streams. These theories have been supported by most learned men of all nations, of all ages, and representing every shade of theological belief; but there is not one which is not based in some degree upon a forced interpretation of the words of the narrative. Those who contend that the united stream of the Euphrates and Tigris is the "river" which "goeth forth from Eden to water the garden," have committed a fatal error in neglecting the true meaning of נָחַל, which is only used of the course of a river from its source downwards (cf. Ex. xlvii. 1). Following the guidance which this word supplies, the description in ver. 10 must be explained in this manner: the river takes its rise in Eden, flows into the garden, and from thence is divided into four branches, the separation taking place either in the garden or after leaving it. If this be the case, the Tigris and Euphrates before junction cannot, in this position of the garden, be two of the four branches in question. But, though they have avoided this error, the theorists of the second class have been driven into a Charybdis not less destructive. Looking for the true site of Eden in the highlands of Armenia, near the sources of the Tigris and Euphrates, and applying the names Pison and Gihon to some one or other of the rivers which spring from the same region, they have been compelled to explain away the meaning of נָחַל, the "river," and to give to רֵאשִׁים a sense which is not supported by a single passage. In no instance is רֵאשִׁי (lit. "head") applied to the source of a river. On several occasions (cf. Judg. vii. 16; Job i. 17, &c.) it is used of the detachments into which the main body of an army is divided, and analogy therefore leads to the conclusion that רֵאשִׁים denotes the "branches" of the parent stream. There are other difficulties in the details of the several theories, which may be obstacles to their entire reception, but it is manifest that no theory which fails to satisfy the above-mentioned conditions can be allowed to take its place among things that are probable.

The old versions supply us with little or no assistance. The translators appear to have labored between a mystical and literal interpretation. The word עֵדֶן is rendered by the LXX. as a proper name in three passages only, Gen. ii. 8, 10, iv. 16 where it is represented by Ἐδέμ. In all others

with the exception of Is. li. 3, it is translated in the Vulgate it never occurs as a proper name, but is rendered "voluptas," "locus voluptatis," or "deliciae." The Targum of Onkelos gives it uniformly עֵדֶן, and in the Peshito Syriac it is the same, with the slight variation in two passages of

↔ for ↔.

It would be a hopeless task to attempt to chronicle the opinions of all the commentators upon this question: their name is legion. Philo (*de Mundi Opif.* §54) is the first who ventured upon an allegorical interpretation. He conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalised; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. In another passage (*de Plantat.* §9) he explains Eden, which signifies "pleasure," as a symbol of the soul, that sees what is right, exults in virtue, and prefers one enjoyment, the worship of the only wise, to myriads of men's chief delights. And again (*Levis Allegor.* i. §14) he says, "now virtue is tropically called paradise, and the site of paradise is Eden, that is, pleasure." The four rivers he explains (§19) of the several virtues of prudence, temperance, courage, and justice; while the main stream of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. The opinions of Philo would not be so much worthy of consideration, were it not that he has been followed by many of the Fathers. Origen, according to Luther (*Comm. in Gen.*), imagined paradise to be heaven, the trees angels, and the rivers wisdom. Papias, Ireneus, Pantaenus, and Clemens Alexandrinus have all favoured the mystical interpretation (Huet. *Origéniana*, ii. 167). Ambrosius followed the example of Origen, and placed the terrestrial paradise in the third heaven, in consequence of the expression of St. Paul (2 Cor. xii. 2, 4); but elsewhere he distinguishes between the terrestrial paradise and that to which the apostle was caught up (*De Parad.* c. 3). In another passage (*Ep. ad Sabinum*) all this is explained as allegory. Among the Hebrew traditions enumerated by Jerome (*Trad. Hebr. in Gen.*) is one that paradise was created before the world was formed, and is therefore beyond its limits. Moses Bar Cēpha (*De Parad.*) assigns it a middle place between the earth and the firmament. Some affirm that paradise was on a mountain, which reached nearly to the moon; while others, struck by the manifest absurdity of such an opinion, held that it was situated in the third region of the air, and was higher than all the mountains of the earth by twenty cubits, so that the waters of the flood could not reach it. Others again have thought that paradise was twofold, one corporeal and the other incorporeal: others that it was formerly on earth, but had been taken away by the judgment of God (Hopkinson, *Descr. Parad.* in *Ugol. Thes.* vii.). Among the opinions enumerated by Morinus (*Diss. de Parad. Terrest.* *Ugol. Thes.* vii.) is one, that, before the fall, the whole earth was paradise, and was really situated in Eden, in the midst of all kinds of delights. Ephraem Syrus (*Comm. in Gen.*) expresses himself doubtfully upon this point. Whether the trees of paradise, being spiritual, drank or spiritual water, he does not undertake to decide; but he seems to be of opinion that the four rivers have lost their original virtue in consequence of the

curse pronounced upon the earth for Adam's transgression.

Conjectures with regard to the dimensions of the garden have differed as widely as those which assign its locality. Ephraem Syrus maintained that it surrounded the whole earth, while Johannes Tostatus restricted it to a circumference of thirty-six or forty miles, and others have made it extend over Syria, Arabia, and Mesopotamia. (Hopkinson, as above.) But of speculations like these there is no end.

What is the river which goes forth from Eden to water the garden? is a question which has been often asked, and still waits for a satisfactory answer. That the ocean stream which surrounded the earth was the source from which the four rivers flowed was the opinion of Josephus (*Ant.* i. 1, §3) and Johannes Damascenus (*De Orthod. Fid.* ii. 9). It was the *Shat-el-Arab*, according to those who place the garden of Eden below the junction of the Tigris and Euphrates, and their conjecture would deserve consideration were it not that this stream cannot, with any degree of propriety, be said to rise in Eden. By those who refer the position of Eden to the highlands of Armenia, the "river" from which the four streams diverge is conceived to mean "a collection of springs," or a well-watered district. It is scarcely necessary to say that this signification of נָהָר (*nâhâr*) is wholly without a parallel; and even if it could, under certain circumstances, be made to adopt it, such a signification is, in the present instance, precluded by the fact that, whatever meaning we may assign to the word in ver. 10, it must be the same as that which it has in the following verses, in which it is sufficiently definite. Sickler (*Augusti, Theol. Monatschrift.* i. 1, quoted by Winer), supposing the whole narrative to be a myth, solves the difficulty by attributing to its author a large measure of ignorance. The "river" was the Caspian Sea, which in his apprehension was an immense stream from the east. Bertheau, applying the geographical knowledge of the ancients as a test of that of the Hebrews, arrived at the same conclusion, on the ground that all the people south of the Armenian and Persian highlands place the dwelling of the gods in the extreme north, and the regions of the Caspian were the northern limit of the horizon of the Israelites (Knobel, *Genesis*). But he allows the four rivers of Eden to have been real rivers, and not, as Sickler imagined, oceans which bounded the earth east and west of the Nile.

That the Hiddekel^a is the Tigris, and the Phrath the Euphrates, has never been denied, except by those who assume that the whole narrative is a myth which originated elsewhere, and was adapted by the Hebrews to their own geographical notions. As the former is the name of the great river by which Daniel sat (*Dan.* i. 4), and the latter is the term uniformly applied to the Euphrates in the Old Testament, there seems no reason to suppose that the appellations in Gen. ii. 14 are to be understood in any other than the ordinary sense. One circumstance in the description is worthy of observation. Of the four rivers, one, the Euphrates, is mentioned by name only, as if that were sufficient to identify it. The other three are defined according to their geographical positions, and it is fair to conclude that they were therefore rivers

^a This name is said to be still in use among the tribes who live upon its banks (Col. Chesney, *Exp. to Tigris and Euphrates*, i. 13).

with which the Hebrews were less intimately acquainted. If this be the case, it is scarcely possible to imagine that the Gihon, or, as some say, the Pison, is the Nile, for that must have been even more familiar to the Israelites than the Euphrates, and have stood as little in need of a definition.

With regard to the Pison, the most ancient and most universally received opinion identifies it with the Ganges. Josephus (*Ant.* i. 1 §3), Eusebius (*Onomast. s. v.*), Ambrosius (*de Parad. c. 3*), Epiphanius (*Ancor. c. 58*), Ephr. Syr. (*Op. Syr. i. 23*), Jerome (*Ep. 4 ad Rust. and Quæst. Heb. in Gen.*), and Augustine (*de Gen. ad lit. viii. 7*) held this. But Jarchi (*on Gen. ii. 11*), Saadia Gaon, R. Moses ben Nachman, and Abr. Peritso (Ugol. *Thes. vii.*), maintained that the Pison was the Nile. The first of these writers derives the word from a root which signifies "to increase," "to overflow" (cf. *Hab. i. 8*), but at the same time quotes an etymology given in *Beresith rabba*, §16, in which it is asserted that the river is called Pison "because it makes the flax (יִזְבֵּן) to grow." Josephus explains it by *παρθός*, Scaliger by *πλήμυρα*. The theory that the Pison is the Ganges is thought to receive some confirmation from the author of the book of Ecclesiasticus, who mentions (xiv. 25, 27) in order the Pison, the Tigris, the Euphrates, Jordan, and Gihon, and is supposed to have commended his enumeration in the east and to have terminated it in the west. That the Pison was the Indus was an opinion current long before it was revived by Ewald (*Gesch. d. Volk. Isr. i. 331*, note 2) and adopted by Kalisch (*Genesis*, p. 96). Philostorgius, quoted by Huet (*Ugolin. vol. vii.*), conjectured that it was the Hydaspes; and Wilford (*As. Res. vol. vi.*), following the Hindoo tradition with regard to the origin of mankind, discovers the Pison in the Landi-Sindh, the Ganges of Isidorus, called also Niláb from the colour of its waters, and known to the Hindoos by the name of Nilá-Gangá or Gangá simply. Severianus (*de Mundi Creat.*) and Ephraem Syrus (*Comm. on Gen.*) agree with Caesarius in identifying the Pison with the Danube. The last-mentioned father seems to have held, in common with others, some singular notions with regard to the course of this river. He believed that it was also the Ganges and Indus, and that, after traversing Ethiopia and Elymais, which he identified with Havilah, it fell into the ocean near Cadiz. Such is also the opinion of Epiphanius with regard to the course of the Pison, which he says is the Ganges of the Ethiopians and Indians and the Indus of the Greeks (*Ancor. c. 58*). Some, as Hopkinson (*Ugol. vol. vii.*), have found the Pison in the Naharmalca, one of the artificial canals which formerly joined the Euphrates with the Tigris. This canal is the *qumen regium* of Amm. Marc. (xxiii. 6 §25, and *liv. 6 §1*), and the *Armalchar* of Pliny (*N. H. vi. 30*). Grotius, on the contrary, considered it to be the Gihon. Even those commentators who agree in placing the terrestrial Paradise on the *Shat-el-Arab*, the stream formed by the junction of the Tigris and Euphrates, between Ctesiphon and Apamea, are by no means unanimous as to which of the branches, into which this stream is again divided, the names Pison and Gihon are to be applied. Calvin (*Comm. in Gen.*) was the first to conjecture that the Pison was the most easterly of these channels, and in this opinion he is followed by Scaliger and many others. Huet, on the other hand, conceived that he proved beyond doubt that

Calvin was in error, and that the Pison was the westernmost of the two channels by which the united stream of the Euphrates and Tigris falls into the Persian Gulf. He was confirmed by the authority of Bochart (*Hieroz. pt. ii. l. 5, c. 5*), Junius (*Prael. in Gen.*) and Rask discovered a relic of the name Pison in the Pasiqra. The advocates of the theory that the true position of the Eden is to be sought for in the mountains of Armenia have been induced, from a certain resemblance in the two names, to identify the Pison with the Phasis, which rises in the elevated plateau at the foot of Mount Ararat, near the sources of the Tigris and Euphrates. Reland (*de Situ parad. terr. Ugol. vii.*), Calmet (*Dict. s. v.*), Link (*Ugolin. i. 307*), Rosenmüller (*Handb. d. Bibl. Alt. u. Hartmann* have given their suffrages in favour of this opinion. Raumer (quoted by Delitzsch, *Genesis*) endeavoured to prove that the Pison was the Phasis of Xenophon (*Anab. iv. 6*), that is, the Aras or Araxes, which flows into the Caspian Sea. There remain yet to be noticed the theories of Leclerc (*Comm. in Gen.*) that the Pison was the Chrysorrhœas, the modern Barada, which takes its rise near Damascus; and that of Buttman (*Zeit. Erdk. p. 32*) who identified it with the Besyrta or Irabatti, a river of Ara. Mendelssohn (*Comm. on Gen.*) mentions that some affirm the Pison to be the Gozan of 2 K. xvii. 6 and 1 Chr. v. 26, which is supposed to be a river, and the same with the Kizil-Uzen in Hyrcania. Colonel Chesney, from the results of extensive observations in Armenia, was "led to infer that the rivers known by the comparatively modern names of Halys and Araxes are those which, in the book of Genesis, have the names of Pison and Gihon; and that the country within the former is the land of Havilah, whilst that which borders upon the latter is the still more remarkable country of Cush." (*Exp. to Expl. and Tigris*, i. 267.)

Such, in brief, is a summary of the various conjectures which have been advanced, with equal degrees of confidence, by the writers who have attempted to solve the problem of Eden. The majority of them are characterised by one common defect. In the narrative of Genesis the river Pison is defined as that which surrounds the whole land of Havilah. It is, then, absolutely necessary to fix the position of Havilah before proceeding to identify the Pison with any particular river. But the process followed by most critics has been first to find the Pison and then to look about for the land of Havilah. The same inverted method is characteristic of their whole manner of treating the problem. The position of the garden is assigned, the rivers are then identified, and lastly the countries mentioned in the description are so chosen as to coincide with the rest of the theory.

With such diversity of opinion as to the river which is intended to be represented by the Pison, it was scarcely possible that writers on this subject should be unanimous in their selection of a country possessing the attributes of Havilah. In Gen. ii. 11, 12, it is described as the land where the best gold was found, and which was besides rich in the treasures of the *b'dolach* and the stone *shoham*. A country of the same name is mentioned as forming one of the boundaries of Ishmael's descendants (Gen. xxv. 18), and the scene of Saul's war of extermination against the Amalekites (1 Sam. xv. 7). In these passages Havilah seems to denote the desert region south-east of Palestine. But the

word occurs also as the proper name of a son of Joktan, in close juxtaposition with Sheta and Ophir, also sons of Joktan and descendants of Shem (Gen. x. 29), who gave their names to the spice and gold countries of the south. Again, Havilah is enumerated among the Hamites as one of the sons of Cush; and in this enumeration his name stands in close connexion with Seba, Sheba, and Dedan, the first founders of colonies in Ethiopia and Arabia which afterwards bore their names. If, therefore, the Havilah of Gen. ii. be identical with any one of these countries, we must look for it on the east or south of Arabia, and probably not far from the Persian Gulf. In other respects, too, this region answers to the conditions required. Bochart, indeed, thought the name survived in *Chaula*, which was situated on the east side of the Arabian Gulf, and which he identified with the abode of the Semitic Joktanites; but if his etymology be correct, in which he connects Havilah with the root חל "sand," the appellation of "the sandy" region would not necessarily be restricted to one locality. That the name is derived from some natural peculiarity is evident from the presence of the article. Whatever may be the true meaning of *Edolach*, be it cabuncle, crystal, bellium, ebony, pepper, cloves, beryl, pearl, diamond, or emerald, all cities detect its presence, under one or other of these forms, in the country which they select as the Havilah most appropriate to their own theory. As little difficulty is presented by the *shoham*: call it onyx, sardonyx, emerald, sapphire, beryl, or sardius, it would be hard indeed if some of these precious stones could not be found in any conceivable locality to support even the most far-fetched and improbable conjecture. That Havilah is that part of India through which the Ganges flows, and, more generally, the eastern region of the earth; that it is to be found in Susiana (Hopkinson), in Ava (Buttmann), or in the Ural region (Raumer), are conclusions necessarily following upon the assumptions with regard to the Pison. Hartmann, Keland, and Rosenmüller are in favour of Colchis, the scene of the legend of the Golden Fleece. The Phasis was said to flow over golden sands, and gold was carried down by the mountain-torrents (Strabo, xi. 2, §19). The crystal (*Edolach*) of Scythia was renowned (Solinus, c. xx.), and the emeralds (*shoham*) of this country were as far superior to other emeralds, as the latter were to other precious stones (Plin. H. N. xxxvii. 17), all which proves, say they, that Havilah was Colchis, be the Pison, the land of Havilah must be Colchis, supposing that by this country the Hebrews had the idea of a Pontic or Northern India. In like manner Leclerc, having previously determined that the Pison must be the Chrysorrhoeas, finds Havilah not far from Coele Syria. Hassé (*Entdeck.* pp. 49, 50, quoted by Rosenmüller) compares Havilah with the *Taala* of Herodotus (iv. 9), in the neighbourhood of the Arimaspians, and the dragon which guarded the land of gold. For all these hypotheses there is no more support than the mere conjecture.

The second river of Paradise presents difficulties not less insurmountable than the Pison. Those who maintained that the Pison is the Ganges held also that the Gihon was the Nile. One objection to this theory has been already mentioned. Another, equally strong, is, that although in the books of the Old Testament frequent allusion is made to

this river, it nowhere appears to have been known to the Hebrews by the name Gihon. The idea seems to have originated with the LXX. rendering of גִּיחוֹן by Γῆων in Jer. ii. 18; but it is clear from the manner in which the translators have given the latter clause of the same passage that they had no conception of the true meaning. Among modern writers, Bertheau (quoted by Delitzsch, *Genesis*) and Kalisch (*Genesis*) have not hesitated to support this interpretation, in accordance with the principle they adopt, that the description of the garden of Eden is to be explained according to the most ancient notions of the earth's surface, without reference to the advances made in later times in geographical knowledge. If this hypothesis be adopted, it certainly explains some features of the narrative; but, so far from removing the difficulty, it introduces another equally great. It has yet to be proved that the opinions of the Hebrews on these points were as contradictory to the now well-known relations of land and water as the recorded impressions of other nations at a much later period. At present we have nothing but categorical assertion. Pausanias (ii. 5), indeed, records a legend that the Euphrates, after disappearing in a marsh, rises again beyond Ethiopia, and flows through Egypt as the Nile. Arrian (*Exp. Alex.* vi. 1) relates that Alexander, on finding crocodiles in the Indus, and beans like those of Egypt on the banks of the Acesines, imagined that he had discovered the sources of the Nile; but he adds, what those who make use of this passage do not find it convenient to quote, that on receiving more accurate information Alexander abandoned his theory, and cancelled the letter he had written to his mother Olympias on the subject. It is but fair to say that there was at one time a theory afloat that the Nile rose in a mountain of Lower Mauretania (Plin. H. N. v. 10).

The etymology of Gihon (גִּיחוֹן, to burst forth) seems to indicate that it was a swiftly-flowing impetuous stream. According to Golius (*Lex. Arab.*),

جیحون (*Jichoon*) is the name given to the Oxus, which has, on this account, been assumed by Rosenmüller, Hartmann, and Michaelis to be the Gihon of Scripture. But the Araxes, too, is called by the Persians *Jichoon ar-Ras*, and from this circumstance it has been adopted by Reland, Calmet, and Col. Chesney as the modern representative of the Gihon. It is clear, therefore, that the question is not to be decided by etymology alone, as the name might be appropriately applied to many rivers. That the Gihon should be one of the channels by which the united stream of the Tigris and Euphrates falls into the Persian Gulf, was essential to the theory which places the garden of Eden on the *Shat-el-Arab*. Bochart and Huet contended that it was the easternmost of these channels, while Calvin considered it to be the most westerly. Hopkinson and Junius, conceiving that Eden was to be found in the region of Auranitis (= *Audamitis, quasi Edenitis*) on the Euphrates, were compelled to make the Gihou coincide with the Naharsar, the Mares of Amm. Marc. (xxiii. 6, §25). That it should be the Orontes (Leclerc), the Ganges (Buttmann and Ewald), the Kur, or Cyrus, which rises from the side of the Saghanlou mountain, a few miles northward of the sources of the Araxes (Link), necessarily followed from the exigences of the several theories. Rask and Verbrugge are in favour of the Gyndes of the ancients (Her. i. 189).

now called the Diyâlah, one of the tributaries of the Tigris. Abraham Peritso (Ugol. vol. vii.) was of opinion that the garden of Eden was situated in the region of the Mountains of the Moon. Identifying the Pison with the Nile, and the Gihon with a river which his editor, Hyde, explains to be the Niger, he avoids the difficulty which is presented by the fact that the Hiddekel and P'arath are rivers of Asia, by conceiving it possible that these rivers actually take their rise in the Mountains of the Moon, and run underground till they make their appearance in Assyria. Equally satisfactory is the explanation of Ephraem Syrus that the four rivers have their source in Paradise, which is situated in a very lofty place, but are swallowed up by the surrounding districts, and after passing underneath the sea, come to light again in different quarters of the globe. It may be worth while remarking, by the way, that the opinions of this father are frequently misunderstood in consequence of the very inadequate Latin translation with which his Syriac works are accompanied, and which often does not contain even an approximation to the true sense. (For an example, see Kalisch, *Genesis*, p. 95.)

From etymological considerations, Huet was induced to place Cush in Chusistan (called Cutha, 2 K. xvii. 24), Leclerc in Cassiotis in Syria, and Reland in the "regio Cossaeorum." Bochart identified it with Susiana, Link with the country about the Caucasus, and Hartmann with Bactria or Bâlkh, the site of Paradise being, in this case, in the celebrated vale of Kashmir. The term Cush is generally applied in the Old Testament to the countries south of the Israelites. It was the southern limit of Egypt (Ex. xxix. 10), and apparently the most westerly of the provinces over which the rule of Ahasuerus extended, "from India, even unto Ethiopia" (Esth. i. 1, viii. 9). Egypt and Cush are associated in the majority of instances in which the word occurs (Ps. lxxviii. 31; Is. xviii. 1; Jer. xlvi. 9, &c.); but in two passages Cush stands in close juxtaposition with Elam (Is. xi. 11), and Persia (Ex. xxxviii. 5). The Cushite king, Zerah, was utterly defeated by Asa at Mareshah, and pursued as far as Gerar, a town of the Philistines, on the southern border of Palestine, which was apparently under his sway (2 Chr. xiv. 9, &c.). In 2 Chr. xxi. 16, the Arabians are described as dwelling "beside the Cushites," and both are mentioned in connexion with the Philistines. The wife of Moses, who, we learn from Ex. ii., was the daughter of a Midianite chieftain, is in Num. xii. 1 denominated a Cushite. Further, Cush and Seba (Is. xliiii. 3), Cush and the Sabaens (Is. xlv. 14) are associated in a manner consonant with the genealogy of the descendants of Ham (Gen. x. 7), in which Seba is the son of Cush. From all these circumstances it is evident that under the denomination Cush were included both Arabia and the country south of Egypt on the western coast of the Red Sea. It is possible, also, that the vast desert tracts west of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. The Pargumist on Is. xi. 11, sharing the prevailing error of his time, translates Cush by India, but that a better knowledge of the relative positions of these countries was anciently possessed is clear from Esth. i. 1. With all this evidence for the southern situation of Cush, on what grounds are Rosenmüller and others justified in applying the term to a more northern region on the banks of the Oxus? We are told that, in the Hindoo mythology, the gardens

and metropolis of Indra are placed around the mountain Méru, the celestial north pole; that, among the Babylonians and Medo-Persians, the gold mountain, Albordj, "the mount of the congregation," (xiv. 13); that the oldest Greek traditions point northwards to the birthplace of gods and men; and that, for all these reasons, the Paradise of the Hyperborean region. Guided by such unerring indications, Hasse (*Entdeckungen*, pp. 49, 50, n.) scrupled not to gratify his national feeling by placing the garden of Eden on the coast of the Baltic; Rudbeck, a Swede, found it in Scandinavia, and the inhospitable Siberia has not been without its advocates (Morren, Rosenmüller's *Geogr.* i. 96). But, with all this predilection in favour of the north, the Greeks placed the gardens of the Hesperides in the extreme west, and there are strong indications in the Purânas "of a terrestrial paradise, different from that of the general Hindu system, in the southern parts of Africa" (*As. Res.* iii. 300). Even Méru was no further north than the Himalayan range, which the Aryan race crossed in their migrations.

In the midst of this diversity of opinions, what is the true conclusion at which we arrive? Theory after theory has been advanced, with no lack of confidence, but none has been found which satisfies the required conditions. All share the inevitable fate of conclusions which are based upon inadequate premises. The problem may be indeterminate because the data are insufficient. It would scarcely, on any other hypothesis, have admitted of so many apparent solutions. Still it is one not easy to be abandoned, and the site of Eden will ever rank, with the quadrature of the circle and the interpretation of unfulfilled prophecy, among those unsolved, and perhaps insoluble, problems, which possess so strange a fascination.

It must not be denied, however, that other methods of meeting the difficulty, than those above mentioned, have been proposed. Some, ever ready to use the knife, have unhesitatingly pronounced the whole narrative to be a spurious interpolation of a later age (Granville Penn, *Mn. and Mos. Geol.* p. 184). But, even admitting this, the words are not mere unmeaning jargon, and demand explanation. Ewald (*Gesch.* i. 331, note) affirms, and we have only his word for it, that the tradition originated in the far East, and that in the course of its wanderings the original names of two of the rivers at least were changed to others with which the Hebrews were better acquainted. Hartmann regards it as a product of the Babylonian or Persian period. Luther, rejecting the forced interpretations on which the theories of his time were based, gave it as his opinion that the garden remained under the guardianship of angels till the time of the deluge, and that its site was known to the descendants of Adam; but that by the flood all traces of it were obliterated. On the supposition that this is correct, there is still a difficulty to be explained. The narrative is so worded as to convey the idea that the countries and rivers remained under existing in the time of the historian. It has been suggested that the description of the garden of Eden is part of an inspired antediluvian document (Morren, Rosenmüller's *Geogr.* i. 92). The conjecture is beyond criticism; it is equally incapable of proof or disproof, and has not much probability to recommend it. The effects of the flood in changing

the face of countries, and altering the relations of land and water, are too little known at present to allow any inferences to be drawn from them. Meanwhile, as every expression of opinion results in a confession of ignorance, it will be more honest to acknowledge the difficulty than to rest satisfied with a fictitious solution.

The idea of a terrestrial paradise, the abode of purity and happiness, has formed an element in the religious beliefs of all nations. The image of "Eden, the garden of God," retained its hold upon the minds of the poets and prophets of Israel as a thing of beauty whose joys had departed (Ez. xviii. 13; Joel ii. 3), and before whose gates the cherubim still stood to guard it from the guilty. Arab legends tell of a garden in the East, on the summit of a mountain of jacinth, inaccessible to man; a garden of rich soil and equable temperature, well watered, and abounding with trees and flowers of rare colours and fragrance. In the centre of Jambu-dwipa, the middle of the seven continents of the Purānas, is the golden mountain Meru, which stands like the seed-cup of the lotus of the earth. On its summit is the vast city of Brahmā, renowned in heaven, and encircled by the Ganges, which, issuing from the foot of Vishnu, washes the lunar orb, and falling thither from the skies, is divided into four streams, that flow to the four corners of the earth. These rivers are the Bhadrā, or Oby of Siberia; the Sitā, or Hoangho, the great river of China; the Alakanandā, a main branch of the Ganges; and the Chakshu, or Oxus. In this abode of divinity is the Nandana, or grove of Indra; there too is the Jambu tree, from whose fruit are fed the waters of the Jambu river, which give life and immortality to all who drink thereof. (*Vishnu Purāna*, trans. Wilson, pp. 166-171.) The enchanted gardens of the Chinese are placed in the midst of the summits of Houanlung, a high chain of mountains further north than the Himālaya, and further east than Hindukush. The fountain of immortality which waters these gardens is divided into four streams, the fountains of the supreme spirit, Tychin. Among the Medo-Persians the gods' mountain Alborj is the dwelling of Ormuzd, and the good spirits, and is called "the navel of the waters." The Zend books mention a region called *Heden*, and the place of Zoroaster's birth is called *Helenesh*, or, according to another passage, *Airjana Veejfo* (Knobel, *Genesis*).

All these and similar traditions are but mere mocking echoes of the old Hebrew story, jarred and broken notes of the same strain; but, with all their exaggerations, "they intimate how in the background of man's visions lay a Paradise of holy joy,—a Paradise secured from every kind of profanation, and made inaccessible to the guilty; a Paradise full of objects that were calculated to delight the senses and to elevate the mind; a Paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality" (Hardwick, *Christ and other masters*, pt. ii. p. 133).

[W. A. W.]

EDEN, 1. (עֵדֶן; 'Eḏēm; *Eden*; omitted by LXX. in Is. xxxvii. 12, and Ez. xxvii. 23), one of the marts which supplied the luxury of Tyre with richly embroidered stuffs. It is associated with Haran, Sheba, and Asshur; and in Am. i. 5, Beth-Eden, or "the house of Eden," is rendered in the LXX. by Χαρράν. In 2 K. xix. 12, and Is. xxxvii. 12, "the sons of Eden" are mentioned with Gozan, Haran, and Rezep, as victims of the Assyrian greed

of conquest. Telassar appears to have been the head-quarters of the tribe; and Knobel's (*Comm. on Isaiah*) etymology of this name would point to the highlands of Assyria as their whereabouts. But this has no sound foundation, although the view which it supports receives confirmation from the version of Jonathān, who gives עֵדֶן (Chadib) as the equivalent of Eden. Bochart proved (*Phaleg*, pt. i. p. 274) that this term was applied by the Talmudic writers to the mountainous district of Assyria, which bordered on Media, and was known as Adiabene. But if Gozan be Gausanitis in Mesopotamia, and Haran be Carrahe, it seems more natural to look for Eden somewhere in the same locality. Keil (*Comm. on Kings*, ii. 97, English translation) thinks it may be *Ma'don*, which Assemani (*Bibl. Or.* ii. 224) places in Mesopotamia, in the modern province of Diarbekr. Bochart, considering the Eden of Genesis and Isaiah as identical, argues that Gozan, Haran, Rezep, and Eden, are mentioned in order of geographical position, from north to south; and, identifying Gozan with Gausanitis, Haran with Carrahe, a little below Gausanitis on the Chabor, and Rezep with Reseipha, gives to Eden a still more southerly situation at the confluence of the Euphrates and Tigris, or even lower. According to him, it may be Addan, or Addana, which geographers place on the Euphrates. Michaelis (*Suppl.* No. 1826) is in favour of the modern Aden, called by Ptolemy Ἀραβίας ἑμπορίων, as the Eden of Ezekiel. In the absence of positive evidence, probability seems to point to the N.W. of Mesopotamia as the locality of Eden.

2. BETH-EDEN (בֵּית עֵדֶן, "house of pleasure;" ἄνδρες Χαρράν; *domus voluptatis*), probably the name of a country residence of the kings of Damascus (Am. i. 5). Michaelis (*Suppl. ad Leg. Hebr.* s. v.), following Laroque's description, and misled by an apparent resemblance in name, identified it with *Ehden*, about a day's journey from Baalbek, on the eastern slope of the Libanus, and near the old cedars of *Bshirai*. Baur (*Amos*, p. 224), in accordance with the Mohammedan tradition, that one of the four terrestrial paradises was in the valley between the ranges of the Libanus and Anti-Libanus, is inclined to favour the same hypothesis. But Grotius, with greater appearance of probability, pointed to the *παράδεισος* of Ptolemy (v. 15) as the locality of Eden. The ruins of the village of *Jusich el-Kadimeh*, now a paradise no longer, are supposed by Dr. Robinson to mark the site of the ancient Paradise, and his suggestion is approved by Mr. Porter (*Handb.* p. 577). Again, it has been conjectured that Beth Eden is no other than *Beit-Jenn*, "the house of Paradise," not far to the south-west of Damascus, on the eastern slope of the Hermon, and a short distance from *Medjel*. It stands on a branch of the ancient Pharpar, near its source (Rosenmüller, *Bibl. Alt.* ii. 291; Hitzig, *Amos*, in loc.; Porter, *Damascus*, i. 311). But all this is mere conjecture; it is impossible, with any degree of certainty, to connect the Arabic name, bestowed since the time of Mohammed, with the more ancient Hebrew appellation, whatever be the apparent resemblance. [W. A. W.]

EDER (עֵדֶר, "a flock;" Vat. omits; Alex. Ἐδραῖν; *Eder*), one of the towns of Judah in the extreme south, and on the borders of Edom (*Josh.* xv. 21). No trace of it has been discovered

in modern times, unless, as has been suggested, it is identical with ARAB, by a transposition of letters.

2. ('Εδερ, *Eder*). A Levite of the family of Merari, in the time of David (1 Chr. xxiii. 23, xxiv. 30). [G.]

E'DES ('Ηδαΐς; *Esmā*), 1 Esdr. ix. 35. [JADAU.]

ED'NA ('Εδνα, i. e. עֲדָנָה, *pleasure; Anna*), the wife of Raguel (Tob. vii. 2, 8, 14, 16; x. 12; xi. 1). [B. F. W.]

EDOM, IDUMEA, or IDUMEA'A (אֲדוֹם, *red; 'Eδώμ*; N. T. Ἰδουμαία, only in Mark iii. 8). The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of gentile pottage. The peculiar colour of the pottage gave rise to the name *Edom*, which signifies "red." "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was *us* name called Edom" (Gen. xxv. 29-34). The country which the Lord subsequently gave to Esau was hence called the "field of Edom" (יִשְׂרָה אֲדוֹם, Gen. xxxii. 3), or "land of Edom" (אֶרֶץ אֲדוֹם, Gen. xxxvi. 16; Num. xxxiii. 37). Probably its physical aspect may have had something to do with this. The Easterns have always been, and to the present day are, accustomed to apply names descriptive of the localities. The ruddy hue of the mountain-range given to Esau would at once suggest the word *Edom*, and cause it to be preferred to the better-known Esau. The latter was also occasionally used, as in Obad. 8, 9, 19; and in 21, we have "the Mount of Esau" (אֶת-הַר עֵשָׂו).

Edom was previously called *Mount Seir* (שֵׁעִיר, *rugged*; Gen. xxxii. 3, xxxvi. 8), from Seir the progenitor of the Horites (Gen. xiv. 6, xxxvi. 20-22). The name Seir was perhaps adopted on account of its being descriptive of the "rugged" character of the territory. Josephus (*Ant.* i. 18, §1) confounds the words *Seir* and *Esau*, and seems to affirm that the name Seir was also derived from Isaac's son; but this idea is opposed to the express statement of Moses (Gen. xiv. 6). The original inhabitants of the country were called *Horites*, from *Hori*, the grandson of Seir (Gen. xxxvi. 20, 22), because that name was descriptive of their habits as "Troglodytes," or "dwellers in caves" (חֹרִי, HORITES). Timna, the daughter of Seir and aunt of Hori, became concubine to Eliphaz, Esau's oldest son, and bare to him Amalek, the progenitor of the *Amalekites* (Gen. xxxvi. 12, 20, 22). Immediately after the death of Isaac, Esau left Canaan and took possession of Mount Seir (Gen. xxxv. 28, xxxvi. 6, 7, 8). When his descendants increased they extirpated the Horites, and adopted their habits as well as their country (Deut. ii. 12; Jer. xlix. 16; Obad. 3, 4).

The boundaries of Edom, though not directly, are yet incidentally defined with tolerable distinctness in the Bible. The country lay along the route pursued by the Israelites from the peninsula of Sinai to Kadesh-barnea, and thence back again to Elath (Deut. i. 2, ii. 1-2); that is, along the east side of the great valley of Arabah. It reached southward as far as Elath, which stood at the southern end of the gulf of Elath, and was the seaport of the Edomites; but it does not seem to have

extended farther, as the Israelites on passing Elath struck out eastward into the desert, so as to pass round the land of Edom (Deut. ii. 8). On the north of Edom lay the territory of Moab, through which the Israelites were also prevented from going, and were therefore compelled to go from Kadesh-barnea by the southern extremity of Edom (Judg. xi. 17, 18; 2 K. iii. 6-9). The boundary between Moab and Edom appears to have been the "brook Zered" (Deut. ii. 13, 14, 18), probably the modern *Wady-el-Ahsey*, which still divides the provinces of *Kerak* (Moab) and *Jebâl* (Gabalene). But Edom was wholly a mountainous country. "Mount Seir" (Gen. xiv. 6, xxxvi. 8, 9; Deut. i. 2, ii. 1, 5, &c.) and "the Mount of Esau" (Obad. 8, 9, 19, 21), are names often given to it in the Bible, while Josephus and later writers called it *Gabalene* ("the mountainous"). This shows that it only embraced the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the gulf of Elath to near the southern end of the Dead Sea. A glance at the more modern divisions and names corroborates this view. Josephus divides Edom, or Idumaea, into two provinces; the one he calls *Gobolitis* (Γοβολίτις), and the other *Amalekitis* (Ἀμαλεκίτις, *Ant.* ii. 1, §2). The former is Edom Proper, or Mount Seir; the latter is the region south of Palestine now called the desert of *et-Tih*, or "Wandering," originally occupied by the Amalekites (Nun. xiii. 29; 1 Sam. xv. 1-7, xxvii. 8), but afterwards, as we shall see, possessed by the Edomites. Eusebius also gives the name *Gabalene*, or *Gabalene*, as identical with Edom (*Onom. s. v. Seir, Idumaea, Allus, &c.*), and in the Samaritan Pentateuch the word *Gabla* is substituted for *Seir* in Deut. xxxiii. 2. *Gabalene* is the Greek form of the Hebrew *Gebal* (גְּבַל, *mountain*), and it is still retained in the Arabic *Jebâl* (جبال, *mountains*).

The mountain range of Edom is at present divided into two districts. The northern is called *Jebâl*. It begins at *Wady-el-Ahsey* (the ancient brook Zered), which separates it from *Kerak* (the ancient Moab), and it terminates at or near Petra. The southern district is called *esh-Shérak*, a name which, though it resembles, bears no radical relation to the Hebrew Seir.

The physical geography of Edom is somewhat peculiar. Along the western base of the mountain-range are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry, over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features and remarkable colours. The average elevation of the summits is about 2000 feet above the sea. Along the eastern side runs an almost unbroken limestone ridge, a thousand feet or more higher than the other. This ridge sinks down with an easy slope into the plateau of the Arabian desert. While Edom is thus wild, rugged, and almost inaccessible, the deep glens and flat terraces along the mountain sides are covered with rich soil, from which trees, shrubs, and flowers now spring up luxuriantly. No contrast could be greater than that between the bare, parched plains on the east and west, and the ruddy cliffs, and verdant flower-spangled glens and terraces of Edom. This illustrates Bible topography, and reconciles seemingly discordant statements in the sacred volume.

While the posterity of Esau dwelt amid rocky fastnesses and on mountain heights, making their houses like the eyries of eagles, and living by their sword (Jer. xlix. 16; Gen. xxvii. 40), yet Isaac, in his prophetic blessing, promised his disappointed son that his dwelling should be "of the fatness of the earth, and of the dew of heaven from above" (Gen. xxvii. 39). Some other passages of Scripture are also illustrated by a glance at the towering precipices and peaks of Edom. The border of the Amorites was from "the ascent of scorpions (*Akrabbim*), from the rock"—that is, from the rocky boundary of Edom (Judg. i. 36). And we read that Amaziah, after the conquest of Seir, took ten thousand of the captives to the "top of the cliff," and thence cast them down, dashing them all to pieces (2 Chr. xxv. 11, 12).

The ancient capital of Edom was Bozrah [BOZRAH], the site of which is most probably marked by the village of *Buseireh*, near the northern border, about 25 miles south of Kerak (Gen. xxxvi. 33; Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22). But Sela, better known by its Greek name Petra, appears to have been the principal stronghold in the days of Amaziah (B.C. 838; 2 K. xiv. 7; see PETRA). Elath, and its neighbour Ezion-geber, were the seaports; they were captured by king David, and here Solomon equipped his merchant-fleet (2 Sam. viii. 14; 1 K. ix. 26).

When the kingdom of Israel began to decline, the Edomites not only reconquered their lost cities, but made frequent inroads upon southern Palestine (2 K. xvi. 6; where *Edomites* and not *Syrians* (*Arameans*) is evidently the true reading; 2 Chr. xxviii. 17). It was probably on account of these attacks, and of their uniting with the Chaldeans against the Jews, that the Edomites were so fearfully denounced by the later prophets (Ob. i. sq.; Jer. xlix. 1 sq.; Ezek. xxv. 12 sq., xxxv. 3 sq.). During the Captivity they advanced westward, occupied the whole territory of their brethren the Amalekites (Gen. xxxvi. 12; 1 Sam. xv. 1 sq.; Joseph. *Ant.* ii. 1, §2), and even took possession of many towns in southern Palestine, including Hebron (Joseph. *Ant.* xii. 8, §6; *B. J.* iv. 9, §7; *c. Apion.* ii. 10). The name Edom, or rather its Greek form, Idumæa, was now given to the country lying between the valley of Arabia and the shores of the Mediterranean. Thus Josephus writes (*Ant.* v. 1, §22)—"the lot of Simeon included that part of Idumæa which bordered upon Egypt and Arabia;" and though this is true it does not contradict the language of Scripture—"I will not give you of their land, no, not so much as a footbreadth, because I have given Mount Seir unto Esau for a possession" (Deut. ii. 5). Not a footbreadth of Edom Proper, or Mount Seir, was ever given to the Jews. Jerome also (*in Obad.*) says that the Edomites possessed the whole country from Eleutheropolis to Petra and Elath; and Roman authors sometimes give the name Idumæa to all Palestine, and even call the Jews Idumæans (Virg. *Georg.* iii. 12; Juven. viii. 160; Martial. ii. 2).

While Idumæa thus extended westward, Edom Proper was taken possession of by the Nabatheans, an Arabian tribe, descended from Nebaioth, Ishmael's oldest son and Esau's brother-in-law (Gen. xxv. 13; 1 Chr. i. 29; Gen. xxxvi. 3). The Nabatheans were a powerful people, and held a great part of southern Arabia (Josh. *Ant.* i. 12, §4). They took Petra and established themselves there at least three centuries before Christ, for Antigonus,

one of the successors of Alexander the Great, after conquering Palestine, sent two expeditions against the Nabatheans in Petra (Diod. Sic. 19). This people, leaving off their nomad habits, settled down amid the mountains of Edom, engaged in commerce, and founded the little kingdom called by Roman writers *Arabia Petraea*, which embraced nearly the same territory as the ancient Edom. Some of its monarchs took the name Aretas (2 Macc. v. 8; Joseph. *Ant.* xiii. 15, §1, 2; xiv. 5, §1), and some Obodas (Joseph. *Ant.* xiii. 13, §5). Aretas, king of Arabia, was father-in-law of Herod Antipas (Matt. xiv. 3, 4), and it was the same who captured the city of Damascus and held it at the time of Paul's conversion (2 Cor. xi. 32; Acts ix. 25). The kingdom of Arabia was finally subdued by the Romans in A.D. 105. Under the Romans the transport trade of the Nabatheans increased. Roads were constructed through the mountain-defiles from Elath on the coast to Petra, and thence northward and westward. Traces of them still remain, with ruinous military stations at intervals, and fallen milestones of the times of Trajan and Marcus Aurelius (*Peutingier Tables*; Laborde's *Voyage*; Burckhardt's *Syria*, pp. 374, 419; Irby and Mangles' *Travels*, pp. 371, 377, 1st ed.). To the Nabatheans Petra owes those great monuments which are still the wonder of the world.

When the Jewish power revived under the warlike Asmonean princes, that section of Idumæa which lay south of Palestine fell into their hands. Judas Maccabæus captured Hebron, Marissa, and Ashdod; and John Hyrcanus compelled the inhabitants of the whole region to conform to Jewish law (Joseph. *Ant.* xii. 8, §6, xiii. 9, §2; 1 Macc. v. 65, 68). The country was henceforth governed by Jewish prefects; one of these, Antipater, an Idumæan by birth, became, through the friendship of the Roman emperor, procurator of all Judæa, and his son was Herod the Great, "King of the Jews" (Joseph. *Ant.* xiv. 1, §3, 8, §5, xv. 7, §9, xvii. 11, §4).

Early in the Christian era Edom Proper was included by geographers in Palestine, but in the fifth century a new division was made of the whole country into *Palaestina Prima, Secunda, and Tertia*. The last embraced Edom and some neighbouring provinces, and when it became an ecclesiastical division its metropolis was Petra. In the seventh century the Mohammedan conquest gave a death-blow to the commerce and prosperity of Edom. Under the withering influence of Mohammedan rule the great cities fell to ruin, and the country became a desert. The followers of the false prophet were here, as elsewhere, the instruments in God's hands for the execution of His judgments. "Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will make thee most desolate. I will lay thy cities waste, and when the whole earth rejoiceth I will make thee desolate. . . . I will make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth. . . . I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord" (Ezek. xxxv. 3, 4, 7, 9, 14).

The Crusaders made several expeditions into Edom, penetrating as far as Petra, to which they gave the name it still bears, *Wady Mûsa*, "Valley of Moses" (*Gesta Dei per Franc.* pp. 495, 518, 555, 581). On a commanding height about 12 miles north of Petra they built a strong fortress called Mons Regalis, now *Shôbek* (*Gesta Dei*, p.

(11). At that time so little was known of the geography of the country that the Crusaders occupied and fortified *Kerak* (the ancient Kir Moab) under the impression that it was the site of Petra.

From that time until the present century Edom remained an unknown land. In the year 1812 Burckhardt entered it from the north, passed down through it, and discovered the wonderful ruins of Petra. In 1828 Laborde, proceeding northward from *Akabah* through the defiles of Edom, also visited Petra, and brought away a portfolio of splendid drawings, which proved that the descriptions of Burckhardt had not been exaggerated. Many have since followed the footsteps of the first explorers, and a trip to Petra now forms a necessary part of the eastern traveller's grand tour.

For the ancient geography of Edom consult *Re-landi Palaestina*, pp. 48, 66 sq., 78, 82; for the history and commerce of the Nabatheans, Vincent's *Commerce and Navigation of the Ancients*, vol. ii.; for the present state of the country and descriptions of Petra, Burckhardt's *Travels in Syria*, Laborde's *Voyage*, Robinson's *Biblical Researches*, Porter's *Handbook for Syria and Palestine*. [J. L. P.]

EDOMITES (אֶדְוִיִּים, אֶדְוִיִּים, pl.; and עֲשָׂוִיִּים, Deut. ii. 4; 'Ἰδομαῖοι), the descendants of Esau, or Edom. [EDOM.] Esau settled in Mount Seir immediately after the death of his father Isaac (Gen. xxxvi. 6, 8). Before that time, however, he had occasionally visited, and even resided in, that country; for it was to the "land of Seir" Jacob sent messengers to acquaint his brother of his arrival from Padan-aram (Gen. xxxii. 3). The Edomites soon became a numerous and powerful nation (Gen. xxxvi. 1 sq.). Their first form of government appears to have resembled that of the modern Bedawin; each tribe or clan having a petty chief or sheikh (אֶלֶף, "Duke" in the A. V., Gen. xxxvi. 15). The Horites, who inhabited Mount Seir from an early period, and among whom the Edomites still lived, had their sheikhs also (Gen. xxxvi. 29 sq.). At a later period, probably when the Edomites began a war of extermination against the Horites, they felt the necessity of united action under one competent leader, and then a king was chosen. The names of eight of their kings are given in the book of Genesis (xxxvi. 31-39), with their native cities, from which it appears that one of them was a foreigner ("Saul of Rehoboth-by-the-river"), or, at least, that his family were resident in a foreign city. (See also 1 Chr. i. 43-50.) Against the Horites the children of Edom were completely successful. Having either exterminated or expelled them they occupied their whole country (Deut. ii. 12). A statement made in Gen. xxxvi. 31, serves to fix the period of the dynasty of the eight kings. They "reigned in the land of Edom before there reigned any king over the children of Israel;" that is, before the time of Moses, who may be regarded as the first virtual king of Israel (comp. Deut. xxxiii. 5; Ex. xviii. 16-19). Other circumstances, however, prove that though the Edomite kings had the chief command, yet the old patriarchal government by sheikhs of tribes was still retained. Most of the large tribes of Bedawin at the present day have one chief, with the title of *Emir*, who takes the lead in any great emergency; while each division of the tribe enjoys perfect independence under its own sheikh. So it would seem to have been with the Edomites. Lists of *dukes* (or *sheikhs*,

אֶלֶפִּים) are given both before and after the triumphant song of Israel over the engulfed host of Pharaoh, when describing the effect this fearful act of divine vengeance would produce on the surrounding nations, it is said—"Then the dukes of Edom shall be amazed" (Ex. xv. 15), while, only a few years afterwards, Moses "sent messengers from Kadesh unto the king (מֶלֶךְ) of Edom" to ask permission to pass through his country (Judg. xi. 17).

Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites peremptorily refused to permit the Israelites to pass through their land, though addressed in the most friendly terms—"thus saith thy brother Israel" (Num. xx. 14)—and though assured that they would neither drink of their waters nor trespass on their fields or vineyards (ver. 17). The Israelites were expressly commanded by God neither to resent this conduct, nor even to entertain feelings of hatred to the Edomites (Deut. ii. 4, 5, xxiii. 7). The Edomites did not attempt actual hostilities, though they prepared to resist by force any intrusion (Num. xx. 20). Their neighbours and brethren (Gen. xxxvi. 12), the Amalekites, were probably urged on by them, and proved the earliest and most determined opponents of the Israelites during their journey through the wilderness (Ex. xvii. 8, 9).

For a period of 400 years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. xiv. 47). Some forty years later David overthrew their army in the "Valley of Salt," and his general, Joab, following up the victory, destroyed nearly the whole male population (1 K. xi. 15, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. vii. 13, 14; in ver. 13 the Heb. should evidently be אֶדוֹם instead of אֶרֶם; comp. 14; 2 K. xiv. 7; and Jos. Ant. vii. 5, §4). In honour of that victory the Psalmist-warrior may have penned the words in Ps. lx. 8, "over Edom will I cast my shoe." Hadad, a member of the royal family of Edom, made his escape with a few followers to Egypt, where he was kindly received by Pharaoh. After the death of David he returned, and tried to excite his countrymen to rebellion against Israel, but failing in the attempt he went on to Syria, where he became one of Solomon's greatest enemies (1 K. xi. 14-22; Joseph. Ant. viii. 7, §6). The Edomites continued subject to Israel from this time till the reign of Jehoshaphat (B.C. 914), when they attempted to invade Israel in conjunction with Ammon and Moab, but were miraculously destroyed in the valley of Berachah (2 Chr. xx. 22). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (2 Chr. xxi. 8). They were then attacked by Amaziah, 10,000 were slain in battle, Sela, their great stronghold, was captured, and 10,000 more were dashed to pieces by the conqueror from the cliffs that surround the city (2 K. xiv. 7; 2 Chr. xxv. 11, 12). Yet the Israelites were never able again completely to subdue them (2 Chr. xxvii. 17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and slaughter of the poor Jews. Their cruelty at that time seems to be specially referred to in the 137th Psalm.—[remember,

O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, Raze it, even to the foundation thereof." As the first part of Isaac's prophetic blessing to Esau—"the elder shall serve the younger"—was fulfilled in the long subjection of the Edomites to the kings of Israel, so now the second part was also fulfilled—"It shall come to pass when thou shalt have the dominion that thou shalt break his yoke from off thy neck" (Gen. xxvii. 40). It was on account of these acts of cruelty committed upon the Jews in the day of their calamity that the Edomites were so fearfully denounced by the later prophets (Is. xxxiv. 5-8, lxiii. 1-4; Jer. xlix. 17; Lam. iv. 21; Ezek. xxv. 13, 14; Am. i. 11, 12; Obad. 10 sq.).

On the conquest of Judah by the Babylonians, the Edomites, probably in reward for their services during the war, were permitted to settle in southern Palestine, and the whole plateau between it and Egypt; but they were about the same time driven out of Edom Proper by the Nabatheans. [EDOM; NABATHEANS.] For more than four centuries they continued to prosper, and retained their new possessions with the exception of a few towns which the Persian monarchs compelled them to restore to the Jews after the captivity. But during the warlike rule of the Maccabees they were again completely subdued, and even forced to conform to Jewish laws and rites (Joseph. *Ant.* xii. 8, §6, xiii. 9, §1; 1 Macc. v. 65), and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation, and the whole province was often termed by Greek and Roman writers *Idumæa* (Ptol. *Geog.* v. 16; Mar. iii. 8). According to the ceremonial law an Edomite was received into "the congregation of the Lord"—that is, to all the rites and privileges of a Jew—"in the third generation" (Deut. xxiii. 8). Antipater, a clever and crafty Idumæan, succeeded, through Roman influence, in obtaining the government of Judæa (Joseph. *Ant.* xiv. 8, §5). His oldest son, Phasaelus, he made governor of Jerusalem, and to his second son Herod, then only in his 15th year, he gave the province of Galilee. Herod, afterwards named *the Great*, was appointed "king of the Jews" by a decree of the Roman senate (B.C. 37; Joseph. *Ant.* xiv. 14, §5; Matt. ii. 1). Immediately before the siege of Jerusalem by Titus, in consequence of the influence of John of Gischala, 20,000 Idumæans were admitted to the Holy City, which they filled with robbery and bloodshed (Joseph. *B. J.* iv. 4 and 5). From this time the Edomites, as a separate people, disappear from the page of history, though the name *Idumæa* still continued to be applied to the country south of Palestine as late as the time of Jerome (*in Obad.*).

The character of the Edomites was drawn by Isaac in his prophetic blessing to Esau—"By thy sword shalt thou live" (Gen. xxvii. 40). War and rapine were the only professions of the Edomites. By the sword they got Mount Seir—by the sword they exterminated the Horites—by the sword they long battled with their brethren of Israel, and finally broke off their yoke—by the sword they won southern Palestine—and by the sword they performed the last act in their long historic drama, massacred the guards in the temple, and pillaged the city of Jerusalem.

Little is known of their religion; but that little shows them to have been idolatrous. It is probable that Esau's marriage with the "daughters of Canaan," who "were a grief of mind" to his father

and mother (Gen. xxvi. 34, 35), induced him to embrace their religion, and when Esau and his followers took possession of Mount Seir they seem to have followed the practice common among ancient nations of adopting the country's gods, for we read that Amaziah, king of Judah, after his conquest of the Edomites, "brought the gods of the children of Seir, and set them up to be his gods" (2 Chr. xxv. 14, 15, 20). Josephus also refers to both the idols and priests of the Idumæans (*Ant.* xv. 17, §9).

The habits of the Idumæans were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, *troglydites*, or dwellers in caves; and the Edomites seem to have adopted their dwellings as well as their country. Jeremiah and Obadiah both speak of them as "dwelling in the clefts of the rocks," and making their habitations high in the cliffs, like the eyries of eagles (Jer. xlix. 16; Obad. 3, 4), language which is strikingly illustrated by a survey of the mountains and glens of Edom. Everywhere we meet with caves and grottoes hewn in the soft sandstone strata. Those at Petra are well known. [PETRA.] Their form and arrangements show that most of them were originally intended for habitations. They have closets and recesses suitable for family uses, and many have windows. The nature of the rock and the form of the cliffs made excavation an easier work than erection, besides the additional security, comfort, and permanence of such abodes. Indeed there is reason to believe that the commercial Nabatheans were the first who introduced buildings into Edom. It is worthy of remark also that the Edomites, when they took possession of southern Palestine, followed even there their old mode of life, and excavated caves and grottoes everywhere through the country. So Jerome in his Commentary on Obadiah writes—"Omnis Australis regio Idumæarum de Eleutheropoli usque ad Petram et Ailam (hæc est possessio Esau) in specubus habitatiunculas habet: et propter nimium calores solis, quia meridiana provincia est, subterraneis tuguriis utitur." During a visit to this region in 1857 the writer of this article had an opportunity of inspecting a large number of these caverns, and has no hesitation in ranking them among the most remarkable of their kind in the world. [ELEUTHEROPOLIS.] The nature of the climate, the dryness of the soil, and their great size, render them healthy, pleasant, and commodious habitations, while their security made them specially suitable to a country exposed in every age to incessant attacks of robbers. [J. L. P.]

ED'REI, I. (עֲדָרַי; 'Edraïm, and 'Edair; Euseb. *Onom.* Αδραά; Arab. أدرة), one of the two capital cities of Bashan (Num. xxi. 33; Deut. i. 4, iii. 10; Josh. xii. 4). In Scripture it is only mentioned in connexion with the victory gained by the Israelites over the Amorites under Og their king, and the territory thus acquired. Not a single allusion is made to it in the subsequent history of God's people, though it was within the territory allotted to the half tribe of Manasseh (Num. xxxii. 33), and it continued to be a large and important city down to the seventh century of our era.

The ruins of this ancient city, still bearing the name *Edr'a*, stand on a rocky promontory which projects from the S.W. corner of the Lejah. [ARAB.] The site is a strange one—without water, without access, except over rocks and through de

files all but impracticable. Strength and security seem to have been the grand objects in view. The rocky promontory is about a mile and a half wide by two miles and a half long; it has an elevation of from twenty to thirty feet above the plain, which spreads out from it on each side, flat as a sea, and of rare fertility. The ruins are nearly three miles in circumference, and have a strange wild look, rising up in black shattered masses from the midst of a wilderness of black rocks. A number of the old houses still remain; they are low, massive, and gloomy, and some of them are half buried beneath heaps of rubbish. In these the present inhabitants reside, selecting such apartments as are best fitted for comfort and security. The short Greek inscriptions which are here and there seen over the doors prove that the houses are at least as old as the time of Roman dominion. *Edr'a* was at one time adorned with a considerable number of public edifices, but time and the chances of war have left most of them shapeless heaps of ruin. Many Greek inscriptions are met with; the greater part of them are of the Christian age, and of no historic value.

The identity of this site with the Edrei of Scripture has been questioned by many writers, who follow the doubtful testimony of Eusebius (*Onom.* s. v. *Esdrei* and *Astaroth*), and place the capital of Bashan at the modern *Der'a*, a few miles farther south. The following reasons have induced the present writer to regard *Edr'a* as the true site of Edrei. 1st. The situation is such as would naturally be selected for a capital city in early and troublous times by the rulers of a warlike nation. The principles of fortification were then little known, and consequently towns and villages were built on the tops of hills or in the midst of rocky fastnesses. The advantages of *Edr'a* in this respect are seen at a glance. *Der'a*, on the other hand, lies in the open country, without any natural advantages, exposed to the attack of every invader. It is difficult to believe that the warlike Rephaim would have erected a royal city in such a position. 2nd. The dwellings of *Edr'a* possess all the characteristics of remote antiquity—massive walls, stone roofs, stone doors. 3rd. The name Edrei, "strength," is not only descriptive of the site, but it corresponds more exactly to the Arabic *Edr'a* than to *Der'a*. In opposition to these we have the statement in Eusebius that Edrei was in his day called Adara, and was 24 Roman miles from Bostra. There can be no doubt that he refers to *Der'a*, which, as lying on a great road, was better known to him than *Edr'a*, and thus he was led hastily to identify it with Edrei.

It is probable that Edrei did not remain long in possession of the Israelites. May it not be that they abandoned it in consequence of its position within the borders of a wild region infested by numerous robber bands? The Lejah is the ancient Argob, and appears to have been the stronghold of the Geshurites; and they perhaps subsequently occupied Edrei (Josh. xii. 4, 5). The monuments now existing show that it must have been an important town from the time the Romans took possession of Bashan; and that it, and not *Der'a*, was the episcopal city of Adraa, which ranked next to Bostra (Reland, *Pal.* pp. 219, 223, 548). In A.D. 1142, the Crusaders under Baldwin III. made a sudden attack upon Adraa, then popularly called *Civitas Bernardi de Stampis*, but they encountered such obstacles in the difficult nature of the ground,

the scarcity of water, and the valour of the inhabitants, that they were compelled to retreat. At the time of the visit of the present writer in 1854 the population amounted to about fifty families, of which some eight or ten were Christian, and the rest Mohammedan. A full account of the history and antiquities of Edrei is given in Porter's *Five Years in Damascus*, vol. ii. pp. 220 sq., and *Handbook for Syria and Palestine*, pp. 532 sq. See also Barrington's *Travels in Syria*, pp. 57 sq.; Buckingham's *Travels among the Arab Tribes*, p. 274.

2. A town of northern Palestine, allotted to the tribe of Naphtali, and situated near Kedesh. It is the only one mentioned in Scripture (Josh. xix. 37). The name signifies "strength," or a "stronghold." About two miles south of Kedesh is a conical rocky hill called *Tell Kharabeh*, the "Tell of the ruin," with some remains of ancient buildings on the summit and a rock-hewn tomb in its side. It is evidently an old site, and it may be that of the long-lost Edrei. The strength of the position, and its nearness to Kedesh, give probability to the supposition. Dr. Robinson (*Bibl. Res.* vol. iii. p. 365) suggests the identity of *Tell Kharabeh* with Hazer. For the objections to this theory see Porter's *Handbook for Syria and Palestine*, p. 442. [J. L. P.]

EDUCATION. Although nothing is more carefully inculcated in the Law than the duty of parents to teach their children its precepts and principles (Ex. xii. 26, xiii. 8, 14; Deut. iv. 5, 9, 10, vi. 2, 7, 20, xi. 19, 21; Acts xiii. 3; 2 Tim. iii. 15; Hist. of Susanna, 3; Joseph. c. Ap. ii. 16, 17, 25), yet there is little trace among the Hebrews in earlier times of education in any other subjects. The wisdom, therefore, and instruction, of which so much is said in the Book of Proverbs, is to be understood chiefly of moral and religious discipline, imparted, according to the direction of the Law, by the teaching and under the example of parents (Prov. i. 2, 8, ii. 2, 10, iv. 1, 7, 20, viii. 1, ix. 1, 10, xii. 1, xvii. 22, xviii. 24, xxxi.). Implicit exceptions to this statement may perhaps be found in the instances of Moses himself, who was brought up in all Egyptian learning (Acts vii. 22); of the writer of the book of Job, who was evidently well versed in natural history and in the astronomy of the day (Job xxxviii. 31, xxxix. xl. xli.); of Daniel and his companions in captivity (Dan. i. 4, 17); and above all, in the intellectual gifts and acquirements of Solomon, which were even more renowned than his political greatness (1 K. iv. 29, 34, x. 1-9; 2 Chr. ii. 1-8), and the memory of which has, with much exaggeration, been widely preserved in Oriental tradition. The statement made above may, however, in all probability be taken as representing the chief aim of ordinary Hebrew education, both at the time when the Law was best observed, and also when, after periods of national decline from the Mosaic standard, attempts were made by monarchs, as Jehoshaphat or Josiah, or by prophets, as Elijah or Isaiah, to enforce, or at least to inculcate reform in the moral condition of the people on the basis of that standard (2 K. xvii. 13, xviii. 8-20; 2 Chr. xvii. 7, 9; 1 K. xix. 14; Is. i. et seq.).

In later times the prophecies, and comments on them as well as on the earlier Scriptures, together with other subjects, were studied (Prol. to Eccles. and Eccles. xxxviii. 24, 26, xxxix. 1-11). St. Jerome adds that Jewish children were taught to say by heart the genealogies (Hieronym. on *Tha.*

ii. 9; Calmet, *Dict. Généalogie*). Parents were required to teach their children some trade, and he who failed to do so was said to be virtually teaching his child to steal (Mishn. *Kiddush*. ii. 2, vol. iii. p. 413; Surenhus.; Lightfoot, *Chron. Temp.* on Acts xviii. vol. ii. p. 79).

The sect of the Essenes, though themselves abjuring marriage, were anxious to undertake and careful in carrying out the education of children, but confined its subject matter chiefly to morals and the Divine Law (Joseph. *B. J.* ii. 8, §12; Philo, *Quod omnis probus liber*, vol. ii. 458, ed. Mangey; §12, Tauchn.).

Previous to the captivity, the chief depositories of learning were the schools or colleges, from which in most cases (see Am. vii. 14) proceeded that succession of public teachers, who at various times endeavoured to reform the moral and religious conduct of both rulers and people. [SCHOOLS OF PROPHETS.] In these schools the Law was probably the chief subject of instruction; the study of languages was little followed by any Jews till after the captivity, but from that time the number of Jews residing in foreign countries must have made the knowledge of foreign languages more common than before (see Acts xxi. 37). From the time of the outbreak of the last war with the Romans, parents were forbidden to instruct their children in Greek literature (Mishn. *Sotah*, c. ix. 15, vol. iii. p. 307, 308, Surenh.).

Besides the prophetic schools instruction was given by the priests in the Temple and elsewhere, but their subjects were doubtless exclusively concerned with religion and worship (Lev. x. 11; Ez. xiv. 23, 24; 1 Chr. xxv. 7, 8; Mal. ii. 7). Those sovereigns who exhibited any anxiety for the maintenance of the religious element in the Jewish polity, were conspicuous in enforcing the religious education of the people (2 Chr. xvii. 7, 8, 9, xix. 5, 8, 11; 2 K. xxiii. 2).

From the time of the settlement in Canaan there must have been among the Jews persons skilled in writing and in accounts. Perhaps the neighbourhood of the tribe of Zebulun to the commercial district of Phœnicia may have been the occasion of their reputation in this respect. The "writers" of that tribe are represented (Judg. v. 14) by the same word *כֹּתְבֵי*, used in that passage of the levying of an army or, perhaps, of a military officer (Ges. p. 966) as is applied to Ezra, in reference to the Law (Ezr. vii. 6); to Seraiah, David's scribe or secretary (2 Sam. viii. 17); to Shebna, scribe to Hezekiah (2 K. xviii. 37); Shemaiah (1 Chr. xxiv. 6); Baruch, scribe to Jeremiah (Jer. xxxvi. 32), and others filling like offices at various times. The municipal officers of the kingdom, especially in the time of Solomon, must have required a staff of well-educated persons in their various departments under the recorder *כֹּתֵב*, or historiographer, whose business was to compile memorials of the reign (2 Sam. viii. 16; xx. 24; 2 K. xviii. 18; 2 Chr. xxiv. 8). Learning, in the sense above mentioned, was at all times highly esteemed, and educated persons were treated with great respect, and, according to Rabbinical tradition, were called "sons of the noble," and allowed to take precedence of others at table (Lightfoot, *Chr. Temp.* Acts xvii. vol. ii. 79, fol.; *Hor. Hebr.* Luke xiv. 8-24, ii. 540). The same authority deprecates the degeneracy of later times in this respect (Mishn. *Sotah*, ix. 15, vol. iii. 308, Suren.).

To the schools of the Prophets succeeded, after the captivity, the synagogues, which were either themselves used as schools or had places near them for that purpose. In most cities there was at least one, and in Jerusalem, according to some, 394, according to others, 460 (Calmet, *Dict. Ecoles.*). It was from these schools and the doctrines of the various teachers presiding over them, of whom Gamaliel, Sammai, and Hillel were among the most famous, that many of those traditions and refinements proceeded by which the Law was in our Lord's time encumbered and obscured, and which may be considered as represented, though in a highly exaggerated degree, by the Talmud. After the destruction of Jerusalem, colleges inheriting and probably enlarging the traditions of their predecessors, were maintained for a long time at Japhne in Galilee, at Lydda, at Tiberias, the most famous of all, and Sepphoris. These schools in process of time were dispersed into other countries, and by degrees destroyed. According to the principles laid down in the Mishna, boys at five years of age were to begin the Scriptures, at ten the Mishna, at thirteen they became subject to the whole Law (see Luke ii. 46), at fifteen they entered the Gemara (Mishna *Pirk. Ab.* iv. 20, v. 21, vol. iv. pp. 460, 482, 486, Surenhus.). Teachers were treated with great respect, and both pupils and teachers were exhorted to respect each other. Physical science formed part of the course of instruction (*ib.* iii. 18). Unmarried men and women were not allowed to be teachers of boys (*Kiddush*. iv. 13, vol. iii. p. 383). In the schools the Rabbins sat on raised seats, and the scholars, according to their age, sat on benches below or on the ground (Lightfoot on Luke ii. 46; Philo, *ibid.* 12, ii. 458, Mangey).

Of female education we have little account in Scripture, but it is clear that the prophetic schools included within their scope the instruction of females, who were occasionally invested with authority similar to that of the Prophets themselves (Judg. iv. 4; 2 K. xxii. 14). Needlework formed a large but by no means the only subject of instruction imparted to females, whose position in society and in the household must by no means be considered as represented in modern Oriental—including Mohammedan—usage (see Prov. xxxi. 16, 26; Hist. of Sus. 3; Luke viii. 2, 3, x. 39; Acts xiii. 50; 2 Tim. i. 5).

Among modern Mohammedans, education, even of boys, is of a most elementary kind, and of females still more limited. In one respect it may be considered as the likeness or the caricature of the Jewish system, viz. that besides the most common rules of arithmetic, the Kurán is made the staple, if not the only subject of instruction. In Oriental schools, both Jewish and Mohammedan, the lessons are written by each scholar with chalk on tablets which are cleaned for a fresh lesson. All recite their lessons together aloud; faults are usually punished by stripes on the feet. Female children are, among Mohammedans, seldom taught to read or write. A few chapters of the Kurán are learnt by heart, and in some schools they are taught embroidery and needlework. In Persia there are many public schools and colleges, but the children of the wealthier parents are mostly taught at home. The Kurán forms the staple of instruction, being regarded as the model not only of doctrine but of style, and the textbook of all sciences. In the colleges, however,

mathematics are taught to some extent (Jahn, *Arch. Bibl.* §§106, 166, Engl. T.; Shaw, *Travels*, p. 194; Rauwolf, *Travels*, c. vii. p. 60; Burekhardt, *Syria*, p. 326; *Travels in Arabia*, i. 275; Porter, *Damascus*, ii. p. 95; Lane, *Mod. Eg.*, i. p. 89, 93; *Englishman in Eg.*, ii. 28, 31; Wellsted, *Arabia*, ii. 6, 395; Chardin, *Voyages*, iv. 224 (Langlès); Olearius, *Travels*, p. 214, 215; Pietro della Valle, *Viaggi*, ii. p. 188). [SCHOOLS OF PROPHETS.] [H. W. P.]

EGLAH (הַגֵּלָה, "a heifer;"; Ἀγλά and Ἀγλά; *Egla*), one of David's wives during his reign in Hebron, and the mother of his son Ithream (2 Sam. iii. 5; 1 Chr. iii. 3). In both lists the same order is preserved, Eglah being the sixth and last, and in both is she distinguished by the special title of David's "wife." According to the ancient Hebrew tradition preserved by Jerome (*Quaest. Hebr.* on 2 Sam. iii. 5, vi. 23) she was Michal, the wife of his youth; and she died in giving birth to Ithream. A name of this signification is common amongst the Arabs at the present day.

EGLA'IM (אֵגְלַיִם = "two ponds;"; Ἀγαίμ; *Gallin*), a place named only in Is. xv. 8, and there apparently as one of the most remote points on the boundary of Moab. It is probably the same as EN-EGLA'IM. A town of this name was known to Eusebius (*Onom.* Agallim), who places it 8 miles to the south of Areopolis, i. e. Ar-Moab (*Rabba*). Exactly in that position, however, stands *Kerak*, the ancient Kir Moab.

A town named Agalla is mentioned by Josephus with Zoar and other places as in the country of the Arabians (*Ant.* xiv. 1, §4).

With most of the places on the east of the Dead Sea, Eglaim yet awaits further research for its identification. [G.]

EG'LON (אֵגְלוֹן; Ἐγλώμ; Joseph. Ἐγλών; *Eglon*), a king of the Moabites (Judg. iii. 12 ff.), who, aided by the Ammonites and the Amalekites, crossed the Jordan and took "the city of palm-trees," or Jericho (Joseph.). Here he built himself a palace (Joseph. *Ant.* v. 4, §1 ff.), and continued for eighteen years (Judg. and Joseph.) to oppress the children of Israel, who paid him tribute (Joseph.). Whether he resided at Jericho permanently, or only during the summer months (Judg. iii. 20; Joseph.), he seems to have formed a familiar intimacy (συνήθης, Joseph. not Judg.) with Ehud, a young Israelite (νεανίας, Joseph.), who lived in Jericho (Joseph. not Judg.), and who, by means of repeated presents, became a favourite courtier of the monarch. Josephus represents this intimacy as having been of long continuance; but in Judges we find no mention of intimacy, and only one occasion of a present being made, viz., that which immediately preceded the death of Eglon. The circumstances attending this tactical event are somewhat differently given in Judges and in Josephus. That Ehud had the entrée of the palace is implied in Judges (iii. 19), but more distinctly stated in Josephus. In Judges the Israelites send a present by Ehud (iii. 15); in Josephus Ehud wins his favour by repeated presents of his own. In Judges we have two scenes, the offering of the present and the death scene, which are separated by the temporary withdrawal of Ehud (18, 19); in Josephus there is but one scene. The present is offered, the attendants are

dismissed, and the king enters into friendly conversation (δμιλίαν) with Ehud. In Judges the place seems to change from the reception-room into the "summer-parlour," where Ehud found him upon his return (cf. 18, 20). In Josephus the entire action takes place in the summer-parlour (ἐπιπαισιον). In Judges the king exposes himself to the dagger by rising apparently in respect for the message which Ehud professed to communicate (Patrick, *ad loc.*): in Josephus it is a dream which Ehud pretends to reveal, and the king, in delighted anticipation, springs up from his throne. The obesity of Eglon, and the consequent impossibility of recovering the dagger, are not mentioned by Josephus (vid. Judg. iii. 17, *fat, ἀστυγία*; LXX.; but "crassus," Vulg., and so Gesen. *Lex.*).

After this desperate achievement Ehud repaired to Seirah (improp. Seirath; vid. Gesen. *Lex.* sub v.), in the mountains of Ephraim (iii. 26, 27), or Mount Ephraim (Josh. xix. 50). To this wild central region, commanding, as it did, the plains E. and W., he summoned the Israelites by sound of horn (a national custom according to Joseph. A. V. "a trumpet"). Descending from the hills they fell upon the Moabites, dismayed and demoralized by the death of their king (Joseph. not Judg.). The greater number were killed at once, but 10,000 men made for the Jordan with the view of crossing into their own country. The Israelites, however, had already seized the ford, and not one of the unhappy fugitives escaped. As a reward for his conduct Ehud was appointed Judge (Joseph. not Judg.).

Note.—The "quarries that were by Gilgal" (iii. 19) in the margin better, as in Deut. vii. 25, "graven images" (Patrick *ad loc.*; cf. Gesen. *Heb. Lex.* sub v. אִבְלִים).

[T. E. B.]

EG'LON (אֵגְלוֹן; in Josh. x. Ὀβόλλαμ, Vat. and Alex.; Αἰλάμ, Ἐγλώμ; *Egylon, Aglon*), a town of Judah in the *Shefelah* or low country (Josh. xv. 39). During the struggles of the conquest, Eglon was one of a confederacy of five towns, which under Jerusalem attempted resistance, by attacking Gibeon after the treaty of the latter with Israel. Eglon was then Amorite, and the name of its king Debir (Josh. x. 3-5). The story of the overthrow of this combination is too well-known to need notice here (x. 23-25, &c.). Eglon was soon after visited by Joshua and destroyed (x. 34, 35, xii. 12). The name doubtless survives in the modern *Ajlan*, "a shapeless mass of ruins," "potsherds," and "scattered heaps of unhewn stones," covering a "round hillock" (Porter, *Hamb.*; Van de Velde, ii. 188; Rob. ii. 49), about 10 miles from *Beit Jibrin* (Eleutheropolis) and 14 from Gaza, on the south of the great maritime plain.

In the Onomasticon it is given as *Egylon quae est Odollam*; and its situation stated as 10 miles east of Eleutheropolis. The identification with *Adullam* arose no doubt from the reading of the LXX. in Josh. x., as given above; and it is to the site of that place, and not of Eglon, that the remarks of Eusebius and Jerome refer. This will be seen on comparing *Adollam*. No reason has been assigned for the reading of the LXX. [G.]

E'GYPT (מִצְרַיִם; אֶרֶץ מִצְרַיִם, *ant. n.* מִצְרַיִם; Αἴγυπτος; *Aegyptus*), a country occupying the north-eastern angle of Africa, and lying between N. lat. 31° 37' and 24° 1', and E. long.

27° 13 and 34° 12'. Its limits appear to have been always very nearly the same. In Ezekiel (xxix. 10, xxx. 6), according to the obviously-correct rendering [MIGDOL], the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and the south as at present. Egypt seems, however, to have been always held, except by the modern geographers, to include no more than the tract irrigated by the Nile lying within the limits we have specified. The deserts were at all times wholly different from the valley, and their tribes, more or less independent of the rulers of Egypt.

Names.—The common name of Egypt in the Bible is "Mizraim," or more fully "the land of Mizraim." In form Mizraim is a dual, and accordingly it is generally joined with a plural verb. When, therefore, in Gen. x. 6, Mizraim is mentioned as a son of Ham, we must not conclude that anything more is meant than that Egypt was colonized by descendants of Ham. The dual number doubtless indicates the natural division of the country into an upper and a lower region, the plain of the Delta and the narrow valley above, as it has been commonly divided at all times. The singular Mazon also occurs, and some suppose that it indicates Lower Egypt, the dual only properly meaning the whole country (thus Gesenius, *Thes. s. vv.* מִצְרַיִם, מִצְרַיִם), but there is no sure ground for this assertion. The mention of Mizraim and Pathros together (Is. xi. 11; Jer. xlv. 1, 15), even if we adopt the explanation which supposes Mizraim to be in these places by a late usage put for Mazon, by no means proves that since Pathros is a part of Egypt, Mizraim, or rather Mazon, is here a part also. The mention together of a part of a country as well as the whole is very usual in Hebrew phraseology. Gesenius thinks that the Hebrews supposed the word מִצְרַיִם to mean a limit, although he admits it may have had a different Egyptian origin. Since we cannot trace it to Egyptian, except as a translation, we consider it a purely Semitic word, as indeed would be most likely. Gesenius finds the signification "limit" in the Arabic name of Egypt,

مصر; but this word also means "red mud," the colour intended being either red or reddish brown.

Egypt is also called in the Bible אֶרֶץ חָמ, "the land of Ham" (Fs. cv. 23, 27; comp. lxxviii. 51), a name most probably referring to Ham the son of Noah [HAM]; and רַהַב, Rahab, "the proud" or "insolent" [RAHAB]: both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics KEM, which was perhaps pronounced Chem; the demotic form is KEMEE (Brugsch, *Geographische Inschriften*, i. p. 73, No. 362); and the Coptic forms are Χηηηη (M); Κηηηη, Κηηηη (S), and Κηηηη (B).^b This name signifies, alike in the ancient language and in Coptic, "black," and may be supposed to have been given to the land on account of the blackness of its alluvial soil (comp. Plut. *de Is.* c. 33. *ἔτι τὴν Αἴγυπτον ἐν τοῖς μέλαιστα μελάγγειοι οὖσαν, ὥσπερ τὸ μέλαν τοῦ ὀφθαλμοῦ, Χημίαν καλοῦσι*). It would

seem, as thus descriptive of the physical character of the land, to be the Egyptian equivalent of Mazon, if the meaning we have assigned to that word be the true one. In this case it would appear strange that it should correspond in sound to Ham, and in sense to Mazon or Mizraim. It is probable, however (comp. Plut. *l. c.*), that it also corresponded in sense to Ham, implying warmth as well as darkness. In Arabic we find the cognate word حَمَا, "black fetid mud" (Kámoos), or "black mud" (Siháh, MS.), which suggests the identity of Ham and Mazon. Therefore we may reasonably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazon, these two words being similar or even the same in sense. The name Ham may have been prophetically given to Noah's son, as the progenitor of the inhabitants of Egypt and neighbouring hot or dark countries. The other hieroglyphic names of Egypt appear to be of a poetical character.

Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions" TA-TEE? called respectively "the Southern Region" TA-RES, and "the Northern Region" TA-MEHET. There were different crowns for the two regions, that of Upper Egypt being white, and that of Lower Egypt red, the two together composing the pschent. The sovereign had a special title as ruler of each region: of Upper Egypt he was SUTEN, "king," and of Lower Egypt SHEBT, "bee," the two combined forming the common title SUTEN-SHEBT. The initial sign of the former name is a bent reed, which illustrates what seems to have been a proverbial expression in Palestine as to the danger of trusting to the Pharaohs and Egypt (1 K. xviii. 21; Is. xxvi. 6; Ez. xxix. 6): the latter name may throw light upon the comparison of the king of Egypt to a fly, and the king of Assyria to a bee (Is. vii. 18). It must be remarked that Upper Egypt is always mentioned before Lower Egypt, and that the crown of the former in the pschent rises above that of the latter. In subsequent times this double division obtained. Manetho speaks of *τὴν τε ἄνω καὶ κάτω χώραν* (ap. *Jos. c. Apion.* i. 14), and under the Ptolemies *Βασιλεῦς τῶν τε ἄνω καὶ τῶν κάτω χωρῶν* (Rosetta Stone) occurs, as equivalent to the title mentioned above. In the time of the Greeks and Romans Upper Egypt was divided into the Heptanomis and the Thebaïs, making altogether three provinces, but the division of the whole country into two was even then the most usual.

Superficies.—Egypt has a superficies of about 9582 square geographical miles of soil, which the Nile either does or can water and fertilize. This computation includes the river and lakes as well as sandy tracts which can be inundated, and the whole space either cultivated or fit for cultivation is no more than about 5626 square miles. Anciently 2735 square miles more may have been cultivated, and now it would be possible at once to reclaim about 1295 square miles. These computations are those of Colonel Jacotin and M. Estève, given in the Memoir of the former in the great French work (*Description de l'Égypte*, 2nd ed. xviii. pt. ii. pp. 101, et seq.). They must be very nearly true of the actual state of the country at the present time. Mr. Lane calculated the extent of the cultivated land in A. H. 777

^a The system of transcribing ancient Egyptian is that given by the writer, in the *Encyclopædia Britannica*, 8th ed. art. "Hieroglyphics."

^b The letters M, S, and B denote here and elsewhere the Memphitic, Sabidic, and Bashmureic dialects.

A.D. 1375-6, to be 5500 square geographical miles, from a list of the cultivated lands of towns and villages appended to De Sacy's *Abd Allatif*. He thinks this list may be underrated. M. Mengin made the cultivated land much less in 1821, but since then much waste territory has been reclaimed (Mrs. Poole, *Englishwoman in Egypt*, i. p. 85). The chief differences in the character of the surface at the times before the Christian era were that the long valley through which flowed the canal between the Nile and the Red Sea was then cultivated, and that the Gulf of Suez extended much further north than at present.

Nomes.—From a remote period Egypt was divided into Nomes, HESPU, sing. HESP, each one of which had its special objects of worship. The monuments show that this division was as old as the earlier part of the Twelfth Dynasty, which began B.C. cir. 2082. They are said to have been first 36 in number. Ptolemy enumerates 44, and Pliny 46; afterwards they were further increased. There is no distinct reference to them in the Bible. In the LXX.

version indeed, מַמְלָכָה (Is. ix. 2) is rendered by *rémos*, but we have no warrant for translating it otherwise than "kingdom." It is probable that at that time there were two, if not three, kingdoms in the country. Two provinces or districts of Egypt are mentioned in the Bible, Pathros and Capthor; the former appears to have been part of Upper Egypt, the latter was certainly so, and must be represented by the Coptite Nome, although no doubt of greater extent. [PATHROS; CAPHTOR.]

General appearance, Climate, &c.—The general appearance of the country cannot have greatly changed since the days of Moses. The Delta was always a vast level plain, although of old more perfectly watered than now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Anciently, however, the rushes must have been abundant; whereas now they have almost disappeared, except in the lakes. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly-bare yellow mountains or the sand-strewn rocky desert on either side. Thus the plain of Jordan before the cities were destroyed was, we read, "well watered every where" . . . "[even] like a garden of the Lord, like the land of Egypt" (Gen. xiii. 10). The climate is equable and healthy. Rain is not very frequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. This absence of rain is mentioned in Deut. (xi. 10, 11) as rendering artificial irrigation necessary, unlike the case of Palestine, and in Zech. (xiv. 18) as peculiar to the country. Egypt has been visited at all ages by severe pestilences, but it cannot be determined that any of those of ancient times were of the character of the modern Plague. The plague with which the Egyptians are threatened in Zech. (i. c.) is described by a word, מַנְפֶּה, which is not specially applicable to a pestilence of their country (see ver. 12). Cutaneous disorders, which have always been very prevalent in Egypt, are distinctly mentioned as peculiar to the country (Deut. vii. 15, xxviii. 27, 35, 60, and perhaps Ex. xv. 20, though here the reference may be to the Plague of Boils), and as punishments to the Israelites in case of disobedience, whereas if they

obeyed they were to be preserved from them. The Egyptian calumny that made the Israelites a body of lepers and unclean (Jos. c. Apion.) is thus refuted, and the traditional tale as to the Exodus given by Manetho shown to be altogether wrong in its main facts which depend upon the truth of this assertion. Famines are frequent, and one in the middle ages, in the time of the Fátimée Khaleefeh El-Mustansir-billah, seems to have been even more severe than that of Joseph. [FAMINE.]

Geology.—The fertile plain of the Delta and the valley of Upper Egypt are bounded by rocky deserts covered or strewn with sand. On either side of the plain they are low, but they overlook the valley, above which they rise so steeply as from the river to present the aspect of cliffs. The formation is limestone as far as a little above Thebes, where sandstone begins. The First Cataract, the southern limit of Egypt, is caused by granite and other primitive rocks, which rise through the sandstone and obstruct the river's bed. In Upper Egypt the mountains near the Nile rarely exceed 3000 feet in their height, but far in the eastern desert they often attain a much greater elevation. The highest is *Gebel Ghárib*, which rises about 6000 feet above the sea. Limestone, sandstone, and granite were obtained from quarries near the river; basalt, breccia, and porphyry from others in the eastern desert between the Thebais and the Red Sea. An important geological change has in the course of centuries raised the country near the head of the Gulf of Suez, and depressed that on the northern side of the isthmus. Since the Christian era the head of the Gulf has retired southwards as prophesied by Isaiah—"The Lord shall utterly destroy the tongue of the Egyptian sea" (Is. 15); "the waters shall fail from the sea" (Is. 5). The Delta is of a triangular form, its eastern and western limits being nearly marked by the courses of the ancient Pelusiac and Canopic branches of the Nile: Upper Egypt is a narrow winding valley, varying in breadth, but seldom more than 12 miles across, and generally broadest on the western side. Anciently there was a fertile valley on the course of the Canal of the Red Sea the Land of Gubeh, now called *Wádi-t Tumeilat*: this is covered with the sands of the desert. [GOSHEN.] To the south, on the opposite side, is the oasis now called the *Foïyoom*, the old Arsinoite Nome, connected with the valley by a neck of cultivated land.

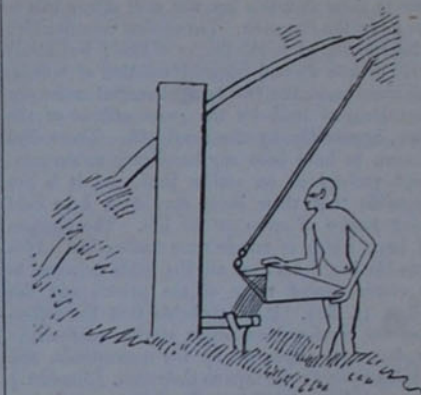
The Nile.—The Nile is called in the Bible *Shabir*, נַיְחֹר, or "the black (river);" *Yéor*, יְאוֹר, "the river," probably derived from the Egyptian ATUR, AUR; נַהַר מִצְרַיִם, "the river of Egypt;" and נַחַל מִצְרַיִם, either "the brook," if the first word be not a proper name, or else the "Nahal (Nile) of Egypt," to which, if the latter rendering be correct, נַחַל alone must be added. These names are discussed in another article. [NILE.] In Egyptian the Nile bore the sacred appellation HAPÉE or HAPÉE-MU, "the abyss," or "the abyss of waters." As Egypt was divided into two regions, we find two Niles, HAPÉE-RES, "the Southern Nile," and HAPÉE-MEHEET "the Northern Nile," the former name being given to the river in Upper Egypt and in Nubia. The common appellation is ATUR, or AUR, "the river," which may be compared to the Hebrew *Yéor*. This word has been preserved in the Coptic appellation *εΙερα*

ⲓⲁⲡⲟ, ⲓⲁⲡⲱ (ⲓ), ⲓⲈⲠⲟ (S), which likewise also signifies "the river." The inundation, HAPPE-UR, "great Nile," or "high Nile," fertilizes and sustains the country, and makes the river its chief blessing; a very low inundation or failure of rising being the cause of famine. The Nile was on this account anciently worshipped, and the plague in which its waters were turned into blood, while injurious to the river itself and its fish (Ex. vii. 21; Ps. cv. 29), was a reproof to the superstition of the Egyptians. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is attained about or somewhat after the autumnal equinox. The inundation lasts about three months. During this time, and especially when near the highest, the river rapidly pours along its red turbid waters, and spreads through openings in its banks over the whole valley and plain. The prophet Amos, speaking of the ruin of Israel, metaphorically says that "the land . . . shall be drowned, as [by] the flood [river] of Egypt" (viii. 8, ix. 5). The rate at which the Nile deposits the alluvial soil of Egypt has been the subject of interesting researches, which have as yet led to no decisive result.

Cultivation, Agriculture, &c.—The ancient prosperity of Egypt is attested by the Bible as well as by the numerous monuments of the country. As early as the age of the Great Pyramid it must have been densely populated and well able to support its inhabitants, for it cannot be supposed that there was then much external traffic. In such a climate the wants of man are few, and nature is liberal in necessary food. Even the Israelites in their hard bondage did "eat freely" the fish and the vegetables and fruits of the country, and ever afterwards they longed to return to the idle plenty of a land where even now starvation is unknown. The contrast of the present state of Egypt to its former prosperity is more to be ascribed to political than to physical causes. It is true that the branches of the Nile have failed, the canals and the artificial lakes and ponds for fish are dried up; that the reeds and other water-plants which were of value in commerce, and a shelter for wild-fowl, have in most parts perished; that the land of Goshen, once, at least for pasture, "the best of the land" (Gen. xlvii. 6, 11), is now sand-strewn and unwatered so as scarcely to be distinguished from the desert around, and that the predictions of the prophets have thus received a literal fulfilment (see especially Is. xix. 5-10), yet this has not been by any irresistible aggression of nature, but because Egypt, smitten and accursed, has lost all strength and energy. The population is not large enough for the cultivation of the land now fit for culture, and long oppression has taken from it the power and the will to advance.

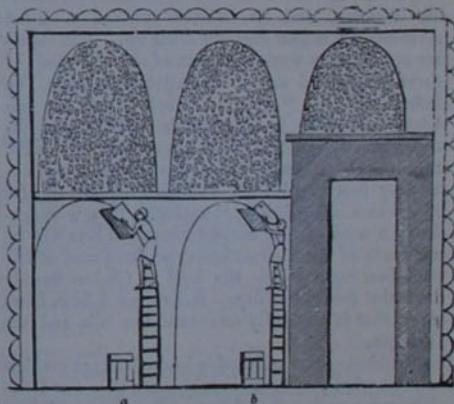
Egypt is naturally an agricultural country. As far back as the days of Abraham, we find that when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph it was evidently the granary—at least during famines—of the nations around. The inundation, as taking the place of rain, has always rendered the system of agriculture peculiar; and the artificial irrigation during the time of low Nile is necessarily on the same principle. We read of the Land of Promise that it is "not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and waterest; [it] with thy foot, as a garden of herbs; but the land whither thou goest in to possess it,

[is] a land of hills and valleys, [and] drinketh water of the rain of heaven" (Deut. xi. 10, 11). Watering with the foot may refer to some mode of irrigation by a machine, but we are inclined to think that it is an idiomatic expression implying a laborious work. The monuments do not afford a representation of the supposed machine. That now called the shadoof, which is a pole having a weight



Shadoof, or pole and bucket, for watering the garden. (Wilkinson.)

at one end and a bucket at the other, so hung that the labourer is aided by the weight in raising the full bucket, is depicted, and seems to have been the common means of artificial irrigation. There are detailed pictures of breaking up the earth, or ploughing, sowing, harvest, threshing, and storing



Granary, showing how the grain was put in, and that the doors a b were intended for taking it out. (Wilkinson.)

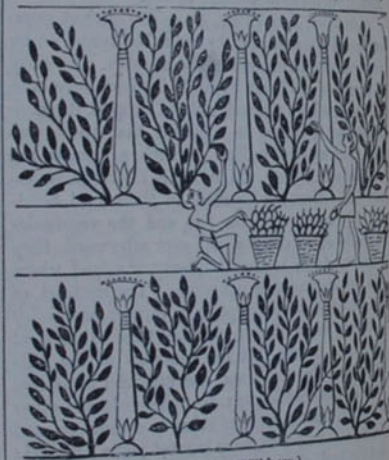
the wheat in granaries. The threshing was simply treading out by oxen or cows, unmuzzled (comp. Deut. xxv. 4). The processes of agriculture began as soon as the water of the inundation had sunk into the soil, about a month after the autumnal equinox, and the harvest-time was about and soon after the vernal equinox (Ex. ix. 31, 32). Vines were extensively cultivated, and there were several different kinds of wine, one of which, the Mareotic, was famous among the Romans. Of other fruit-trees, the date-palm was the most common and valuable. The gardens resembled the fields, being watered in the same manner by irrigation. On the tenure of land much light is thrown by the history

of Joseph. Before the famine each city and large village—for רָי must be held to have a wider signification than our "city"—had its field (Gen. xli. 48); but Joseph gained for Pharaoh all the land, except that of the priests, in exchange for food, and required for the right thus obtained a fifth of the produce, which became a law (xlvii. 20-26). The evidence of the monuments, though not very explicit, seems to show that this law was ever afterwards in force under the Pharaohs. The earliest records afford no information as to the tenure of land; but about Joseph's time we find frequent mention of villages with their lands, the two being described under one designation, as held by the great officers of the crown, apparently by the royal gift. There does not seem to have been any hereditary aristocracy, except perhaps at an earlier time, and it is not impossible that these lands may have been held during tenure of office or for life. The temples had lands which of course were inalienable. Diodorus Siculus states that all the lands belonged to the crown except those of the priests and the soldiers (i. 73). It is probable that the latter, when not employed on active service, received no pay, but were supported by the crown-lands, and occupied them for the time as their own. [JOSEPH.] The great lakes in the north of Egypt were anciently of high importance, especially for their fisheries and the growth of the papyrus. Lake Menzeleh, the most eastern of the existing lakes, has still large fisheries, which support the people who live on its islands and shore, the rude successors of the independent Egyptians of the Bucolia. Lake Moeris, anciently so celebrated, was an artificial lake between Beneh-Suweyf and Medeenet El-Feiyoom. It was of use to irrigate the neighbouring country, and its fisheries yielded a great revenue. It is now entirely dried up. The canals are now far less numerous than of old, and many of them are choked and comparatively useless. The Bahr Yoosuf, or "river of Joseph"—not the patriarch, but the famous Sultán Yoosuf Saláh-eddeen, who repaired it—is a long series of canals, near the desert on the west side of the river, extending northward from Farshoot for about 350 miles to a little below Memphis. This was probably a work of very ancient times. There can be no doubt of the high antiquity of the Canal of the Red Sea, upon which the land of Goshen mainly depended for its fertility. It does not follow, however, that it originally connected the Nile and the Red Sea.

Botany.—The cultivable land of Egypt consists almost wholly of fields, in which are very few trees. There are no forests and few groves, except of date-palms, and in Lower Egypt a few of orange and lemon-trees. There are also sycomores, mulberry-trees, and acacias, either planted on the sides of roads or standing singly in the fields. The Theban palm grows in the Thebais, generally in clumps. These were all, except, perhaps, the mulberry-tree, of old common in the country. The two palms are represented on the monuments, and sycamore and acacia-wood are the materials of various objects made by the ancient inhabitants. The chief fruits are the date, grape, fig, sycamore-fig, pomegranate, banana, many kinds of melons, and the olive; and there are many others less common or important. These were

^c It may be well to mention that the writer knows no satisfactory instance of wheat found in ancient

also of old produced in the country. Anciently gardens seem to have received great attention, to have been elaborately planned, and well filled with trees and shrubs. Now horticulture is neglected, although the modern inhabitants are as fond of flowers as were their predecessors. The vegetables are of many kinds and excellent, and form the chief food of the common people. Anciently cattle seem to have been more numerous, and their meat, therefore, more usually eaten, but never as much so as in colder climates. The Israelites in the desert, though they looked back to the time when they "sat by the flesh pots" (Ex. xvi. 3), seem as much to have regretted the vegetables and fruits, as the flesh and fish of Egypt. "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic" (Num. xi. 4, 5). The chief vegetables now are beans, peas, lentils, of which an excellent thick pottage is made (Gen. xxv. 34), leeks, onions, garlic, radishes, carrots, cabbages, gourds, cucumbers, the tomato, and the egg-fruit. There are many besides these. The most important field-produce in ancient times was wheat;^c after it must be placed barley, millet,



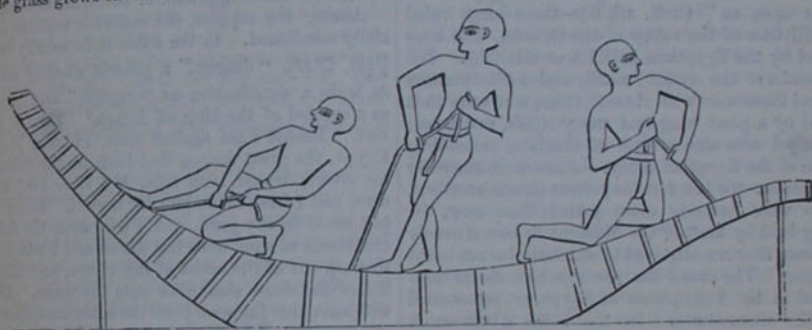
Vineyard. (Wilkinson.)

flax, and among the vegetables, lentils, peas, and beans. At the present day the same is the case; but maize, rice, oats, clover, the sugar-cane, roses, the tobacco-plant, hemp, and cotton, must be added; some of which are not indigenous. In the account of the Plague of Hail four kinds of field-produce are mentioned—flax, barley, wheat, and רָי (Ex. ix. 31, 32), which is variously rendered in the A. V. "rye" (l. c.), "spelt" (Is. xxviii. 25), and "fitches" (Is. xxviii. 27). It is doubted whether the last be a cereal or a leguminous product; we incline to the former opinion. (See RYE.) It is clear from the evidence of the monuments and of ancient writers that, of old, reeds were far more common in Egypt than now. The byblus or papyrus is almost quite unknown. Anciently it was a common and most important plant; boats were made of its stalks, and of their thin leaves the famous paper was manufactured. It appears to be mentioned under two names in the Bible, neither of which, however, can be proved to be a peculiar designation for it.

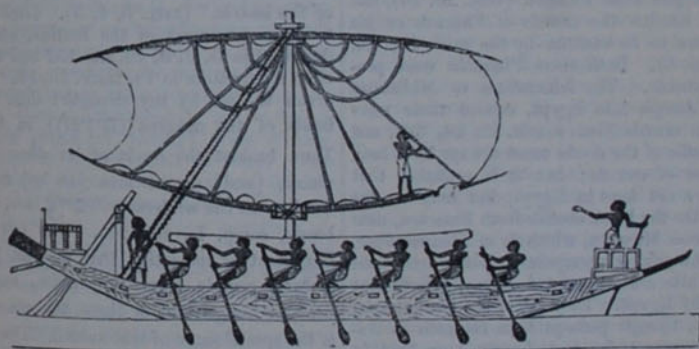
Egyptian tombs having germinated on being sown in our own time.

(1.) The mother of Moses made נַמְיָה זָמַיָה, "an ark" or "skiff" "of papyrus" in which to put her child (Ex. ii. 3), and Isaiah tells of messengers sent apparently from furthest Ethiopia in כְּלֵי-נַמְיָה, "vessels of papyrus" (xviii. 2), in both which cases נַמְיָה must mean papyrus, although it would seem in other places to signify "reeds" generically.^d (2.) Isaiah prophesies "the papyrus-reeds (עֲרוֹת) in the river (יַאֲדָן), on the edge of the river, and everything growing [lit. sown] in the river shall be dried up, driven away [by the wind], and [shall] not be" (xix. 7). Gesenius renders עֲרָה a naked or bare place, here grassy places on the banks of the Nile. Apart from the fact that little grass grows on the banks of the Nile, in Egypt,

and that little only during the cooler part of the year, instead of those sloping meadows that must have been in the European scholar's mind, this word must mean some product of the river which with the other water-plants should be dried up, and blown away, and utterly disappear. Like the fisheries and the flax mentioned with it, it ought to hold an important place in the commerce of ancient Egypt. It can therefore scarcely be reasonably held to intend anything but the papyrus. The marine and fluvial product סִיָּה, from which the Red Sea was called יַם-סוּדָן, will be noticed in art. RED SEA. The lotus was anciently the favourite flower, and at feasts it took the place of the rose among the Greeks and Arabs: it is now very rare.



Making a papyrus boat. (Wilkinson.)



Boat of the Nile, showing how the sail was fastened to the yards, and the nature of the rigging. (Wilkinson.)

Zoology.—Of old Egypt was far more a pastoral country than at present. The neat cattle are still excellent, but lean kine are more common among them than they seem to have been in the days of Joseph's Pharaoh (Gen. xli. 19). Sheep and goats have always been numerous. Anciently swine were kept, but not in great numbers; now there are none, or scarcely any, except a few in the houses of Copts and Franks. Under the Pharaohs the horses of the country were in repute among the neighbouring nations, who purchased them as well as chariots out of Egypt. Thus it is commanded respecting a king of Israel: "he shall not multiply horses to himself, nor cause the people

to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way" (Deut. xvii. 16),—which shows that the trade in horses was with Egypt, and would necessitate a close alliance. "Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred [shekels] of silver, and an horse for an hundred and fifty; and so for all the kings of the Hittites and for the kings of Syria did they bring [them] out by their hand" (1 K. x. 28, 29). The num-

^d In Job viii. 11, Ps. xxxv. 7, the word is probably used generically.

^e In a tomb near the Pyramids of El-Geezeh, of the time of Shafra, second king of the vth dynasty, the flocks and herds of the chief occupant are represented and their numbers thus given: 835 oxen, 220 cows with their calves, 2234 goats, 760 asses with their

young, and 974 sheep. Job had at the first 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses (i. 3), and afterwards double in each case (xlii. 12). The numbers are round, but must be taken as an estimate of a large property of this kind in the patriarchal times.

ber of horses kept by this king for chariots and cavalry was large (iv. 26, x. 26; 2 Chr. i. 14, ix. 25).^f Some of these horses came as yearly tribute from his vassals (1 K. x. 25). In later times the prophets reproved the people for trusting in the help of Egypt, and relying on the aid of her horses and chariots and horsemen, that is, probably, men in chariots, as we shall show in speaking of the Egyptian armies. The kings of the Hittites, mentioned in the passage quoted above, and in the account of the close of the siege of Samaria by Benhadad, where we read—"the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, [even] the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us" (2 K. vii. 6)—these kings ruled the Hittites of the valley of the Orontes, who were called by the Egyptians SHETA or KHETA. The Pharaohs of the xviii, xix, and xxth dynasties waged fierce wars with these Hittites, who were then ruled by a great king and many chiefs, and whose principal arm was a force of chariots, resembling those of the Egyptian army.—Asses were anciently numerous: the breed at the present time is excellent. Dogs were formerly more prized than now, for being held by most of the Muslims to be extremely unclean, they are only used to watch the houses in the villages. The camel has nowhere been found mentioned in the inscriptions of Egypt, or represented on the monuments. In the Bible Abraham is spoken of as having camels when in Egypt, apparently as a gift from Pharaoh (Gen. xii. 16), and before the Exodus the camels of Pharaoh or his subjects were to be smitten by the murrain (Ex. ix. 3, comp. 6). Both these Pharaohs were probably Shepherds. The Ishmaelites or Midianites who took Joseph into Egypt, carried their merchandise on camels (Gen. xxxvii. 25, 28, 36), and the land-traffic of the Arabs must always have been by caravans of camels; but it is probable that camels were not kept in Egypt, but only on the frontier. On the black obelisk from Nemrood, now in the British Museum, which is of Shalmanubar, king of Assyria, contemporary with Jehu and Hazael, camels are represented among objects sent as tribute by Egypt. They are of the two-humped sort, which, though perhaps then common in Assyria, has never, as far as is known, been kept in Egypt. The deserts have always abounded in wild animals, especially of the canine and antelope kinds. Anciently the hippopotamus was found in the Egyptian Nile, and hunted. This is a fact of importance for those who suppose it to be the behemoth of the book of Job, especially as that book shows evidence of a knowledge of Egypt. Now, this animal is rarely seen even in Lower Nubia. The elephant may have been, in the remotest historical period, an inhabitant of Egypt, and, as a land animal, have been driven further south than his brother

^f The number of Solomon's chariots is given as 1400, and his horsemen 12,000. The stalls of horses are stated as 40,000 (1 K. iv. 26), or 4000 (2 Chr. ix. 25): the former would seem to be the correct number.

^g It is supposed by commentators to mean the country also; but this cannot, we think, be proved.

^h Gesenius (*Theo. s. v.*) would take לְוִיָּוִן as a serpent in Job iii. 8, Is. xxvii. 1, and in the latter case supposes the king of Babylon to be meant. In the first passage the meaning "crocodile" is, how-

pachyderm, for the name of the Island of Elephantine, just below the First Cataract, in hieroglyphics, AB... "Elephant-land," seems to show that he was anciently found there. Bats abound in the temples and tombs, filling the dark and deserted chambers and passages with the incessant whirr of their wings. Such desolation is represented by Isaiah when he says that a man shall cast his idols "to the moles and to the bats" (ii. 20).

The birds of Egypt are not remarkable for beauty of plumage: in so open a country this is natural. The *Rapaces* are numerous, but the most common are scavengers, as vultures and the kite. The *Grallatores* and *Anseres* abound on the islands and sandbanks of the river and in the sides of the mountains which approach or touch the stream.

Among the reptiles, the crocodile must be especially mentioned. In the Bible it is usually called תַּנִּינִי, "dragon," a generic word of almost as wide a signification as "reptile," and is used as a symbol of the king of Egypt.⁵ Thus in Ezekiel, "Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river [is] mine own, and I have made [it] for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee [thrown] into the wilderness, and all the fish of thy rivers. . . . I have given thee for meat to the beasts of the field and to the fowls of the heaven" (xxix. 3, 4, 5). Here there seems to be a retrospect of the Exodus, which is thus described in Is. li. 9, 10, and 15? and with a more close resemblance in Ps. lxxiv. 13, 14, "Thou didst divide the sea by thy strength: thou brakest the heads of the dragons (תַּנִּינִי) in the waters. Thou brakest the heads of leviathan (לִוְיָתָן) in pieces, [and] gavest him [to be] meat to the dwellers in the wilderness" (Ps. lxxiv. 13, 14, i. e. to the wild beasts, comp. Is. xiii. 21). The last passage is important as indicating that whereas תַּנִּינִי is the Hebrew generic name of reptiles, and therefore used for the greatest of them, the crocodile, לִוְיָתָן is the special name of that animal. The description of leviathan in Job (xli.) fully bears out this opinion, and it is doubtful if any passage can be adduced in which a wider signification of the latter word is required.^h In Job (xxvi. 12) also there is an apparent allusion to the Exodus in words similar to those in Isaiah (li. 9, 10, and 15), but without a mention of the dragon. In this case the division of the sea and the smiting of קִיָּוִן the proud or insolent, are mentioned in connection with the wonders of creation (vs. 7-11, 13): so too in Is. (vs. 13, 15). The crossing of the Red Sea ever, especially applicable. The patriarch speaks of desperate men as those "who are ready to stir up leviathan:" comp. xli. 2; A. V. 10, "None [is so] fierce as to stir him up. Who then can stand before me?" The argument is, that if the creature be so terrible, who shall resist the Creator! The second passage seems to refer not to the king of Babylon, but to the enemies of God's people at a remote time (Is. xxiv., xxv., xxvi., esp. ver. 19, and xxvii. esp. vs. 12, 13: comp. the similar use of עֶרְבֵי, in Job xli. 8).

would be thus spoken of as a signal exercise of the Divine power.—Frogs are very numerous in Egypt, and their loud and constant croaking in the autumn in "the streams," נהרות, "the rivers," יארים, and "the ponds" or "marshes," אַנְמִים (Ex.

viii. 1, A. V. 5) makes it not difficult to picture the Plague of Frogs. Serpents and snakes are also common, but the more venomous have their home, like the scorpion, in the desert (comp. Deut. viii. 15).—The Nile and lakes have an abundance of fishes; and although the fisheries of Egypt have very greatly fallen away their produce is still a common article of food.—Among the insects the locusts must be mentioned, which sometimes come upon the cultivated land in a cloud, and, as in the plague, eat every herb and fruit and leaf where they alight; but they never, as then, overspread the whole land (Ex. x. 3-6, 12-19). They disappear as suddenly as they come, and are carried away by the wind (vs. 19). As to the lice and flies, they are now plagues of Egypt; but it is not certain that the words כַּנָּם and עֲרָב designate them (Ex. viii. 16-31).

Ancient Inhabitants.—The old inhabitants of Egypt appear from their monuments and the testimony of ancient writers to have occupied in race a place between the Nigritians and the Caucasians. The constant immigrations of Arab settlers have greatly diminished the Nigritian characteristics in the generality of the modern Egyptians. The ancient dress was far more scanty than the modern, and in this matter, as in manners and character, the influence of the Arab race is also very apparent. The ancient Egyptians in character were very religious and contemplative, but given to base superstition, patriotic, respectful to women, hospitable, generally frugal, but at times luxurious, very sensual, lying, thievish, treacherous, and cringing, and intensely prejudiced, through pride of race, against strangers, although kind to them. This is very much the character of the modern inhabitants, except that Mohammadanism has taken away the respect for women. The ancient Egyptians are indeed the only early eastern nation that we know to have resembled the modern westerns in this particular; but we find the same virtue markedly characterize the Nigritians of our day. That the Egyptians, in general, treated the Israelites with kindness while they were in their country, even during the oppression, seems almost certain from the privilege of admission into the congregation in the third generation, granted to them in the Law, with the Edomites, while the Ammonites and Moabites were absolutely excluded, the reference in three out of the four cases being to the stay in Egypt and the entrance into Palestine (Deut. xxiii. 3-8). This supposition is important in its bearing on the history of the oppression.

Language.—The ancient Egyptian language, from the earliest period at which it is known to us, is an agglutinate monosyllabic form of speech. It is expressed by the signs which we call hieroglyphics. The character of the language is compound: it consists of elements resembling those of the Nigritian languages and the Chinese language, on the one hand, and those of the Semitic languages on the other. All those who

have studied the African languages make a distinct family of several of those languages, spoken in the north-east quarter of the continent, in which family they include the ancient Egyptian; while every Semitic scholar easily recognises in Egyptian Semitic pronouns and other elements, and a predominantly Semitic grammar. As in person, character, and religion, so in language we find two distinct elements, mixed but not fused, and here the Nigritian element seems unquestionably the earlier. Bunsen asserts that this language is "ante-historical Semitism:" we think it enough to say that no Semitic scholar has accepted his theory. For a full discussion of the question see *The Genesis of the Earth and of Man*, ch. vi. As early as the age of the xxvth dynasty a vulgar dialect was expressed in the demotic or enchorial writing. This dialect forms the link connecting the old language with the-Coptic or Christian Egyptian, the latest phasis. The Coptic does not very greatly differ from the monumental language, distinguished in the time of the demotic as the sacred dialect, except in the presence of many Greek words.

Religion.—The basis of the religion was Nigritian fetishism, the lowest kind of nature-worship, differing in different parts of the country, and hence obviously indigenous. Upon this were engrafted, first, cosmic worship, mixed up with traces of primeval revelation, as in Babylonia; and then, a system of personifications of moral and intellectual abstractions. The incongruous character of the religion necessitates this supposition, and the ease with which it admitted extraneous additions in the historical period confirms it. There were three orders of gods—the eight great gods, the twelve lesser, and the Osirian group. They were represented in human forms, sometimes having the heads of animals sacred to them, or bearing on their heads cosmic or other objects of worship. The fetishism included, besides the worship of animals, that of trees, rivers, and hills. Each of these creatures or objects was appropriated to a divinity. There was no prominent hero-worship, although deceased kings and other individuals often received divine honours—in one case, that of Sesertesen III., of the xiith dynasty, the old Sesostris, of a very special character. Sacrifices of animals and offerings of all kinds of food, and libations of wine, oil, and the like, were made. The great doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, were taught. Among the rites, circumcision is the most remarkable: it is as old as the time of the ivth dynasty.

The Israelites in Egypt appear during the oppression, for the most part, to have adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8). The golden calf, or rather steer, עֲגֹל, was probably taken from the bull Apis, certainly from one of the sacred bulls. Remphan and Chiun were foreign divinities adopted into the Egyptian Pantheon, and called in the hieroglyphics RENPU (probably pronounced REMPU) and KEN. It can hardly be doubted that they were worshipped by the Shepherds; but there is no satisfactory evidence that there was any separate foreign system of idolatry. [REMPHAN.] Ashtoreth was worshipped at Memphis, as is shown by a tablet of Amenoph II., B.C. cir. 1400, at the quarries of Turā,

¹ Gesenius (*Thes. s. v.*) understands this word here and in Ex. vii. 19 to mean the stagnant pools left by the Nile after the inundation. At the season to which the narrative refers these would have been dried up,

although there would be many marshy places, especially near the north coast and towards the ancient head of the Red Sea.

opposite that city (Vyse's *Pyramids*, iii. "Tourah tablet 2"), in which she is represented as an Egyptian goddess. The temple of "the Foreign Venus" in "the Tyrian camp" in Memphis (Herod. ii. 112) must have been sacred to her. Doubtless this worship was introduced by the Phœnician Shepherds.

As there are prominent traces of primeval revelation in the ancient Egyptian religion, we cannot be surprised at finding certain resemblances to the Mosaic Law, apart from the probability that whatever was unobjectionable in common belief and usages would be retained. The points in which the Egyptian religion shows strong traces of truth are, however, doctrines of the very kind that the Law does not expressly teach. The Egyptian religion, in its reference to man, was a system of responsibility, mainly depending on future rewards and punishments. The Law, in its reference to man, was a system of responsibility mainly depending on temporal rewards and punishments. All we learn, but this is of the utmost importance, is that every Israelite who came out of Egypt must have been fully acquainted with the universally-recognised doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, truths which the Law does not, and of course could not, contradict. The idea that the Law was an Egyptian invention is one of the worst examples of modern reckless criticism.

Laws.—We have no complete account of the laws of the ancient Egyptians either in their own records or in works of ancient writers. The passages in the Bible which throw light upon the laws in force during the sojourn of the Israelites in Egypt most probably do not relate to purely native law, nor to law administered to natives, for during that whole period they appear to have been under Shepherd rulers, and in any case it cannot be doubted that they would not be subject to absolutely the same system as the Egyptians. The paintings and sculptures of the monuments indicate a very high degree of personal safety, showing us that the people of all ranks commonly went unarmed, and without military protection. We must therefore infer that the laws relating to the maintenance of order were sufficient and strictly enforced. The punishments seem to have been lighter than those of the Mosaic Law, and very different in their relation to crime and in their nature. Capital punishment appears to have been almost restricted, in practice, to murder. Crimes of violence were more severely treated than offences against religion and morals. Popular feeling seems to have taken the duties of the judge upon itself in the case of impiety alone. That in early times the Egyptian populace acted with reference to any offence against its religion as it did under the Greeks and Romans, is evident from the answer of Moses when Pharaoh proposed that the Hebrews should sacrifice in the land. "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Ex. viii. 26).

Government.—The government was monarchical, but not of an absolute character. The sovereign was not superior to the laws, and the priests had the power to check the undue exercise of his authority. The kings under whom the Israelites lived seem to have been absolute, but even Joseph's Pharaoh did not venture to touch the independence of the priests. Nomes and districts

were governed by officers whom the Greeks called nomarchs and toparchs. There seems to have been no hereditary aristocracy, except perhaps at the earliest period, for indications of something of the kind occur in the inscriptions of the ivth and vth dynasties.

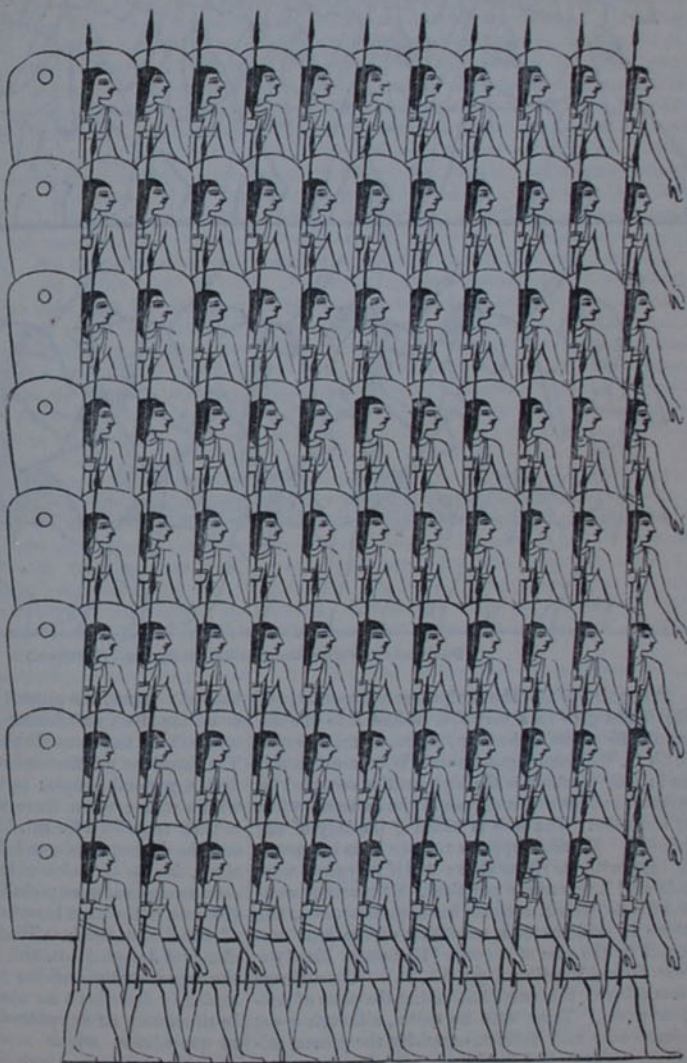
Foreign Policy.—The foreign policy of the Egyptians must be regarded in its relation to the admission of foreigners into Egypt and to the treatment of tributary and allied nations. In the former aspect it was characterized by an exclusiveness which sprang from a national hatred of the yellow and white races, and was maintained by the wisdom of preserving the institutions of the country from the influence of the pirates of the Mediterranean and the Indian Ocean, and the robbers of the deserts. Hence the jealous exclusion of the Greeks from the northern ports until Naucratis was opened to them, and hence too the restriction of Shemite settlers in such times to the land of Goshen, scarcely regarded as part of Egypt. It may be remarked as a proof of the strictness of this policy that during the whole of the sojourn of the Israelites they appear to have been kept to Goshen. The key to the policy towards foreign nations, after making allowance for the hatred of the yellow and white races balanced by the regard for the red and black, is found in the position of the great oriental rivals of Egypt. The supremacy or influence of the Pharaohs over the nations lying between the Nile and the Euphrates depended as much on wisdom in policy as prowess in arms. The kings of the ivth, vth, and vith dynasties appear to have uninterruptedly held the peninsula of Sinai, where tablets record their conquest of Asiatic nomads. But with the xvth dynasty commences the period of Egyptian supremacy. Very soon after the accession of this powerful line most of the countries between the Egyptian border and the Tigris were reduced to the condition of tributaries. The empire seems to have lasted for nearly three centuries, from about B.C. 1500 to about 1200. The chief opponents of the Egyptians were the Hittites of the valley of the Orontes with whom the Pharaohs waged long and fierce wars. After this time the influence of Egypt declined; and until the reign of Shishak (B.C. ca. 990-967), it appears to have been confined to the western borders of Palestine. No doubt the rising greatness of Assyria caused the decline. Thenceforward to the days of Pharaoh Necho there was a constant struggle for the tracts lying between Egypt, and Assyria and Babyloia, until the disastrous battle at Carchemish finally destroyed the supremacy of the Pharaohs. It is probable that during the period of the empire an Assyrian or Babyloian king generally supported the opponents of the rulers of Egypt. Great aid from a powerful ally can indeed alone explain the strong resistance offered by the Hittites. The general policy of the Egyptians towards their eastern tributaries seems to have been marked by great moderation. The Pharaohs intermarried with them, and neither forced upon them Egyptian garrisons, except in some important positions, nor attempted those deportations that are so marked a feature of Asiatic policy. In the case of those nations which never attacked them they do not appear to have even exacted tribute. So long as their general supremacy was uncontested they would not be unwise enough to make favourable or neutral powers their enemies. Of their relation to the Israelites we have for the earlier part of this period no direct information. The explicit account of the

later part is fully consistent with what we have said of the general policy of the Pharaohs. Shishak and Zerah, if the latter were, as we believe, a king of Egypt or a commander of Egyptian forces, are the only exceptions in a series of friendly kings, and they were almost certainly of Assyrian or Babylonian extraction. One Pharaoh gave his daughter in marriage to Solomon, another appears to have been the ally of Jehoram, king of Israel (2 K. vii. 6). So made a treaty with Hoshea, Tirhakah aided Hezekiah, Pharaoh Necho fought Josiah against

his will, and did not treat Judah with the severity of the Oriental kings, and his second successor, Pharaoh Hophra, maintained the alliance, notwithstanding this break, as firmly as before, and although foiled in his endeavour to save Jerusalem from the Chaldeans, received the fugitives of Judah, who, like the fugitives of Israel at the capture of Samaria, took refuge in Egypt. It is probable that during the earlier period the same friendly relations existed. The Hebrew records of that time afford no distinct indication of hostility with Egypt, nor have the Egyptian lists of conquered regions and towns of the same age been found to contain any Israelite name, whereas in Shishak's list the kingdom of Judah and some of its towns occur. The route of the earlier Pharaohs to the east seems always to have been along the Palestinian coast, then mainly held by the Philistines and Phoenicians, both of whom they subdued, and across Syria northward of the territories occupied by the Hebrews.—With respect to the African nations a different policy appears to have been pursued. The Rebu (Lebu) or Lubim, to the west of Egypt, on the north coast, were reduced to

motives of hostility as to obtain a supply of slaves. In the Bible we find African peoples, Lubim, Phut, Sukkiim, Cush, as mercenaries or supporters of Egypt, but not a single name that can be positively placed to the eastward of that country.

Army.—There are some notices of the Egyptian army in the O. T. They show, like the monuments, that its most important branch was the chariot-force. The Pharaoh of the Exodus led 600 chosen chariots besides his whole chariot-force in pursuit of the Israelites. The warriors fighting in chariots



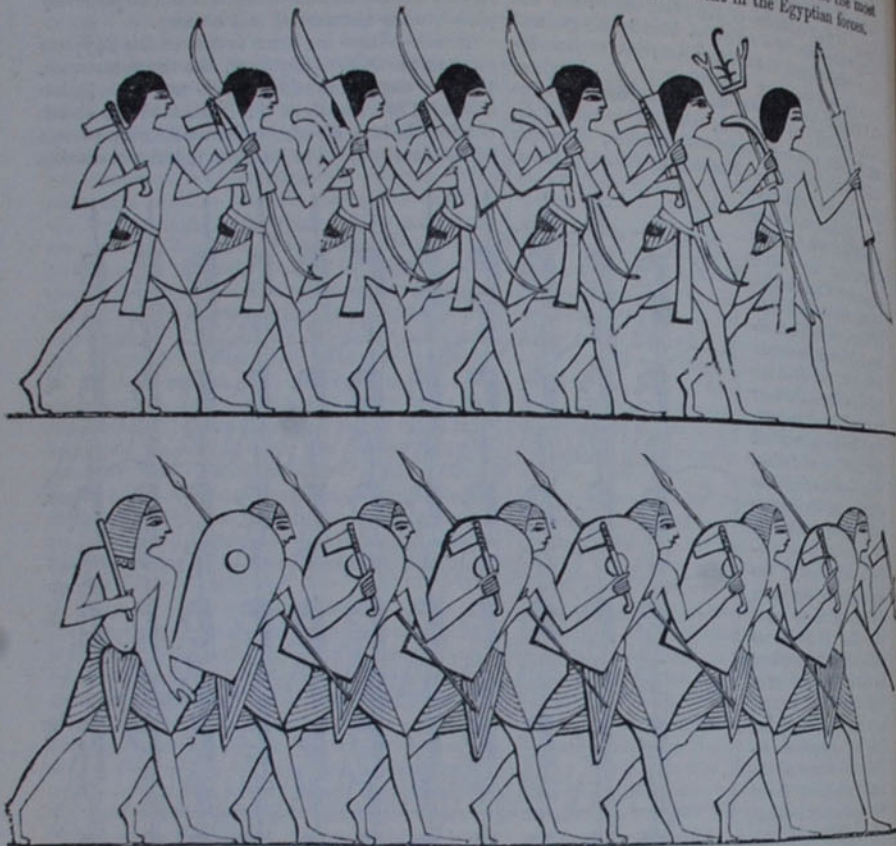
Phalanx of heavy infantry. (Wilkinson.)

subjection, and probably employed, like the Shayretana or Cherethim, as mercenaries. Ethiopia was made a purely Egyptian province, ruled by a viceroy, "the Prince of Kesh (Cush)," and the assimilation was so complete that Ethiopian sovereigns seem to have been received by the Egyptians as native ruler. Further south, the Negroes were subject to predatory attacks like the slave-hunts of modern times, conducted not so much from

are probably the "horsemen" mentioned in the relation of this event and elsewhere, for in Egyptian they are called the "horse" or "cavalry." We have no subsequent indication in the Bible of the constitution of an Egyptian army until the time of the xxiid dynasty, when we find that Shishak's invading force was partly composed of foreigners; whether mercenaries or allies, cannot as yet be positively determined, although the mercu-

ments make it most probable that they were of the former character. The army of Necho, defeated at Carchemish, seems to have been similarly

composed, although it probably contained Greek mercenaries, who soon afterwards became the most important foreign element in the Egyptian forces.



Disciplined troops of the time of the XVIIIth Dynasty. (Wilkinson.)

Domestic Life.—The sculptures and paintings of the tombs give us a very full insight into the domestic life of the ancient Egyptians, as may be seen in Sir G. Wilkinson's great work. What most strikes us in their manners is the high position occupied by women, and the entire absence of the harem-system of seclusion. The wife is called "the lady of the house." Marriage appears to have been universal, at least with the richer class; and if polygamy were tolerated it was rarely practised. Of marriage-ceremonies no distinct account has been discovered, but there is evidence that something of the kind was usual in the case of a queen (De Rougé, *Essai sur une Stèle Égyptienne*, pp. 53, 54). Concubinage was allowed, the concubines taking the place of inferior wives. There were no castes, although great classes were very distinct, especially the priests, soldiers, artisans, and herdsmen, with labourers. A man of the upper class might, however, both hold a command in the army and be a priest; and therefore the caste-system cannot have strictly applied in the case of the subordinates. The general manner of life does not much illustrate that of the Israelites from its great essential difference. The Egyptians from the days of Abraham were a settled people, occupying a land which they had held for centuries without question, except through the aggression of foreign invaders. The occupations of the higher class were the superintendence of their fields and gardens,

their diversions, the pursuit of game in the desert, or on the river, and fishing. The tending of cattle was left to the most despised of the lower class. The Israelites on the contrary were from the very first a pastoral people: in time of war they lived within walls; when there was peace they "dwelt in their tents" (2 K. xiii. 5). The Egyptian feasts, and the dances, music, and feasts which accompanied them, for the diversion of the guests, as well as the common games, were probably introduced among the Hebrews in the most luxurious days of the kingdom of Israel and Judah. The account of the nocturnal dinner of Joseph (Gen. xliii. 16, 31-34) agrees with the representations of the monuments, although it evidently describes a far simpler repast than would be usual with an Egyptian minister. The attention to precedence, which seems to have surprised Joseph's brethren (ver. 33), is perfectly characteristic of Egyptian customs. The funeral ceremonies were far more important than any events of the Egyptian life, as the tomb was regarded as the only true home. The body of the deceased was embalmed in the form of Osiris, the judge of the dead, and conducted to the burial-place with great pomp and much display of lamentation. The mourning lasted seventy-two days or less. Both Jacob and Joseph were embalmed, and the mourning for the former continued seventy days.

Literature and Art.—The Egyptians were a

very literary people, and time has preserved to us, besides the inscriptions of their tombs and temples, many papyri, of a religious or historical character, and one tale. They bear no resemblance to the books of the O. T., except such as arises from their sometimes enforcing moral truths in a manner not wholly different from that of the Book of Proverbs. The moral and religious system is, however, essentially different in its principles and their application. Some have imagined a great similarity between the O. T. and Egyptian literature, and have given a show of reason to their idea by dressing up Egyptian documents in a garb of Hebrew phraseology, in which, however, they have gone so awkwardly that no one who had not been prejudiced the question could for a moment be deceived. In science, Egyptian influence may be distinctly traced in the Pentateuch. Moses was "learned in all the wisdom of the Egyptians" (Acts vii. 22), and probably derived from them the astronomical knowledge which was necessary for the calendar. [CHRONOLOGY.] His acquaintance with chemistry is shown in the manner of the destruction of the golden calf. The Egyptians excelled in geometry and mechanics: the earlier books of the Bible, however, throw no light upon the degree in which Moses may have made use of this part of his knowledge. In medicine and surgery, the high proficiency of the Egyptians was probably of but little use to the Hebrews after the Exodus: anatomy, practised by the former from the earliest ages, was repugnant to the feelings of Semites, and the simples of Egypt and of Palestine would be as different as the ordinary diseases of the country. In the arts of architecture, sculpture, and painting, the former of which was the chief, there seems to have been but a very slight and material influence. This was natural, for with the Egyptians architecture was a religious art, embodying in its principles their highest religious convictions, and mainly devoted to the service of religion. Durable construction, massive and grand form, and rich, though sober, colour, characterize their temples and tombs, the abodes of gods, and "homes" of men. To adopt such an architecture would have been to adopt the religion of Egypt, and the pastoral Israelites had no need of buildings. When they came into the Promised Land they found cities ready for their occupation, and it was not until the days of Solomon that a temple took the place of the tent, which was the sanctuary of the pastoral people. Details of ornament were of course borrowed from Egypt; but separated from the vast system in which they were found, they lost their significance, and became harmless, until modern socialists made them prominent in support of a theory which no mind capable of broad views can for a moment tolerate.

Magicians.—We find frequent reference in the Bible to the magicians of Egypt. The Pharaoh of Joseph laid his dream before the magicians, who could not interpret it (Gen. xli. 8); the Pharaoh of the Exodus used them as opponents of Moses and Aaron, when, after what appears to have been a seeming success, they failed as before (Ex. vii. 11, 12, 22; viii. 18, 19; ix. 11; 2 Tim. iii. 8, 9). The monuments do not recognise any such art, and we must conclude that magic was secretly practised, not because it was thought to be unlawful, but in order to give it importance. [See MAGIC, JAMBRES, JANNES.]

Industrial Arts.—The industrial arts held an

important place in the occupations of the Egyptians. The workers in fine flax and the weavers of white linen are mentioned in a manner that shows they were among the chief contributors to the riches of the country (Is. xix. 9). The fine linen of Egypt found its way to Palestine (Prov. vii. 16). Pottery was a great branch of the native manufactures, and appears to have furnished employment to the Hebrews during the bondage (Ps. lxxxi. 6, lxxviii. 13; comp. Ex. i. 14).

Festivals.—The religious festivals were numerous, and some of them were, in the days of Herodotus, kept with great merry-making and license. His description of that of the goddess Bubastis, kept at the city of Bubastis in the eastern part of the Delta, would well apply to some of the great Mohammedan festivals now held in the country (ii. 59, 60). The feast which the Israelites celebrated when Aaron had made the golden calf seems to have been very much of the same character: first offerings were presented, and then the people ate and danced and sang (Ex. xxxii. 5, 6, 17, 18, 19), and even it seems stripped themselves (ver. 25), as appears to have been not unusual at the popular ancient Egyptian festivals.

Manners of Modern Inhabitants.—The manners of the modern inhabitants are, we are disposed to believe after much consideration, more similar to those of the ancient Hebrews, on account of Arab influence, than the manners of their predecessors. How remarkably they illustrate the Bible is seen in the numerous references given in the *Modern Egyptians* (see its index), and in the great general value of that work in Biblical criticism.

CHRONOLOGY AND HISTORY.—In treating of the chronology and history of ancient Egypt it is our endeavour to avoid as much as possible the statement of doubtful matters, and to give the greater prominence to those points on which the generality of sound Egyptologists are virtually agreed. The subject may be divided into three main branches, technical chronology, historical chronology, and history:—

1. **Technical Chronology.**—It is impossible here to treat in much detail the difficult subject of Egyptian technical chronology. That the Egyptians used various periods of time, and made astronomical observations from a remote age, is equally attested by ancient writers, and by their monuments. It is, however, very difficult to connect periods mentioned by the former with the indications of the same kind offered by the latter; and what we may term the recorded observations of the monuments cannot be used for the determination of chronology without a previous knowledge of Egyptian astronomy that we have not wholly attained. The testimony of ancient writers must, moreover, be carefully sifted, and we must not take their statements as a positive basis without the strongest evidence of correctness. Without that testimony, however, we could not at present prosecute the inquiry. The Egyptians do not appear to have had any common era. Every document that bears the date of a year, gives the year of the reigning sovereign, counted from that current year in which he came to the throne, which was called his first year. There is therefore no general means of testing deductions from the chronological indications of the monuments.

There appear to have been at least three years in use with the Egyptians before the Roman domination, the Vague Year, the Tropical Year, and the Sothic Year; but it is not probable that more than two of these were employed at the same time.

The Vague Year contained 365 days without any additional fraction, and therefore passed through all the seasons in about 1500 years. It was both used for civil and for religious purposes. Probably the Israelites adopted this year during the sojourn in Egypt, and that instituted at the Exodus appears to have been the current Vague Year fixed by the adoption of a method of intercalation. [CHRONOLOGY.] The Vague Year was divided into twelve months, each of thirty days, with five epagomenae, or additional days, after the twelfth. The months were assigned to three seasons, each comprising four months, called respectively the 1st, 2nd, 3rd, and 4th of those seasons. The names by which the Egyptian months are commonly known, Thoth, Paophi, &c., are taken from the divinities to which they were sacred. The seasons are called, according to our rendering, those of Vegetation, Manifestation, and the Waters or the Inundation: the exact meaning of their names has however been much disputed. They evidently refer to the phenomena of a Tropical Year, and such a year we must therefore conclude the Egyptians to have had, at least in a remote period of their history. If, as we believe, the third season represents the period of the inundation, its beginning must be dated about one month before the autumnal equinox, which would place the beginning of the year at the Winter Solstice, an especially fit time in Egypt for the commencement of a tropical year. The Sothic Year was a supposed sidereal year of 365½ days, commencing with the so-called heliacal rising of Sothis. The Vague Year, having no intercalation, constantly retreated through the Sothic Year, until a period of 1461 years of the former kind, and 1460 of the latter had elapsed, from one coincidence of commencements to another.

The Egyptians are known to have used two great cycles, the Sothic Cycle and the Tropical Cycle. The former was a cycle of the coincidence of the Sothic and Vague Years, and therefore consisted of 1460 years of the former kind. This cycle is mentioned by ancient writers, and two of its commencements recorded, the one, called the Era of Menophres, July 20, B.C. 1322, and the other, on the same day, A.D. 139. Menophres is supposed to be the name of an Egyptian king, and this is most probable. The nearest name is Men-ptah, or Men-phthah, which is part of that of Sethee Menptah, the father of Rameses II., and also that of the son of the latter, all these being kings of the sixth dynasty. We are of opinion that chronological indications are conclusive in favour of the earlier of the two sovereigns. The Tropical Cycle was a cycle of the coincidence of the Tropical and Vague Years. We do not know the exact length of the former year with the Egyptians, nor indeed that it was used in the monumental age; but from the mention of a period of 500 years, the third of the cycle, and the time during which the Vague Year would retrograde through one season, we cannot doubt that there was such a cycle, not to speak of its analogy with the Sothic Cycle. It has been supposed by M. Biot to have had a duration of 1505 years; but the length of 1500 Vague Years is preferable, since it contains a number of complete lunations, besides that the Egyptians could scarcely have been more exact, and that the period of 500 years is a subdivision of 1500. Ancient writers do not fix any commencements of this cycle. If the characteristics of the Tropical Year are what we suppose, the cycle would have begun B.C. 2005 and 507: two hieroglyphic inscriptions record, as we believe, the former of these epochs

(*Horae Aegyptiacae*, p. 12 seqq. pl. i. Num. 5, 6),^{*} The return of the Phoenix has undoubtedly a chronological meaning. It has been supposed to refer to the period last mentioned, but we are of opinion that the Phoenix Cycle was of exactly the same character, and therefore length, as the Sothic, its commencement being marked by the so-called heliacal rising of a star of the constellation BENNU HESAR, "the nominal ceiling of the Rameseum of El-Kurush six months distant from Sothis. The monuments only, we believe, be periods of thirty years each, and divisions of a year of the same kind. We have computed the following dates of commencements of these Panegyric Years:—1st. B.C. 2717, ist dynasty, era of Menes (not on monuments); 2nd. B.C. 2352, ivth dynasty, Sôphis, I. and II.; 3rd. B.C. 1986 (xiiith dynasty, Sesertesen III. 2 not on monuments); the last-mentioned date being also the beginning of a Phoenix Cycle, which appears to have comprised four of these Panegyric Years. The other important dates of the system of Panegyrics which occur on the monuments are B.C. 1442, xviiith dynasty, Queen Amen-nem; and B.C. 1412, xviiith dynasty, Thothmes III.

Certain phenomena recorded on the monuments have been calculated by M. Biot, who has obtained the following dates:—Rising of Sothis in reign of Thothmes III., xviiith dynasty, B.C. 1445; supposed Vernal Equinox, Thothmes III., B.C. cir. 1441; rising of Sothis, Rameses III., xth dynasty, B.C. 1301; star-risings, Rameses VI. and IX., xth dynasty, B.C. cir. 1241. Some causes of uncertainty affect the exactness of these dates, and that of Rameses III. is irreconcilable with the two of Thothmes III., unless we hold the calendar in which the inscription supposed to record it occurs to be a Sothic one, in which case no date could be obtained.

Egyptian technical chronology gives us no direct evidence in favour of the high antiquity which some assign to the foundation of the first kingdom. The earliest record which all Egyptologists are agreed to regard as affording a date is of the fifteenth century B.C., and no one has alleged any such record to be of any earlier time than the twenty-fourth century B.C. The Egyptians themselves seem to have placed the beginning of the 1st dynasty in the twenty-eighth century B.C., but for determining this epoch there is no direct monumental evidence.

2. *Historical Chronology.*—The materials for historical chronology are the monuments and the remains of the historical work of Manetho. Since the interpretation of hieroglyphics has been discovered the evidence of the monuments has been brought to bear on this subject, but as yet it has not been sufficiently full and explicit to enable us to set aside other aid. We have had to look elsewhere for a general framework, the details of which the monuments might fill up. The remains of Manetho are now generally held to supply this want. A comparison with the monuments has shown that he drew his information from original sources, the general authenticity of which is vindicated by minute points of agreement. The information Manetho gives us, in the present form of his work, is, however, by no means explicit, and it is only by a theoretical arrangement of the materials

* For the reasons for fixing on these years, see *Horae Aeg. l. c.*

that they take a definite form. The remains of Manetho's historical work consist of a list of the Egyptian dynasties and two considerable fragments, one relating to the Shepherds, the other to a tale of the Exodus. The list is only known to us in the epitome given by Africanus, preserved by Syncellus, and that given by Eusebius. These present such great differences that it is not reasonable to hope that we can restore a correct text. The series of dynasties is given as if they were successive, in which case the commencement of the first would be placed full 5000 years B.C., and the reign of the king who built the Great Pyramid, 4000. The monuments do not warrant so extreme an antiquity, and the great majority of Egyptologists have therefore held that the dynasties were partly contemporary. A passage in the fragment of Manetho respecting the Shepherds, where he speaks of the kings of the Thebais and of the rest of Egypt rising against these foreign rulers, makes it almost certain that he admitted at least three contemporary lines at that period (*Jos. c. Apion. i. 14*). The naming of the dynasties anterior to the time of a certain single kingdom, and that of the later ones, which we know to have generally held sway over all Egypt, or the first seventeen, and the xviiiith and following dynasties, lends support to this opinion. The former are named in groups, first a group of Thinites, then one of Memphites, broken by a dynasty of Elephantinites, next a Heracleopolite line, &c., the dynasties of a particular city being grouped together; whereas the latter generally present but one or two together of the same name, and the dynasties of different cities recur. The earlier portion seems therefore to represent parallel lines, the later, a succession. The evidence of the monuments leads to the same conclusion. Kings who unquestionably belong to different dynasties are shown by them to be contemporary. In the present state of Egyptology this evidence has led to various results as to the number of contemporary dynasties, and the consequent duration of the whole history. One great difficulty is that the character of the inscriptions makes it impossible to ascertain, without the explicit mention of two sovereigns, that any one king was not a sole ruler. For example, it has been lately discovered that the xiith dynasty was for the greatest part of its rule a double line. Yet its numerous monuments in general give no hint of more than one king, although there was almost always a recognised colleague. Therefore, *à fortiori*, no notice would be taken, if possible, on any monument of a ruler of another house than that of the king in whose territory it was made. We can therefore scarcely expect very full evidence on this subject. Mr. Lane, as long ago as 1830, proposed an arrangement of the first seventeen dynasties based upon their numbers and names. This scheme the writer believes to be strikingly confirmed by the monuments. The table in the following page contains the dynasties thus arranged, with the approximative dates we assign to their commencements, and the dates of chief events in Hebrew history connected with that of Egypt, according to the system preferred in art. CHRONOLOGY.

The monuments will not, in our opinion, justify any great extension of the period assigned in the table to the first seventeen dynasties. The last date, that of the commencement of the xviiiith dynasty, cannot be changed more than a few years. Baron Bunsen and Dr. Lepsius indeed place it much earlier, but they do so in opposition to positive monumental evidence. The date of the beginning of the

1st dynasty, which we are disposed to place a little before B.C. 2700, is more doubtful, but a concurrence of astronomical evidence points to the twenty-eighth century. The interval between the two dates cannot therefore be greatly more or less than twelve hundred years, a period quite in accordance with the lengths of the dynasties according to the better text, if the arrangement here given be correct. Some have supposed a much greater antiquity for the commencement of Egyptian history. Lepsius places the accession of Menes B.C. 3892, and Bunsen, two hundred years later. Their system is founded upon a passage in the chronological work of Syncellus, which assigns a duration of 3555 to the thirty dynasties (*Chron. p. 51B*). It is by no means certain that this number is given on the authority of Manetho, but apart from this, the whole statement is unmistakably not from the true Manetho, but from some one of the fabricators of chronology, among whom the Pseudo-Manetho held a prominent place (*Enc. Brit. 8th ed. Egypt. p. 452; Quarterly Review, No. 210, p. 395-7*). If this number be discarded as doubtful or spurious there is nothing definite to support the extended system so confidently put forth by those who adopt it.

3. *History.*—Passing from chronology to history we have first to notice the indications in the Bible which relate to the earliest period. That Egypt was colonised by the descendants of Noah in a very remote age is shown by the mention of the migration of the Philistines from Capthor, which had taken place before the arrival of Abraham in Palestine. Before this migration could occur the Capthorim and other Mizraites must have occupied Egypt for some time. A remarkable passage points to a knowledge of the date at which an ancient city of Egypt was founded:—"Hebron was built seven years before Zoan in Egypt" (*Num. xiii. 22*). We find that Hebron was originally called Kirjath-arba, and was a city of the Anakim (*Josh. xiv. 15*), and it is mentioned under that appellation in the history of Abraham (*Gen. xxiii. 2*): it had therefore been founded by the giant-race before the days of that patriarch.

The evidence of the Egyptians as to the primeval history of their race and country is extremely indefinite. They seem to have separated mankind into two great stocks, and each of these again into two branches, for they appear to have represented themselves and the Negroes, the red and black races, as the children of the god Horus, and the Semites and Europeans, the yellow and white races, as the children of the goddess Pesht (*comp. Brugsch, Geogr. Inschr. ii. pp. 90, 91*). They seem therefore to have held a double origin of the species. The absence of any important traditional period is very remarkable in the fragments of Egyptian history. These commence with the divine dynasties, and pass abruptly to the human dynasties. The latest portion of the first may indeed be traditional, not mythical, and the earliest part of the second may be traditional and not historical, though this last conjecture we are hardly disposed to admit. In any case, however, there is a very short and extremely obscure time of tradition, and at no great distance from the earliest date at which it can be held to end we come upon the clear light of history in the days of the pyramids. The indications are of a sudden change of seat, and the settlement in Egypt of a civilized race, which, either wishing to be believed autochthonous, or having lost all ties that could keep up the traditions of its first dwelling-place, filled up the commence-

TABLE OF THE FIRST SEVENTEEN DYNASTIES.

B.C.	THINITES								
2700	I. 2717 (era of Menes)								
		MEMPHITES							
		III. cir. 2650							
2600									
2500									
			ELEPHANTINES						
	II. cir. 2470	IV. cir. 2440	V. cir. 2440						
2400									
		2992. Date in reign of Suphis							
2300									
					HERACLEO-POLITES	DIOSPOLITES			
2200		VI. cir. 2200		IX. cir. 2200	XI. cir. 2200				
2100									
							XOITES	SHEPHERDS	
					XII. cir. 2080		XIV. cir. 2085	XV. cir. 2080	XVI. cir. 2080
2000									cir. 2080. Abraham visits Egypt
					2005. Date in reign of Amenemha II.				
					1986. Date in reign of Senusert III.?				
1900					XIII. cir. 1920				
1800		VII. cir. 1800 VIII. cir. 1800							1874. Joseph governs Egypt 1863. Jos. gov. Egypt (113 years) 1858. Eschsch.
1700				X. cir. 1730					
1600									
1500									
					XVIII. cir. 1525				

ment of its history with materials drawn from mythology. There is no trace of the tradition of the Deluge which is found in almost every other country of the world. The priests are indeed reported to have told Solon when he spoke of one deluge that many had occurred (Plat. *Tim.* 23), but the reference is more likely to have been to great floods of the Nile than to any extraordinary catastrophes.

The history of the dynasties preceding the xviiiith is not told by any continuous series of monuments. Except those of the ivth and xiith dynasties there are scarcely any records of the age left to the present day, and thence in a great measure arises the difficulty of determining the chronology. From the time of Menes, the first king, until the Shepherd-invasion, Egypt seems to have enjoyed perfect tranquillity. During this age the Memphite line was the most powerful, and by it, under the ivth dynasty, were the most famous pyramids raised. The Shepherds were foreigners who came from the East, and, in some manner unknown to Manetho, gained the rule of Egypt. Those whose kings composed the xvth dynasty were the first and most important. They appear to have been Phœnicians, and it is probable that their migration into Egypt, and thence at last into Palestine, was part of the great movement to which the coming of the Phœnicians from the Erythraean Sea, and the Philistines from Capthor, belong. It is not impossible that the war of the four kings—Chedorlaomer and his allies—was directed against the power of the kings of the xvth dynasty. Most probably the Pharaoh of Abraham was of this line, which lived at Memphis, and at the great fort or camp of Avaris on the eastern frontier. The period of Egyptian history to which the Shepherd-invasion should be assigned is a point of dispute. It is generally placed after the xiith dynasty, for it is argued that this powerful line could not have reigned at the same time as one or more Shepherd-dynasties. We are of opinion that this objection is not valid, and that the Shepherd-invasion was anterior to the xiith dynasty. It is not certain that the foreigners were at the outset hostile to the Egyptians, for they may have come in by marriage, and it is by no means unlikely that they may have been long in a position of secondary importance. The rule of the xiith dynasty, which was of Thebans, lasting about 160 years, was a period of prosperity to Egypt, but after its close those calamities appear to have occurred which made the Shepherds hated by the Egyptians. During the interval to the xviiiith dynasty there seems to have been no native line of any importance but that of the Thebans, and more than one Shepherd dynasty exercised a severe rule over the Egyptians. The paucity of the monuments proves the troubled nature of this period.

We must here notice the history of the Israelites in Egypt with reference to the dynasty of the Pharaohs who favoured them, and that of their oppressors. According to the scheme of Biblical Chronology which we believe to be the most probable [CHRONOLOGY], the whole sojourn in Egypt would belong to the period before the xviiiith dynasty. The Israelites would have come in and gone forth during that obscure age for the history of which we have little or no monumental evidence. This would explain the absence of any positive mention of them on the Egyptian monuments. Some assert that they were an unimportant Arab tribe, and therefore would not be mentioned, and

that the calamities attending their departure could not be commemorated. These two propositions are contradictory, and the difficulties are unsolved. If, as Lepsius supposes, the Israelites came in under the xviiiith dynasty, and went out under the xixth, or if, as Bunsen holds, they came in under the xiith, and (after a sojourn of 1434 years!) went out under the xixth, the oppression in both cases falling in a period of which we have abundant contemporary monuments, sometimes the records of every year, it is impossible that the monuments should be wholly silent if the Biblical narrative is true. Let us examine the details of that narrative. At the time to which we should assign Joseph's rule, Egypt was under Shepherds, and Egyptian kings of no great strength. Since the Pharaoh of Joseph must have been a powerful ruler and held Lower Egypt, there can be no question that he was, if the dates be correct, a Shepherd of the xvth dynasty. How does the Biblical evidence affect this inference? Nothing is more striking throughout the ancient Egyptian inscriptions and writings than the bitter dislike of most foreigners, especially Easterns. They are constantly spoken of in the same terms as the inhabitants of the infernal regions, not alone when at war with the Pharaohs, but in time of peace and in the case of friendly nations. It is a feeling alone paralleled in our days by that of the Chinese. The accounts of the Greek writers, and the whole history of the later period, abundantly confirm this estimate of the prejudice of the Egyptians against foreigners. It seems to us perfectly incredible that Joseph should be the minister of an Egyptian king. In lesser particulars the evidence is not less strong. The Pharaoh of Joseph is a despot, whose will is law, who kills and pardons at his pleasure, who not only raises a foreign slave to the head of his administration, but through his means makes all the Egyptians, except the priests, serfs of the crown. The Egyptian kings on the contrary were restrained by the laws, shared the public dislike of foreigners, and would have avoided the very policy Joseph followed, which would have weakened the attachment of their fellow-countrymen by the loosening of local ties and complete reducing to bondage of the population, although it would have greatly strengthened the power of an alien sovereign. Pharaoh's conduct towards Joseph's family points to the same conclusion. He gladly invites the strangers, and gives them leave to dwell, not among the Egyptians, but in Goshen, where his own cattle seem to have been (Gen. xlv. 34, xlvii. 6). His acts indicate a fellow-feeling and a desire to strengthen himself against the national party.

The "new king" "which knew not Joseph," is generally thought by those who hold with us as to the previous history, to have been an Egyptian, and head of the xviiiith dynasty. It seems at first sight extremely probable that the king who crushed, if he did not expel, the Shepherds, would be the first oppressor of the nation which they protected. Plausible as this theory appears, a close examination of the Bible-narrative seems to us to overthrow it. We read of the new king that—"he said unto his people, Behold, the people of the children of Israel [are] more and mightier than we: come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and [so] get them up out of the land" (Ex. i. 9, 10). The Israelites are therefore more and stronger than the

people of the oppressor, the oppressor fears war in Egypt, and that the Israelites would join his enemies, he is not able at once to adopt open violence, and he therefore uses a subtle system to reduce them by making them perform forced labour, and soon after takes the stronger measure of killing their male children. These conditions point to a divided country and a weak kingdom, and cannot, we think, apply to the time of the xviii and xixth dynasties. The whole narrative of subsequent events to the Exodus is consistent with this conclusion, to which the use of universal terms does not offer any real objection. When all Egypt is spoken of, it is not necessary either in Hebrew or in Egyptian that we should suppose the entire country to be strictly intended. If we conclude therefore that the Exodus most probably occurred before the xviii dynasty, we have to ascertain, if possible, whether the Pharaohs of the oppression appear to have been Egyptians or Shepherds. The change of policy is in favour of their having been Egyptians, but is by no means conclusive, for there is no reason that all the foreigners should have had the same feeling towards the Israelites, and we have already seen that the Egyptian Pharaohs and their subjects seem in general to have been friendly to them throughout their history, and that the Egyptians were privileged by the Law, apparently on this account. It may be questioned whether the friendship of the two nations, even of merely a matter of policy, would have been as enduring as we know it to have been had the Egyptians looked back on their conduct towards the Israelites as productive of great national calamities, or had the Israelites looked back upon the persecution as the work of the Egyptians. If the chronology be correct we can only decide in favour of the Shepherds. During the time to which the events are assigned there were no important lines but the Theban, and one or more of Shepherds. Lower Egypt, and especially its eastern part, must have been in the hands of the latter. The land of Goshen was in the eastern part of Lower Egypt: it was wholly under the control of the oppressors, whose capital, or royal residence, at least in the case of the Pharaoh of the Exodus, lay very near to it. Manetho, according to the transcript of Africanus, speaks of three Shepherd-dynasties, the xvth, xvth, and xviii, the last of which, according to the present text, was of Shepherds and Thebans, but this is probably incorrect, and the dynasty should rather be considered as of Shepherds alone. It is difficult to choose between these three: a passage in Isaiah, however, which has been strangely overlooked, seems to afford an indication which narrows the choice. "My people went down aforesaid into Egypt to sojourn there; and the Assyrian oppressed them without cause" (lii. 4). This indicates that the oppressor was an Assyrian, and therefore not of the xvth dynasty, which, according to Manetho, in the epitomes, was of Phoenicians, and opposed to the Assyrians (Jos. c. Apion. i. 14). Among the names of kings of this period in the Royal Turin Papyrus (ed. Wilkinson) are two which appear to be Assyrian, so that we may reasonably suppose that some of the foreign rulers were of that race. It is not possible at present to decide whether they were of the xvth or the xviii dynasty. It cannot be objected to the explanation we have offered that the title Pharaoh is applied to the kings connected with the Israelites, and that they must therefore have been natives, for it is almost certain that at least some of

the Shepherd-kings were Egyptianized, like Joseph, who received an Egyptian name, and Moses, who was supposed by the daughters of Jethro to be an Egyptian (Ex. ii. 19). It has been urged by the opponents of the chronological schemes that place the Exodus before the later part of the tenth century B.C. that the conquests of the four Pharaohs of the xviii, xix, and xxth dynasties would have involved collisions with the Israelites had they been in those times already established in Palestine, whereas neither the Bible nor the monuments of Egypt indicate any such event. It has been overlooked by the advocates of the Rabbinical date of the Exodus that the absence of any positive Palestinian names, except that of the Philistines, in the lists of peoples and places subject to these Pharaohs, and in the records of their wars, entirely destroys their argument, for while it shows that they did not conquer Palestine, it makes it impossible for us to decide on Egyptian evidence whether the Hebrews were then in that country or not. Shishak's list, on the contrary, presents several well-known names of towns in Palestine, besides that of the kingdom of Judah. The policy of the Pharaohs, as previously explained, is the key to their conduct towards the Israelites. At the same time the character of the portions of the Bible relating to this period prevents our being sure that the Egyptians may not have passed through the country, and even put the Israelites to tribute. It is illustrative of the whole question under consideration, that in the most flourishing days of the sole kingdom of Israel, a Pharaoh should have marched unopposed into Palestine and captured the Canaanite city Gezer at no great distance from Jerusalem, and that this should be merely incidentally mentioned at a later time instead of being noticed in the regular course of the narrative (1 K. ix. 15, 16).

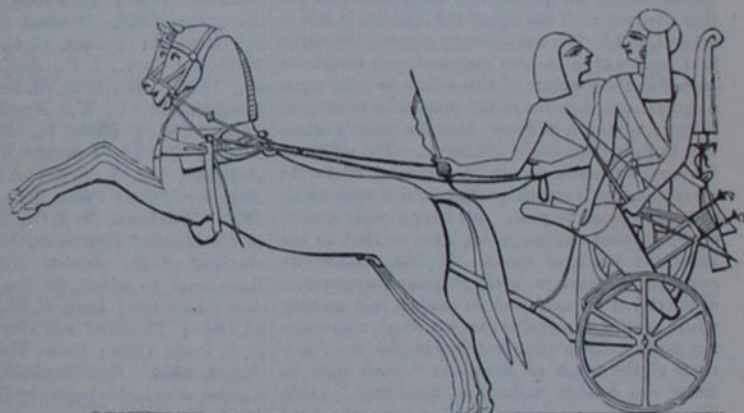
The main arguments for the Rabbinical or latest date of the Exodus have been discussed in a previous article (CHRONOLOGY). The objections to a much earlier date, that of B.C. 1652, may be considered as favourable to the latest rather than to Usher's date, although not unfavourable to both. The main objection to these in our opinion is that the details of the Biblical narrative do not, even with the utmost latitude of interpretation, agree with the history of the country if the Exodus be supposed to have taken place under the xviii or xixth dynasty. As to the account of the Exodus given by Manetho, it was confessedly a mere popular story, for he admitted it was not a part of the Egyptian records, but a tale of uncertain authorship (*ὅτι οὐκ ἔστι Μανεθῶν οὐκ ἐκ τῶν παρ' Αἰγυπτίων γραμμάτων, ἀλλ' ὡς αὐτὸς ὡμολόγηκεν, ἐκ τῶν ἀδελφῶν μυθολογουμένων προσέθηκεν*, κ.τ.λ. Jos. c. Apion. i. 16). A critical examination shows that it cannot claim to be a veritable tradition of the Exodus, as it is indeed, if based on any such tradition, so distorted that it is impossible to be sure that it relates to the king to whose reign it is assigned. Yet upon the supposition that the king is really Menptah, son of Rameses II., the advocates of the Rabbinical date entirely base their adjustment of Hebrew with Egyptian history at this period. The history of the xviii, xix, and xxth dynasties is that of the Egyptian empire. Aahmes, the head of the first of these (B.C. cir. 1525), overthrew the power of the Shepherds, and probably expelled them. Queen Amenemhat and Thothmes II. and III. are the earliest sovereigns of whose great monuments remain in the temple of K.

Karnak, the chief sanctuary of Thebes. The last of these rulers was a great foreign conqueror, and reduced Nineveh, and perhaps Babylon also, to his sway. Amenoph III., his great-grandson, states on scarabaei, struck apparently to commemorate his marriage, that his northern boundary was in Mesopotamia, his southern in Kara (Choloé?). By him was raised the great temple on the west bank at Thebes, the site of which is now only marked by the gigantic pair the Vocal Memnon and its fellow. The head of the ninth dynasty, Sethe I., or Sethos, B.C. cir. 1340, waged great foreign wars, particularly with the Hittites of the valley of the Orontes, whose capital Ketesh, situate near Emesa, he captured. By him the great hypostyle hall of El-Karnak was built, and on its northern wall is a most interesting series of bas-reliefs recording his successes. His son Rameses II. was the most illustrious of the Pharaohs. If he did not exceed all others in foreign conquests, he far outshone them in the grandeur and beauty of the temples with which he adorned Egypt and Nubia. His chief campaign was against the Hittites and a great confederacy they had formed. He defeated their army, captured Ketesh, and forced them to conclude a treaty

with him, though this last object does not seem to have been immediately attained. Menptah, the son and successor of Rameses II., is supposed by the advocates of the Rabbinical date of the Exodus to have been the Pharaoh in whose time the Israelites went out. One other king of this period must be noticed, Rameses III., of the xxth dynasty, B.C. cir. 1200, whose conquests, recorded on the walls of his

great temple of Medeenet Haboo in western Thebes seem to have been not less important than those of Rameses II. The most remarkable of the sculptures commemorating them represents a naval victory in the Mediterranean, gained by the Egyptian fleet over that of the Tokkaree, probably the Carians, and Shairetana (Khairretana), or Cretans. Other Shairetana, whom we take to correspond to the Cherethim of Scripture, serve in the Egyptian forces. This king also subdued the Philistines and the Rebu (Lebu), or Lubim, to the west of Egypt. Under his successors the power of Egypt evidently declined, and towards the close of the dynasty the country seems to have fallen into anarchy, the high-priests of Amen having usurped regal power at Thebes and a Lower Egyptian dynasty, the xxist, arisen at Tanis. Probably the Egyptian princess who became Solomon's wife was a daughter of a late king of the Tanite dynasty. The head of the xxiid dynasty, Sheshonk I., the Shishak of the Bible, restored the unity of the kingdom, and revived the credit of the Egyptian arms, B.C. cir. 990. Early in his reign he received Jeroboam, the enemy of Solomon (1 K. xi. 40), and perhaps it was his advice that he afterwards

attacked Judah. It is doubtful, however, whether Jeroboam did not suffer by the invasion as well as Rehoboam. On the outside of the south wall of the temple of El-Karnak is a list of the conquests of Sheshonk I., comprising "the kingdom of Judah," and several Hebrew towns, some of which must have been taken from Jeroboam. [SHISHAK.] Probably his successor, Osorkon I., is the Zerah of Scripture, defeated by Asa. The army that Zerah led can only have been that of Egypt, and his overthrow will explain the decline of the house of Sheshonk. [ZERAH.] Egypt makes no figure in Asiatic history during the xxiid and xxivth dynasties: under the xxvth it regained, in part at least, its ancient importance. This was an Ethiopian line, the warlike sovereigns of which strove to the utmost to repel the onward stride of Assyria. So, whom we are disposed to identify with Shebek II. or Sebichus, the second Ethiopian, rather than with Shebek I. or Sabaco, the first, made an alliance with Hoshea the last king of Israel. [SO.] Tehrak or Tirhakah, the third of this house, advanced against Sennacherib in support of Hezekiah. [TIRHAKAH.] After this, a native dynasty again occupied the throne, the xxvth, of Salte kings. Psametek I. or Psamme-



The son of King Rameses with his charioteer. (Wilkinson.)

tichus I. (B.C. 664), who may be regarded as the head of this dynasty, warred in Palestine, and took Ashdod, Azotus, after a siege of twenty-nine years (Herod. ii. 157). Probably it was held by an Assyrian garrison, having been previously taken from the Egyptians by Sargon (Is. xx.). Neku or Necho, the son of Psammetichus, continued the war in the East, and marched along the coast of Palestine to attack the king of Assyria. At Megiddo Josiah encountered him (B.C. 608-7), notwithstanding the remonstrance of the Egyptian king, which is very illustrative of the policy of the Pharaohs in the east (2 Chr. xxxv. 21) no less than is his lenient conduct after the defeat and death of the king of Judah. The army of Necho was after a short space routed at Carchemish by Nebuchadnezzar, B.C. 605-4 (Jer. xlvi. 2). We read of a time not long subsequent that "the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt (2 K. xxiv. 7). [PHARAOH-NECHO.] The second successor of Necho, Apries, or Pharaoh-Hophra, sent his army into Palestine to the aid of Zedekiah (Jer. xxxvii. 5, 7, 11), so that the siege of Jerusalem was

raised for a time, and kindly received the fugitive from the captured city. He seems to have been afterwards attacked by Nebuchadnezzar in his own country. There is, however, no certain account of a complete subjugation of Egypt by the king of Babylon, and it is probable that the prophecies of Ezekiel (for the fulfilment of which commentators have looked to this time) refer to a later period, and chiefly to the conquest by Cambyses and the calamities which followed the revolt of Inaros. [PHARAOH-HOPHRA.] Amasis, the successor of Apries, had a long and prosperous reign, and taking advantage of the weakness and fall of Babylon somewhat restored the weight of Egypt in the East. But the new power of Persia was to prove even more terrible to his house than Babylon had been to the house of Psammitichus, and the son of Amasis had reigned but six months when Cambyses reduced the country to the condition of a province of his empire B.C. 525.

It is not necessary here to give an outline of the subsequent history of Egypt. Its connexion with the history and literature of the Jews is discussed in the articles on the Greek kings of Egypt [PTOLEMY] and ALEXANDRIA. The relation of Egypt and Palestine during the period from the accession of the first Ptolemy until the age of the Apostles is full of interest, but it does not offer any serious difficulties that require it to be here discussed.—It would not be within the province of this article to enter upon a general consideration of the prophecies relating to Egypt: we must, however, draw the reader's attention to their remarkable fulfilment. The visitor to the country needs not to be reminded of them: everywhere he is struck by the precision with which they have come to pass. We have already spoken of the physical changes which have verified to the letter the words of Isaiah. In like manner we recognise, for instance, in the singular disappearance of the city of Memphis and its temples in a country where several primeval towns yet stand, and scarce any ancient site is unmarked by temples, the fulfilment of the words of Jeremiah: "Noph shall be waste and desolate without an inhabitant" (xvi. 19), and those of Ezekiel, "Thus saith the Lord God; I will also destroy the idols, and I will cause [their] images to cease out of Noph" (xxx. 13). Not less signally are the words immediately following the last quotation—"And there shall be no more a prince of the land of Egypt" (l. c.)—fulfilled in the history of the country, for from the second Persian conquest, more than two thousand years ago, until our own days, not one native ruler has occupied the throne.

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E'HI (אֶחִי; 'Αχίς; *Echi*), head of one of the Benjamite houses according to the list in Gen. xlv. 21, and son of Belah according to the LXX. version of that passage. He seems to be the same as Ahi-ram, אֶחִירָם, in the list in Num. xvi. 8, and if so, *Ahiram* is probably the right name, as the family were called *Ahiramites*. In 1 Chr. viii. 1, the same person seems to be called אֶחִירָה, *Ahrah*, and perhaps also אֶחִירָה, *Ahoah*, in ver. 4 (אֶחִירָה, LXX., and in Cod. Vatic. 'Αχίρα), *Ahiah*, ver. 7, and אֶחִירָה ('Αβρ), *Aber*, 1 Chr. viii. 12. These fluctuations in the orthography seem to indicate that the original copies were partly effaced by time or injury. [BECHER; CHRONICLES.] [A. C. H.]

E'HUD (אֶחָד; 'Αδδ; Joseph. 'Hōdēt; *Aod*), like Gera, an hereditary name among the Benjamites.

1. Ehud, the son of Bilhan, and great-grandson of Benjamin the Patriarch (1 Chr. vii. 13 viii. 6).
 2. Ehud, the son of Gera (נָגַד; Γερα, *Gera* viii. 6).
- three others of the name, Gen. xlv. 21; 2 Sam.

vi. 5; 1 Chr. viii. 3), of the tribe of Benjamin (Judg. iii. 15, marg. "son of Jemini," but vid. Gesen. *Lex.* sub v. יְמִינִי), the second Judge of the Israelites (B.C. 1336). In the Bible he is not called a Judge but a *deliverer* (1. c.): so Othniel (Judg. iii. 9) and all the Judges (Neh. ix. 27). As a Benjamite he was specially chosen to destroy Eg-lon, who had established himself in Jericho, which was included in the boundaries of that tribe. [EGLON.] In Josephus he appears as a young man (v. vii. 15); but the more literal rendering is, as in So A. V.; but the more literal rendering is, as in margin, "shut of his right hand." The words are differently rendered:—1. left-handed, and unable to use his right; 2. using his left hand as readily as his right. For 1. Targum, Joseph., Syr. (impotem), Arab. (aridum), and Jewish writers generally; Cajet., Buxtorf, Parkh., Gesen. (impeditus): derivation of עֶקֶר from עָקַר , the latter only in Ps. lix. 16, where it = to shut. For 2. LXX. ($\delta\mu\phi\delta\acute{\epsilon}\xi\iota\sigma$), Vulg. (*qui utraq[ue] manu pro dextrâ utebatur*), Corn. a Lap., Bonfrer., Patrick. (cf. $\pi\epsilon\rho\iota\delta\acute{\epsilon}\xi\iota\sigma$, Hom. *Il.* xxi. 163, Hipp. *Aph.* 7. 43); Judg. xx. 16, sole recurrence of the phrase, applied to 700 Benjamites, the picked men of the army, who were not likely to be chosen for a physical defect. As regards Ps. lix. 16, it is urged that עֶקֶר may = *corono* = *aperio*; hence עֶקֶר = *apertus* = *expeditus*, q. d. *expedita dextra*; or if "clausus," *clausus dextra* = *cinctus dextra* = $\pi\epsilon\rho\iota\delta\acute{\epsilon}\xi\iota\sigma$, *ambidexter* (vid. Pol. *Syn.*). The feint of drawing the dagger from the right thigh (Judg. iii. 21) is consistent with either opinion. For Ehud's adventures see EGLON; and for the period of eighty years' rest which his valour is said to have procured for the Israelites, see JUDGES. [T. E. B.]

E'KER (עֶקֶר ; 'Ακάρ; *Achar*), a descendant of Judah through the families of Hezron and Jerahmeel (1 Chr. ii. 27).

EKREBEL ('Εκρεβήλ; Pesch. אֶכְרֵבֵל ,

Ecrabat; Vulg. omits), a place named in Jud. vii. 18 only, as "near to Chusi which is on the brook Mochmur;" apparently somewhere in the hill country to the south-east of the Plain of Esdraelon and of Dothain. The Syriac reading of the word points to the place *Acrabbein*, mentioned by Eusebius in the *Onomasticon* as the capital of a district called *Acrabattine*, and still standing as *Akrabih*, about 6 miles south-east of *Nablûs* (Shechem) in the *Wady Makfuriyeh*, on the road to the Jordan valley (Van de Velde, ii. 304, and Map). Though frequently mentioned by Josephus (*B. J.* ii. 20, §4; iii. 3, §5, &c.), neither the place nor the district are named in the Bible, and they must not be confounded with those of the same name in the South of Judah. [AKRABBIM; ARABATTINE; MAALEH-ACRABBIM.] [G.]

EK'RON (עֶקְרוֹן ; ἡ Ἀκκαρών; *Accaron*), one of the five towns belonging to the lords of the Philistines, and the most northerly of the five (Josh. xiii. 3). Like the other Philistine cities its situation was in the *Shefelah*. It fell to the lot of

Judah (Josh. xv. 45, 46; Judg. i. 18), and indeed formed one of the landmarks on his north border, the boundary running from thence to the sea at *JABNEEL* (*Yebna*). We afterwards, however, find it mentioned among the cities of *Ivan* (ix. 43). But it mattered little to which tribe it nominally belonged, for before the monarchy it was again in full possession of the Philistines (1 Sam. v. 10). Ekron was the last place to which the ark was carried before its return to Israel, and the mortality there in consequence seems to have been more deadly than at either Ashdod or Gath.* From Ekron to BETHSHEMESH was a straight highway. Henceforward Ekron appears to have remained uninterruptedly in the hands of the Philistines (1 Sam. xvii. 52; 2 K. i. 2, 16; Jer. xxv. 20). Except the casual mention of a sanctuary of *Baal-zebub* existing there (2 K. i. 2, 3, 6, 16) there is nothing to distinguish Ekron from any other town of this district—it was the scene of no occurrence, and the native place of no man of fame in any way. The following complete the references to it, Am. i. 8; Zeph. ii. 4; Zech. ix. 5, 7.

Akir, the modern representative of Ekron, lies at about 5 miles S.W. of *Ramleh*, and 3 due E. of *Yebna*, on the northern side of the important valley *Wady Swar*. "The village contains about 50 mud houses, without a remnant of antiquity except two large finely built wells." The plain south is rich, but immediately round the village it has a dreary forsaken appearance, only relieved by a few scattered stunted trees (Porter, *Handb.* 275; and see Van de Velde, ii. 169; Rob. ii. 228). In proximity to *Jabneh* (*Yebna*) and *Bethshemesh* (*Ain Shems*), *Akir* agrees with the requirements of Ekron in the O. T., and also with the indications of the *Onomasticon* (sub voc. *Accaron*). Jerome there mentions a tradition that the *Turris Stratonis*, *Caesarea*, was Ekron.

In the Apocrypha it appears as *ACCARON* (1 Macc. x. 89, only), bestowed with its borders ($\tau\acute{\alpha}$ $\delta\rho\iota\alpha$ $\alpha\upsilon\tau\eta\varsigma$) by Alexander Balas on Jonathan Maccabaeus as a reward for his services.

It was known in the middle ages by the same name. (See the quotation in Rob. ii. 228, note.)

The word *EKRONITES* appears in Josh. xiii. 3, and 1 Sam. v. 10. In the former it should be singular—"the Ekronite." In the latter עֶקְרוֹנִי . [G.]

E'LA ('Ηλά; *Jolaman*), 1 Esd. ix. 27. [ELAM.]

EL'ADAH (עֶלְאָדָּה ; 'Ελαδά, Alex. 'Ελαδα; *Elada*), a descendant of Ephraim through *Shuthe-lah* (1 Chr. vii. 20).

E'LAH. 1. (עֶלְאָה ; 'Ηλά; Joseph. Ἠλαος *Ela*), the son and successor of *Baasha*, king of Israel (1 K. xvi. 8-10); his reign lasted for little more than a year (comp. ver. 8 with 10). He was killed, while drunk, by *Zimri*, in the house of his steward *Arsa*, who was probably a confederate in the plot. This occurred, according to Josephus (*Ant.* viii. 12, §4), while his army and officers were absent at the siege of *Gibbethon*.

2. Father of *Hoshea*, the last king of Israel (2 K. xv. 30, xvii. 1). [W. L. B.]

* The LXX. in both MSS., and Josephus (*Ant.* vi. 1, §1), substitute *Ascalon* for Ekron throughout this passage (1 Sam. v. 10-12). In support of this it should be remarked that, according to the Hebrew text, the golden trespass offerings were given for

Askelon, though it is omitted from the detailed narrative of the journeyings of the ark. There are other important differences between the LXX. and Hebrew texts of this transaction. See especially v. 6.

ELAH. 1. (עֵלָה; 'Hlās; *Ela*), one of the dukes of Edom (Gen. xxxvi. 41; 1 Chr. i. 52). By Knobel (*Genesis, ad loc.*) the name is compared with Elath on the Red Sea.

2. Shimei ben-Elah (accr. Ela, עֵלָה; 'Hlād) was Solomon's commissariat officer in Benjamin (1 K. iv. 18).

3. (אֵלָה, Alex. 'Alād), a son of Caleb the son of Jephunneh (1 Chr. iv. 15). His sons were called Kenaz or Uknaz; but the words may be taken as if Kenaz was, with Elah, a son of Caleb. The names of both Elah and Kenaz appear amongst the Edomite "dukes."

4. (חֵלָה, Alex. 'Hlād), son of Uzzi, a Benjamite (1 Chr. ix. 8), and one of the chiefs of the tribe at the settlement of the country.

ELAH, THE VALLEY OF (הַבְּרֵיחַ הַקָּטָן = Valley of the Terebinth; ἡ κοιλάς 'Hlād, or τῆς δρυός, once ἐν τῇ κοιλάδι; *Vallis Terebinthi*), a valley in (not "by," as the A. V. has it) which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvii. 2, 19). It is once more mentioned in the same connexion (xxi. 9). We have only the most general indications of its position. It lay somewhere near Socoh of Judah, and Azekah, and was nearer Ekron than any other Philistine town. So much may be gathered from the narrative of 1 Sam. xvii. Socoh has been with great probability identified with *Suweikeh*, near to *Beit Netif*, some 14 miles S.W. of Jerusalem, on the road to *Beit jibrin* and Gaza, among the more western of the hills of Judah, not far from where they begin to descend into the great Philistine Plain. The village stands on the south slopes of the *Wadyes Sumt*, or valley of the acacia, which runs off in a N.W. direction across the plain to the sea just above Ashdod. Below *Suweikeh* it is joined by two other wadys, large though inferior in size to itself, and the junction of the three forms a considerable open space of not less than a mile wide cultivated in fields of grain. In the centre is a wide torrent bed thickly strewn with round pebbles, and bordered by the acacia bushes from which the valley derives its present name.

There seems no reason to doubt that this is the Valley of the Terebinth. It has changed its name and is now called after another kind of tree, but the terebinth (*Butm*) appears to be plentiful in the neighbourhood, and one of the largest specimens in Palestine still stands in the immediate neighbourhood of the spot. A mile down the valley from *Suweikeh* is *Tell zakariyeh*, which Schwarz (102) and Van de Velde propose to identify with Azekah. If this could be maintained, the site of the valley might be regarded as certain. Ekron is 17 miles, and Bethlehem 12 miles distant from Socoh. For the valley, see Rob. ii. 20, 21; Van de Velde, ii. 191; Porter, *Handb.* 249, 250, 280.

There is a point in the topographical indications of 1 Sam. xvii., which it is very desirable should be carefully examined on the spot. The Philistines were between Socoh and Azekah, at Ephes-dammim, or Pas-dammim, on the mountain on the S. side of the Wady, while the Israelites were in the "valley" (בְּרֵיחַ) of the terebinth, or rather on the mountain on the N. side, and "the ravine" or "the glen" (עֵלָה) was between the two armies (ver. 2, 3). Again (52), the Israelites pursued the Philistines

"till you come to 'the ravine'" (the same word). There is evidently a marked difference between the "valley" and the "ravine," and a little attention on the spot might do much towards elucidating this, and settling the identification of the place.

The traditional "Valley of the Terebinth" is the *Wady Beit Hamina*, which lies about 4 miles to the N.W. of Jerusalem, and is crossed by a road to *Nebi Samuel*. The scene of David's conflict is pointed out a little north of the "Tombs of the Judges" and close to the traces of the old paved road. But this spot is in the tribe of Benjamin and otherwise does not correspond with the narrative of the text.

E'LAM (עֵלָם; 'Elām; *Aelam*), like Aram,

seems to have been originally the name of a man—the son of Shem (Gen. x. 22; 1 Chr. i. 17). Commonly, however, it is used as the appellation of a country (Gen. xiv. 1, 9; Is. xi. 11; xii. 2; Jer. xxv. 25; xlix. 34-39; Ez. xxxii. 24; Dan. viii. 2), and will be so treated in this article.

The Elam of Scripture appears to be the province lying south of Assyria and east of Persia Proper, to which Herodotus gives the name of Cissia (iii. 91, v. 49, &c.), and which is termed Susis or Susiana by the geographers (Strab. xv. 3, §12; Ptolem. vi. 3, &c.). It includes a portion of the mountainous country separating between the Mesopotamian plain and the high table-land of *Iran*, together with a fertile and valuable low tract at the foot of the range, between it and the Taurus. The passage of Daniel (viii. 2) which places Shushan (Susa) in "the province of Elam," may be regarded as decisive of this identification, which is further confirmed by the frequent mention of Elymaeans in this district (Strab. xi. 13, §6, vii. 1, §17; Ptolem. vi. 3; Plin. *H. N.* vi. 26, &c.), as well as by the combinations in which Elam is found in Scripture (see Gen. xiv. 1; Is. xii. 2; Ez. xxxii. 24). It appears from Gen. x. 22, that this country was originally peopled by descendants of Shem, closely allied to the Aramaeans (Syriacs) of Shem, and from Gen. xiv. 1-12, it is evident that by the time of Abraham a very important power had been built up in the same region. Not only is "Chedor-lomner, king of Elam," at the head of a settled government, and able to make war at a distance of two thousand miles from his own country, but he manifestly exercises a supremacy over a number of other kings, among whom we even find Amraphel, king of *Shinar*, or Babylonia. It is plain then that at this early time the predominant power in Lower Mesopotamia was Elam, which for a while held the place possessed earlier by Babylon (Gen. x. 10), and later by either Babylon or Assyria. Discoveries made in the country itself confirm this view. They exhibit to us Susa, the Elamitic capital, as one of the most ancient cities of the East, and show its monarchs to have maintained, throughout almost the whole period of Babylonian and Assyrian greatness, a quasi-independent position. Traces are even thought to have been found of Chedor-lomner himself, whom some are inclined to identify with an early Babylonian monarch, who is called the "Ravager of the West," and whose name reads *Kudur-mapsula*. The Elamitic empire established at this time was, however, of short duration. Babylon and Assyria proved on the whole stronger powers, and Elam during the period of their greatness can only be regarded as the foremost of them.

see *Istoriae*. Like the other subject nations she retained her own monarchs, and from time to time, for a longer or a shorter space, asserted and maintained her independence. But generally she was content to acknowledge one or other of the two close leading powers as her suzerain. Towards the close of the Assyrian period she is found allied with Babylon and engaged in hostilities with Assyria; but she seems to have declined in strength after the Assyrian empire was destroyed, and the Median and Babylonian arose upon its ruins. Elam is clearly a "province" of Babylonia in Belshazzar's time (Dan. viii. 2), and we may presume that it had been subject to Babylon at least from the reign of Nebuchadnezzar. The desolation which Jeremiah (xlix. 30-34) and Ezekiel (xxxii. 24-25) foresaw, was probably this conquest, which destroyed the last semblance of Elamitic independence. It is uncertain at what time the Persians added Elam to their empire. Possibly it only fell under their dominion together with Babylon; but there is some reason to think that it may have revolted and joined the Persians before the city was besieged. The prophet Isaiah in two places (xxi. 2; xxii. 6) seems to speak of Elam as taking part in the destruction of Babylon; and unless we are to regard him with our translators as using the word loosely for Persia, we must suppose that on the advance of Cyrus and his investment of the Chaldaean capital, Elam made common cause with the assailants. She now became merged in the Persian empire, forming a distinct satrapy (Herod. iii. 91), and furnishing to the crown an annual tribute of 300 talents. Susa, her capital, was made the ordinary residence of the court, and the metropolis of the whole empire, a curious circumstance, the causes of which will be hereafter considered. [SHUSHAN.] This mark of favour did not, however, prevent revolts. Not only was the Magian revolution organised and carried out at Susa, but there seem to have been at least two Elamitic revolts in the early part of the reign of Darius Hystaspes (Behistun Inscr. col. i. par. 16., and col. ii. par. 3). After these futile efforts, Elam acquiesced in her subjection, and, as a Persian province, followed the fortunes of the empire.

It has been already observed that Elam is called *Cissia* by Herodotus, and *Susiana* by the Greek and Roman geographers. The latter is a term formed artificially from the capital city, but the former is a genuine territorial title, and marks probably an important fact in the history of the country. The Elamites, a Semitic people, who were the primitive inhabitants (Gen. x. 22), appear to have been invaded and conquered at a very early time by a Hamitic or Cushite race from Babylon, which was the ruling element in the territory from a date anterior to Chedor-laomer. These *Cushites* were called by the Greeks *Cissians* (*Κισσιοί*) or *Cossaeans* (*Κοσσαίοι*), and formed the dominant race, while the Elamites or Elymaeans were in a depressed condition. In Scripture the country is called by its primitive title without reference to subsequent changes; in the Greek writers it takes its name from the conquerors. The Greek traditions of Cushite conquest, and rightly connect the *Cissians* or *Cossaeans* of Susiana with the Cushite inhabitants of the upper valley of the Nile. [G. R.]

2. A Kerhite Levite, fifth son of Meshelemiah; one of the *Bene-Asaph*, in the time of king David (1 Chr. xxvi. 3).

3. A chief man of the tribe of Benjamin, one of the sons of Shashak (1 Chr. viii. 24).

4. (*Ἀϊλᾶμ*, *Ἡλᾶμ*; *Aelam*). "Children of Elam," *Bene-Elam*, to the number of 1254, returned with Zerubbabel from Babylon (Ezr. ii. 7; Neh. vii. 12; 1 Esd. v. 12), and a further detachment of 71 men with Ezra in the second caravan (Ezr. viii. 7; 1 Esd. viii. 33). It was one of this family, Shechaniah, son of Jehiel, who encouraged Ezra in his efforts against the indiscriminate marriages of the people (x. 2, *Cetib*, *עֵלֵם*, *Olam*), and six of the *Bene-Elam* accordingly put away their foreign wives (x. 26). Elam occurs amongst the names of those, the chief of the people, who signed the covenant with Nehemiah (Neh. x. 14). The lists of Ezr. ii. and Neh. vii. contain apparently an irregular mixture of the names of places and of persons. In the former, ver. 21-34, with one or two exceptions, are names of places; 3-19, on the other hand, are not known as names of places, and are probably of persons. No such place as Elam is mentioned as in Palestine, either in the Bible or in the *Onomasticon* of Eusebius, nor has since been discovered as existing in the country. We may therefore conclude that it was a person.

5. In the same lists is a second Elam, whose sons, to the same number as in the former case, returned with Zerubbabel (Ezr. ii. 31; Neh. vii. 34), and which for the sake of distinction is called "the other Elam" (*ἄλλη ἱλᾶμ*; *Ἡλαμάρ*, *Ἡλαμαάρ*; *Aelam alter*). The coincidence of the numbers is curious, and also suspicious.

6. One of the priests who accompanied Nehemiah at the dedication of the new wall of Jerusalem (Neh. xii. 42). [G.]

ELAMITES (*עֵלְמִיטַי*; *Ἐλαμίται*, Strab. Ptol.; *Aelamitae*). This word is found only in Ezra iv. 9; and is omitted in that place by the Septuagint writers, who probably regarded it as a gloss upon "Susanchites," which had occurred only a little before. The Elamites were the original inhabitants of the country called Elam; they were descendants of Shem, and perhaps drew their name from an actual man, Elam (Gen. x. 22). It has been observed in the preceding article that the Elamites yielded before a Cossaeon or Cushite invasion. They appear to have been driven in part to the mountains, where Strabo places them (xi. 13, §6; xvi. 1, §17), in part to the coast, where they are located by Ptolemy (vi. 3). Little is known of their manners and customs, or of their ethnic character. Strabo says they were skilful archers (xv. 3, §10), and with this agree the notices both of Isaiah and Jeremiah, the latter of whom speaks of "the bow of Elam" (xlix. 35), while the former says that "Elam bore the quiver" (xxii. 6). Isaiah adds also in this place, that they fought both on horseback and from chariots. They appear to have retained their nationality with peculiar tenacity; for it is plain from the mention of them on the day of Pentecost (Acts ii. 9), that they still at that time kept their own language, and the distinct notice of them by Ptolemy more than a century later seems to show that they were not even then merged in the Cossaeans. In Jud. i. 6 the name is given in the Greek form as *ELY MAEANS*. [G. R.]

EL'ASAH (*עֵלְאָשָׁא*; *Elasa*). 1. (*Ἡλαεῖδ*) One of the *Bene-Pashur*, a priest, in the time of

Esra, who had married a Gentile wife (Esra x. 22). In the apocryphal Esdras, the name is corrupted to TALSAS.

2. (Ἐλεασάν, Alex. Ἐλεασάρ), son of Shaphan; one of the two men who were sent on a mission by King Zedekiah to Nebuchadnezzar at Babylon after the first deportation from Jerusalem, and who at the same time took charge of the letter of Jeremiah the Prophet to the captives in Babylon (Jer. xxix. 3).

Elasah is precisely the same name as ELEASAH, the latter being the more correct rendering of the Hebrew word.

EL'ATH, ELOTH (אֵילָת, אֵילוֹת; Αἰλῶν,

Αἰλάθ; Joseph. *Ant.* Αἰλαρή; *Elath, Ailath, Aelath, Aila*), the name of a town of the land of Edom, commonly mentioned together with Eziongeber, and situate at the head of the Arabian Gulf, which was thence called the Elanitic Gulf. It first occurs in the account of the wanderings (Deut. ii. 8), and in later times must have come under the rule of David in his conquest of the land of Edom, when "he put garrisons in Edom, throughout all Edom put he garrisons, and all they of Edom became David's servants" (2 Sam. viii. 14). We find the place named again in connexion with Solomon's navy, "in Eziongeber, which is beside Elath, on the shore of the Red Sea, in the land of Edom" (1 K. ix. 26, cf. 2 Chr. viii. 17). It was apparently included in the revolt of Edom against Joram recorded in 2 K. viii. 20; but it was taken by Azariah, who "built Elath, and restored it to Judah" (xiv. 22). After this, however, "Rezin king of Syria recovered Elath, and drove out the Jews from Elath, and the Syrians came to Elath and dwelt there to this day" (xvi. 6). From this time the place is not mentioned until the Roman period, during which it became a frontier town of the south, and the residence of a Christian bishop. The Arabic

name is *Eyleh* (أيلة).

In the geography of Arabia, Eyleh forms the extreme northern limit of the province of the Hijáz (El-Makreeze, *Khitat*; and *Murásid*, s. v.; cf. ARABIA), and is connected with some points of the history of the country. According to several native writers the district of Eyleh was, in very ancient times, peopled by the Sameyda', said to be a tribe of the Amalekites (the first Amalek). The town itself, however, is stated to have received its name from Eyleh, daughter of Midian (El-Makreezee's *Khitat*, s. v.; Caussin's *Essai sur l'Hist. des Arabes*, i. 23). The Amalekites, if we may credit the writings of Arab historians, passed in the earliest times from the neighbourhood of the Persian Gulf through the peninsula (spreading over the greater part of it), and thence finally passed into Arabia Petraea. Future researches may trace in these fragments of primeval tradition the origin of the Phoenicians. Herodotus seems to strengthen such a supposition when he says that the latter people came from the Erythraean Sea. Were the Phoenicians a mixed Cushite settlement from the Persian Gulf, who carried with them the known maritime characteristics of the peoples of that stock, developed in the great commerce of Tyre, and in that of the Persian Gulf, and, as a link between their extreme eastern and western settlements, in the fleets that sailed from Eziongeber and Elath, and from the southern ports of the Yemen?

[See ARABIA, CAPHTOR, MIZRAIM.] It should be observed, however, that Tyrian sailors named the fleets of Solomon and of Jehoshaphat.

By the Greeks and Romans, Elath was called Ἐλάθα (Ptol. v. 17, §1), Αἰλαθα (Strabo, xvi. 768; Plin. v. 12; vi. 32). Under their rule it lost its former importance with the transference of its trade to other ports, such as Berenice, Myos Hormos, and Arsinoë; but in Mohammedan times it again became a place of some note. It is now quite insignificant. It lies on the route of the Egyptian pilgrim-caravan, and the mountain-road or Ἀκαθὰ named after it, was improved, or reconstructed, by Ahmad Ibn-Tooloon, who ruled Egypt from A.D. cir. 840 to 848.

[E. S. P.]

EL-BETHEL (בֵּית-אֵל = "God of the House of God;" LXX., both MSS. omit the "El," Βαρθήλ; and so also Vulg., *Domus Dei*, Syr. and Arabic versions), the name which Jacob is said to have bestowed on the place at which God appeared to him when he was flying from Esau (Gen. xxv. 7). This account differs from the more detailed narrative in chap. xxviii., inasmuch as it places the bestowal of the name after the return from Mesopotamia. A third version of the transaction is given in xxxv. 15. [BETHEL.] [G.]

EL'CIA (Ἐλακία), one of the forefathers of Judith, and therefore belonging to the tribe of Simeon (Jud. viii. 1); what Hebrew name the word represents is doubtful. Hilkiab is probably Chelkias, two steps back in the genealogy. The Syriac version has Elkana. In the Vulgate the names are hopelessly altered.

EL'DAAH (עֲדָהָא, "whom God called;" Ἐλδαγά, Ἐλδαδά; *Eldaa*; Gen. xxv. 4; 1 Chr. i. 33), the last, in order, of the sons of Midian. The name does not occur except in the two lists of Midian's offspring; and no satisfactory trace of the tribe which we may suppose to have taken the appellation has yet been found. [E. S. P.]

EL'DAD and MEDAD (אֵלְדָד; Ἐλδὰδ and Μεδὰδ; *Eldad et Medad*), two of the 70 elders to whom was communicated the prophetic power of Moses (Num. xi. 16, 26). Although their names were upon the list which Moses had drawn up (i. 26), they did not repair with the rest of their brethren to the tabernacle, but continued to prophesy in the camp. Moses being requested by Joshua to forbid this, refused to do so, and expressed a wish that the gift of prophecy might be diffused throughout the people. The great fact of the passage is the more general distribution of the spirit of prophecy, which had hitherto been concentrated in Moses; and the implied sanction of a tendency to separate the exercise of this gift from the service of the tabernacle, and to make it more generally available for the enlightenment and instruction of the Israelites, a tendency which afterwards led to the establishment of "schools of prophets." The circumstance is in strict accordance with the Jewish tradition that all prophetic inspiration emanated originally from Moses, and was transmitted from him by a legitimate succession down to the time of the captivity. The motif of prophecy in the case of Eldad and Medad was probably the extempore production of hymns, chanted forth to the people (Hammond); comp. the case of Saul, 1 Sam. x. 11.

From Num. xi. 25, it appears that the gift

was not merely intermittent, but a continuous energy, though only occasionally developed in action.

[T. E. B.]

ELDER (ἡλικίαι; πρεσβύτερος; *senior*). The term *elder* or *old man*, as the Hebrew literally imports, was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It applied to various offices; Eliezer, for instance, is described as the "old man of the house," i. e. the *majordomo* (Gen. xxiv. 2); the officers of Pharaoh's household (Gen. i. 7), and, at a later period, David's head servants (2 Sam. xii. 17) were so termed; while in Ez. xxvii. 9 the "old men of Gebal" are the *master-workmen*. As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. i. 7), the Moabites and Midianites (Num. xxii. 7). Wherever a patriarchal system is in force, the office of the *elder* will be found, as the keystone of the social and political fabric; it is so at the present day among the Arabs, where the Sheikh (= the *old man*) is the highest authority in the tribe. That the title originally had reference to age, is obvious; and age was naturally a concomitant of the office at all periods (Josh. xxiv. 31; 1 K. xii. 6), even when the term had acquired its secondary sense. At what period the transition occurred, in other words when the word *elder* acquired an official signification, it is impossible to say. The earliest notice of the *elders* acting in concert as a political body is at the time of the Exodus. We need not assume that the order was then called into existence, but rather that Moses availed himself of an institution already existing and recognised by his countrymen, and that, in short, "the elders of Israel" (Ex. iii. 16, iv. 29) had been the *senate* (γερονσία, LXX.) of the people, ever since they had become a people. The position which the elders held in the Mosaic constitution, and more particularly in relation to the people, is described under CONGREGATION; they were the representatives of the people, so much so that *elders* and *people* are occasionally used as equivalent terms (comp. Josh. xv. 1 with 2, 19, 21; 1 Sam. viii. 4 with 7, 10, 19). Their authority was undefined, and extended to all matters concerning the public weal; nor did the people question the validity of their acts, even when they disapproved of them (Josh. ix. 18). When the tribes became settled the elders were distinguished by different titles according as they were acting as national representatives ("elders of Israel," 1 Sam. iv. 3; 1 K. viii. 1, 3; "of the land," 1 K. xx. 7; "of Judah," 2 K. xiii. 1; Ez. viii. 1), as district governors over the several tribes (Deut. xxxi. 28; 2 Sam. xix. 11), or as local magistrates in the provincial towns, appointed in conformity with Deut. xvi. 18, whose duty it was to sit in the gate and administer justice (Deut. xix. 12, xxi. 3 ff., xxii. 15; Ruth iv. 9, 11; 1 K. xxi. 8; Jud. x. 6); their number and influence may be inferred from 1 Sam. xxx. 26 ff. They retained their position under all the political changes which the Jews underwent: under the Judges (Judg. ii. 7, viii. 14, xi. 5; 1 Sam. iv. 3, viii. 4); under the kings (2 Sam. xvii. 4; 1 K. xii. 6, xx. 8, xxi. 11); during the captivity (Jer. xxix. 1; Ez. viii. 1, xiv. 1, xx. 1);

* Some difficulty arises at this period from the notice in 1 Macc. xiv. 28 of a double body, ἀρχοῦντες ἱθύνου, and πρεσβύτεροι τῆς χώρας; and again in 1 Macc. i. 6, γερονσία and πρεσβύτεροι; the second term

subsequently to the return (Ezr. v. 5, vi. 7, 14, x. 8, 14); under the Maccabees,* when they were described sometimes as the *senata* (γερονσία; 1 Macc. xii. 6; 2 Macc. i. 10, iv. 44, xi. 27; Joseph. Ant. xii. 3, §3), sometimes by their ordinary title (1 Macc. vii. 33, xi. 23, xii. 35); and, lastly, at its commencement of the Christian era, when they are noticed as a distinct body from the Sanhedrim, but connected with it as one of the classes whence its members were selected, and always acting in conjunction with it and the other dominant classes. [SANHEDRIM.] Thus they are associated sometimes with the Chief Priests (Matt. xxi. 23), sometimes with the Chief Priests and the Scribes (Matt. xvi. 21), or the Council (Matt. xxvi. 59), always taking an active part in the management of public affairs. St. Luke describes the whole order by the collective term πρεσβυτήριον (Luke xxii. 66; Acts xxii. 5). In Matt. xv. 2 and Heb. xi. 2 "elders" is expressive of time rather than office. For the position of the elders in the synagogue and the Christian Church, see SYNAGOGUE, BISHOP. [W. L. B.]

EL'EAD (Ἐλεὰδ; Ἐλεὰδ; *Elad*), a descendant of Ephraim (1 Chr. vii. 21), but whether through Shuthelah, or a son of the patriarch (the second Shuthelah being taken as a repetition of the first, and Ezer and Elead as his brothers) is not to be determined (see Bertheau, *Chronik*, 82).

ELE'ALEH (Ἐλεαλή; Ἐλεαλή; *Eleale*), a place on the east of Jordan, in the pastoral country, taken possession of and rebuilt by the tribe of Reuben (Num. xxxii. 3, 37). We lose sight of it till the time of Isaiah and Jeremiah, by both of whom it is mentioned as a Moabite town, and, as before, in close connexion with Heshbon (Is. xv. 4, xvi. 9; Jer. xlvi. 34). The extensive ruins of the place are still to be seen, bearing very nearly their ancient name, *El-A'al*, though with a modern signification, "the high," a little more than a mile N. of Heshbon. It stands on the summit of a rounded hill commanding a very extended view of the plain, and the whole of the Southern *Belka* (Burch. *Syr.* 365; Seetzen, 1854, i. 467). It is from this commanding situation that it doubtless derives its name, which, like many other names of modern Palestine, is as near an approach to the ancient sound as is consistent with an appropriate meaning. [G.]

ELE'ASA (Ἐλεασά, Alex. Ἐλασά; *Laisa*), a place at which Judas Maccabæus encamped before the fatal battle with Bacchides, in which he lost his life (1 Macc. ix. 5). It was apparently not far from Azotus (comp. 15). Josephus (Ant. xii. 11, §1) has Bethzetho, by which he elsewhere renders Betheth. But this may be but a corrupt reading of Berzetha or Bethzetha, which is found in some MSS. for Berea in 1 Macc. ix. 4. Another reading is Adasa, where Judas had encamped on a former memorable occasion (vii. 40). It is singular that Betheth should be mentioned in this connexion also (see verse 19). [G.]

* **ELE'ASAH** (Ἐλεασά; *Elasa*). 1. (Ἐλεασά). Son of Helez, one of the descendants of Judah, of the family of Hezron (1 Chr. ii. 39).

may refer to the municipal authorities, as is perhaps implied in the term χώρα. The identity of the γερονσία and πρεσβύτεροι in other passages is clear from 1 Macc. xii. 6, compared with 25.

2. (Ελασά; Alex. Ελεασα) Son of Rapha, or Rephah; a descendant of Saul through Jonathan and Merib-baal or Mephibosheth (1 Chr. viii. 37, ix. 43).

This name is elsewhere rendered in the A. V. ELASAH.

ELEAZAR (עֵלְאָזָר; Ἐλεάζαρ; Eleazar).

1. Third son of Aaron, by Elisheba, daughter of Amminadab, who was descended from Judah, through Pharez (Ex. vi. 23, 25; xxviii. 1; for his descent see Gen. xxxviii. 29, xli. 12; Ruth, iv. 18, 20). After the death of Nadab and Abihu without children (Lev. x. 1; Num. iii. 4), Eleazar was appointed chief over the principal Levites, to have the oversight of those who had charge of the sanctuary (Num. iii. 32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of High-priest (Num. xx. 28). One of his first duties was in conjunction with Moses to superintend the census of the people (Num. xxvi. 3). He also assisted at the inauguration of Joshua, and at the division of spoil taken from the Midianites (Num. xxvii. 22, xxxi. 21). After the conquest of Canaan by Joshua he took part in the distribution of the land (Josh. xiv. 1). The time of his death is not mentioned in Scripture; Josephus says it took place about the same time as Joshua's, 25 years after the death of Moses. He is said to have been buried in "the hill of Phinehas" his son (Ges. p. 260), where Josephus says his tomb existed (*Ant.* v. 1, §29); or possibly a town called Gibeath-Phinehas (Josh. xxiv. 33). The High-priesthood is said to have remained in the family of Eleazar until the time of Eli, a descendant of Ithamar, into whose family, for some reason unknown, it passed until it was restored to the family of Eleazar in the person of Zadok (1 Sam. ii. 27; 1 Chr. vi. 8, xxiv. 3; 1 K. ii. 27; Joseph. *Ant.* viii. 1, §3).

2. The son of Abinadab, of the "hill" (בְּעֵת) of Kirjath-jearim, consecrated by the people of that place to take care of the ark after its return from the Philistines (1 Sam. vii. 1).

3. The son of Dodo the Ahoite (בֶּן־חֹתִי), i. e. possibly a descendant of Ahoah of the tribe of Benjamin (1 Chr. viii. 4); one of the three principal mighty men of David's army, whose exploits are recorded 2 Sam. xxiii. 9; 1 Chr. xi. 12.

4. A Merarite Levite, son of Mahli, and grandson of Merari. He is mentioned as having had only daughters, who were married by their "brethren" (i. e. their cousins) (1 Chr. xxiii. 21, 22; xxiv. 28).

5. A priest who took part in the feast of dedication under Nehemiah (Neh. xii. 42).

6. One of the sons of Parosh; an Israelite (i. e. a layman) who had married a foreign wife, and had to put her away (Ezra x. 25; 1 Esdr. ix. 26).

7. Son of Phinehas a Levite (Ezr. viii. 33; 1 Esdr. viii. 63).

8. ELEAZAR (Ἐλεάζαρ; Joseph. Ἐλεάζαρος), surnamed AVARAN (1 Macc. ii. 5 Ἀβαράν, or Ἀβράν, and so Joseph. *Ant.* xii. 6, 1, 2, 4. In 1 Macc. vi. 43, the common reading δ Σαυαράν arises either from the insertion of C by mistake after O, or from a false division of Ἐλεάζαρος Ἀβαράν). The fourth son of Mattathias, who fell by a noble act of self-devotion in an engagement with Antiochus Eupator,

B.C. 164 (1 Macc. vi. 43 ff.; Joseph. *Ant.* xii. 10, §4; *de B. J.* i. 1, §5; Ambr. *De offic. min.* 40). In Judas by to read "the holy book" before the attack, and the watchword in the fight—"the help of God"—was his own name (2 Macc. viii. 23).

The surname is probably connected with Arab. *havar*, "to pierce an animal behind" (Mich. *sub voc.*). This derivation seems far better than that of Rödiger (Ersch u. Gruber, s. v.) from Arab. *khavaran*, "an elephant-hide." In either case the title is derived from his exploit.

9. A distinguished scribe (Ἐλεάζαρος . . . τῶν πρωτεύοντων γραμματέων, 2 Macc. vi. 18) of great age, who suffered martyrdom during the persecution of Antiochus Epiphanes (2 Macc. vi. 18-31). His death was marked by singular constancy and heroism, and seems to have produced considerable effect. Later traditions embellish the narrative by representing Eleazar as a priest (*De Macc.* 5), or even high-priest (Grimm, *ad Macc.* 1. c.). He was also distinguished by the nobler title of "the proto-martyr of the old covenant," "the foundation of martyrdom" (Chrys. *Hom.* 3 in *Macc.* init. Cf. Ambr. *de Jacob.* ii. 10).

For the general credibility of the history compare Grimm. *Excurs. über 2 Macc.* vi. 18-viii. in *Esop. Handb.*; also Ewald, *Gesch.* iv. 341, 532. [MACCABEES.]

The name Eleazar in 3 Macc. vi. appears to have been borrowed from this Antiochian martyr, as belonging to one weighed down by age and suffering and yet "helped by God." (For the name comp. LAZARUS, Luke xvi. 19-25).

10. The father of Jason, ambassador from Judas Maccabaeus to Rome. (1 Macc. viii. 18).

11. The son of Eliud, three generations above Joseph, the husband of the Virgin Mary (Matt. i. 15). [B. F. W.]

ELEAZURUS (Ἐλαιδρεβος; Alex. Ἐλαιδρεβος; Eliasib), 1 Esd. ix. 24. [ELIASIB.] It is difficult to see where the translators of the A. V. got the form of this name there given.

EL ELO'HE ISRAEL (אֱלֹהֵי יִשְׂרָאֵל = "Almighty, God of Israel;" καὶ ἑπικαλούμενος τὸν θεὸν Ἰσραὴλ; Fortissimum Deum Israel), the name bestowed by Jacob on the altar which he erected facing the city of Shechem, in the piece of cultivated land upon which he had pitched his tent, and which he afterwards purchased from the Bene-Hamor (Gen. xxxiii. 19, 20).

E'LEPH (Ἐλεφ) = the Ox; Σεληφ, Alex. Σηλαέφ—both by including the preceding name, *Eleph*, one of the towns allotted to Benjamin, and named next to Jerusalem (Josh. xvii. 58). The signification of the name may be taken as an indication of the pastoral pursuits of its inhabitants. The LXX. read Zelah and Eleph as one name, possibly owing to the "and" between them having been dropped; but if this is done, the number of 14 cities cannot be made up. The Peschito has

ܐܠܝܢܐ, Gebiro, for Eleph; but what the origin of this can be is not obvious. [B.]

ELEPHANT. The word does not occur in the text of the canonical Scriptures of A. V. but is found as the marginal reading to *Behemoth*, Job xl. 15. "Elephants' teeth" is the marginal reading for "ivory" in 1 K. x. 22; 2 Chr. ii. 41.

Elephants however are repeatedly mentioned in the 1st and 2nd books of Maccabees, as being used in warfare. The way in which they were used in battle, and the method of exciting them to fight, is described in the 6th chap. of 1 Macc. For the meaning of *Behemoth*, see BEHEMOTH. For the meaning of שְׁהִימָה, see IVORY. [W. D.]

ELEUTHEROPOLIS (Ἐλευθεροπόλις, the free city), a town of southern Palestine, situated at the foot of the hills of Judah, on the borders of the great plain of Philistia. It is about 25 miles from Jerusalem on the road to Gaza. It is not mentioned in Scripture; but it became in the early centuries of the Christian era one of the most important and flourishing towns in the country. Its ancient name was *Betogabra* (Βαιτογάβρα, the House of Gabra or Gabrael), which first occurs in the writings of Ptolemy in the beginning of the 2nd century (ch. xvi.). Josephus refers to a large village called Βήταρις (in Rufinus' copy Βήγαβρις) in this region, which may be the same (*B. J.* iv. 8, §1). It is found in the Peutinger Tables as *Betogabri* (Reland, *Pal.* p. 421). Its new name, Eleutheropolis, first occurs upon coins in the time of the emperor Septimius Severus (A.D. 202-3; Eckhel, iii. 488). That emperor during his visit to Palestine conferred important privileges on several cities; and this was one of the number. Eusebius is the first writer who mentions Eleutheropolis (*Onom.* s. c.), which was in his time the capital of a large province. It was the seat of a bishop, and was so well known that he made it the central point in Southern Palestine from which the positions of more than 20 other towns were determined. Epiphanius, the well-known writer, was born in a village three miles from the city, in the beginning of the 4th century; and is often called an Eleutheropolitan (Reland, pp. 751-2). In the year A.D. 796, little more than a century and a half after the Saracenic conquest, Eleutheropolis was razed to the ground, and left completely desolate. The Greek language now gave place to the Arabic; and this city lost its proud name, and its prouder rank together (Reland, p. 987). Like so many other cities, the old name, which had probably never been lost to the peasantry, was revived among writers; and we thus find *Bejgeberin*, or some form like it, constantly in use after the 8th century. In the 12th century the Crusaders found the place in ruins, and built a fortress on the old foundations; the remains of which, and the chapel connected with it, still exist. After the battle of Hattin, *Beit Jibrin*, for such is its Arabic name, fell into the hands of the Saracens. It was retaken by King Richard of England, but it was finally captured by Bibars (see *Will. Tyr.* 14, 22; *Jac. de Vit.* in *Gesta Dei*, pp. 1070, 1071; *Bohædlin, Vit. Salad.* p. 229). It has since crumbled to ruin under the blight of Mohammedan rule.

Several curious traditions have found a "local habitation" at *Beit Jibrin*. One places here the miraculous fountain which sprang from the jawbone of Samson wielded with such success against the Philistines (*Anton. Mart. Itin.* 30, 32).

The modern village contains some 50 or 60 houses. It is situated in a little nook, in the side of a long green valley. The ancient ruins are of considerable extent; they consist of the remains of a strong fortress standing within an irregular enclosure encompassed by a massive wall. A great part of this outer wall is completely ruinous; but the

north side, which skirts the bank of the valley, is still several feet high. The enclosure is about 600 ft. in diameter. The fortress is about 200 ft. square, and is of a much later date than the outer wall; an Arabic inscription over the gateway bears the date A.H. 958 (A.D. 1551). Along its south side are the walls and part of the gabled roof of a fine old chapel—the same, doubtless, which was built by the Crusaders.

The valley, on the side of which the ruins of Eleutheropolis lie, runs up among the hills for two miles or more south-by-east. On each side of it are low ridges of soft limestone, which rises here and there in white bare crowns over the dark shrubs. In these ridges are some of the most remarkable caverns in Palestine. They are found together in clusters, and form subterranean villages. Some are rectangular, 100 ft. and more in length, with smooth walls and lofty arched roofs. Others are bell-shaped—from 40 to 70 ft. in diameter, by nearly 60 ft. in height—all connected together by arched doorways and winding subterranean passages. A few are entirely dark; but most of them are lighted by a circular aperture at the top. They occur at short intervals along both sides of the whole valley; and the writer also saw them at several other neighbouring villages. We learn from history that the Idumæans [EDOMITES] came, during the Babylonish captivity, and occupied the greater part of Southern Palestine. Jerome says they inhabited the whole country extending from Eleutheropolis to Petra and Elah; and that they dwell in caves—preferring them both on account of their security, and their coolness during the heat of summer (*Comm. in Obad.*). These remarkable caves, therefore, were doubtless the work of the Idumæans. (See *Handbook for Syria and Palestine*, pp. 255, sq.; *Robinson's Biblical Researches*, 2nd ed. vol. ii. pp. 23, 57, sq.) [J. L. P.]

ELEUTHERUS (Ἐλεύθερος), a river of Syria mentioned in 1 Macc. xi. 7; xii. 30. In early ages it was a noted border stream. According to Strabo it separated Syria from Phœnicia (xvi. p. 753), and formed the northern limit of Coele-syria. Josephus informs us that Antony gave Cleopatra "the cities that were within the river Eleutherus, as far as Egypt, except Tyre and Sidon" (*Ant.* xv. 4, §1, *B. J.* i. 18, §5). A careful examination of the passages in Num. xxxiv. 8-10, and Ezek. xlvii. 15-17, and a comparison of them with the features of the country, lead the present writer to the conclusion that this river also formed, for so far, the northern border of the "Promised Land" (*Five Years in Damascus*, vol. ii. pp. 354, sq.). Pliny says that at a certain season of the year it swarmed with tortoise (ix. 10).

Of the identity of the Eleutherus with the modern *Nahr-el-Kebîr*, "Great River," there cannot be a doubt. Its highest source is at the north-eastern base of Lebanon; it sweeps round the northern end of the range, through the opening called in Scripture "the entrance of Hamath" (Num. xxxiv. 8); and, after receiving several small tributaries from the heights of Lebanon, it falls into the Mediterranean about 18 miles north of Tripolis. It still forms the boundary between the provinces of *Akkâr* and *el-Husn*. During summer and autumn it is but a small stream, easily forded; but in winter it swells into a large and rapid river. [J. L. P.]

ELHA'NAN (אֶלְחָנָן; 'Elaevdv; Adeodatus).
.. A distinguished warrior in the time of King David, who performed a memorable exploit against the Philistines, though in what that exploit exactly consisted, and who the hero himself was, it is not easy to determine.

1. 2 Sam. xxi. 19 says that he was the "son of Jaare Oregim the Bethlehemite," and that he "slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." Here, in the A. V. the words "the brother of" are inserted, to bring the passage into agreement with,

2. 1 Chr. xx. 5, which states that "Elhanan son of Jair (or Jaor) slew Lahmi the brother of Goliath the Gittite, the staff of whose spear," &c.

Of these two statements the latter is probably the more correct—the differences between them being much smaller in the original than in English. We must refer the reader to the Hebrew for the comparison of the two,* the discrepancies in which are not greater than those known to exist in other corrupt passages, but the following are the grounds of our decision.

(a.) The word *Oregim* exists twice in the verse in Samuel, first as a proper name, and again at the end—"weavers." The former has probably been taken in by an early transcriber from the latter, i. e. from the next line of the MSS. To the end of the verse it certainly belongs, since it is found in the parallel passage of Chron., and also forms part of what seems to have been a proverbial description of Goliath (comp. 1 Sam. xvii. 7). The chances are very much against the same word—and that not a common one—forming part of one verse in two capacities.

(b.) The statement in Samuel is in contradiction to the narrative of 1 Sam. xvii., according to which Goliath the Gittite was killed by David. True, Ewald (*Gesch.* iii. 91, 2)—from the fact that David's antagonist is, with only 3 exceptions (one of them in the doubtful verses, xvii. 12-32), called "the Philistine," and for other linguistic reasons—has suggested that Elhanan was the real victor of Goliath, and that after David became king the name of Goliath was attached to the nameless champion whom he killed in his youth. But against this is the fact that Goliath is named thrice in 1 Sam. xvii. and xxi.—thrice only though it be; and also that Elhanan's exploit, from its position both in Samuel and in Chronicles, and from other indications, look place late in David's reign, and when he had been so long king and so long renowned, that all the brilliant feats of his youth must have been brought to light, and well known to his people. It is recorded as the last but one in the series of encounters of what seems to have been the closing struggle with the Philistines. It was so late that David had acquired among his warriors the fond title of "the light of Israel" (2 Sam. xxi. 17), and that his nephew Jonathan was old enough to perform a feat rivalling that of his illustrious uncle years before. It was certainly after David was made king, for he goes down

* It will be found fully examined in Kennicott's *Dissertation*, 78.

† Nothing can be more marked than this disjunction. *Na'ar* (נַעַר) is used almost invariably for David's followers up to the death of Saul, and then at once the term changes, and *Ebed* (עֶבֶד), a "slave," is as exclusively employed. Even Absalom's people go by the former name. This will be evident to any one who

to the fight, not with his "young men" (יְעָרָיו) when he was leading his band during Saul's life, but with his "servants" (עֲבָדָיו), literally his "slaves," a term almost strictly reserved for the subjects of a king. The vow of his guard, on one of these occasions, that it should be his last appearance in the field, shows that it must have been after the great Ammonite war, in which David himself had led the host to the storming of Rabbah (2 Sam. xii. 29). It may have been between this last event and the battle with Absalom beyond Jordan, though there are other obvious reasons why David stayed within the walls of Mahanaim on that occasion.

On the whole, therefore, though the question is beset with difficulties, the just conclusion appears to be that the reading in Chronicles is the more correct one, according to which Elhanan is the son of Jair, and slew Lahmi the brother of Goliath.

Jerome in his *Quaest. Hebr.* on both passages—he does not state whether from ancient tradition or not—translates Elhanan into *Adeodatus*, and adds *filius saltus Polymitarius Bethlehemites*—"the son of a wood, a weaver, a Bethlehemite." Adeodatus he says is David, which he proves not only by arguments drawn from the meaning of each of the above words, but also from the statement in the concluding verse of the record that all these giants "fell by the hand of David and by the hand of his servants," and as Elhanan slew Goliath, Elhanan must be David.

2. The son of Dodo of Bethlehem, one of "the thirty" of David's guard, and named first on the list (2 Sam. xxiii. 24; 1 Chr. xi. 26). See Kennicott's *Dissertation*, 179.

The same name is also found with Baal substituted for El,—BAAL-HANAN. (Comp. BEE-LIADA.) [G.]

ELI (אֵלִי; 'HAL; 'Halei, Joseph.; Heli), was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev. x. 1, 2, 12), as appears from the fact that Abiathar, who was certainly a lineal descendant of Eli (1 K. ii. 27), had a son Ahimelech, who is expressly stated to have been "of the sons of Ithamar" (1 Chr. xiv. 3; cf. 2 Sam. vii. 17). With this accords the circumstance that the names of Eli and his successors in the high-priesthood up to, and including, Abiathar, are not found in the genealogy of Eleazar (1 Chr. vi. 4-15; cf. Ezr. vii. 1-5). As the history makes no mention of any high-priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line, who held the office. (ἡλίου πρῶτον ταύτην [ἀρχιερωσύνην] παραλαβόντων, Joseph. *Ant.* viii. i. §3.) From him, his son having died before him, it appears to have passed to his grandson, Ahitub (1 Sam. xiv. 3; Josephus, however, says "φινείσσης δὲ ἔσθ' αὐτοῦ ἱερᾶτο, τοῦ πατρὸς αὐτῶ παρασκευασθέντος τὸ γῆρας," *Ant.* v. xi. §2), and it certainly remained in his family till Abiathar, the grandson

will look into the quotations under the two words in that most instructive book, *The Englishman's Hebrew Concordance*.

† Ewald has overcome the difficulty of the two discrepant passages by a curious eclectic process. From Chronicles he accepts the name "Jair," but from Samuel he takes "Lahmi, the brother of." From Samuel he takes "the Bethlehemite," and rejects "Oregim."

of Ahitub, was "thrust out from being priest unto the Lord," by Solomon for his share in Adonijah's rebellion (1 K. ii. 26, 27; i. 7), and the high-priesthood passed back again to the family of Eleazar in the person of Zadok (1 K. ii. 35). How the office ever came into the younger branch of the house of Aaron we are not informed, though there is reason to suppose that its doing so was sanctioned by God (1 Sam. ii. 30). Its return to the elder branch was one part of the punishment which had been denounced against Eli during his lifetime, for his culpable negligence in contenting himself with mere verbal reprimand (1 Sam. ii. 22-25) instead of active paternal and judicial restraint (iii. 13), when his sons by their rapacity and licentiousness profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam. ii. 27-36, with 1 K. ii. 27). Another part of the same sentence (ver. 31-33) appears to have been taking effect in the reign of David, when we read, that "there were more chief men found of the sons of Eleazar than of the sons of Ithamar," sixteen of the former, and only eight of the latter (1 Chr. xxiv. 4). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (iv. 18). In addition to the office of high-priest he held that of judge, being the immediate predecessor of his pupil Samuel (1 Sam. vii. 6, 15-17), the last of the judges. The length of time during which he judged Israel is given as 40 years in our present Hebrew copies, whereas the LXX. make it 20 years (εἰκοσιν ἔτη, 1 Sam. iv. 18). It has been suggested in explanation of the discrepancy, that he was *solo* judge for 20 years, after having been co-judge with Samson for 20 years (Judg. xvi. 31). He died at the advanced age of 98 years (1 Sam. iv. 15), overcome by the disastrous intelligence that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phinehas. [ABIA-THAR, ELEAZAR, ITHAMAR.] (See Lightfoot's *Works*, vol. i. pp. 53, 907, fol. Lond. 1684; Selden, *de Success. in Pontif. Hebr.* lib. i. cap. 4.) [T. T. P.]

ELIAB (אֱלִיָּאב; 'Eliab; *Eliab*). 1. Son of Helon and leader of the tribe of Zebulun at the time of the census in the wilderness of Sinai (Num. i. 9, ii. 7, vii. 24, 29, x. 16).

2. A Reubenite, son of Pallu or Phallu, whose family was one of the principal in the tribe; and father or progenitor of Dathan and Abiram, the leaders in the revolt against Moses (Num. xxvi. 8, 9, xvi. 1. 12; Deut. xi. 6). Eliab had another son named NEMUEL, and the record of Num. xxvi. is interrupted expressly to admit a statement regarding his sons.

3. One of David's brothers, the eldest of the family (1 Chr. ii. 13; 1 Sam. xvi. 6, xvii. 13, 28). His daughter Abihail married her second cousin Rehoboam, and bore him three children (2 Chr. xi. 18); although, taking into account the length of the reigns of David and Solomon, it is difficult not to suspect that the word "daughter" is here used in the less strict sense of granddaughter or descendant. In 1 Chr. xxvii. 18, we find mention of "Elihu, of the brethren of David," as "ruler" (נָשִׂיב), or "prince" (נָשִׂיב) of the tribe of Judah. According

to the ancient Hebrew tradition preserved by Jerome (*Quaest. Hebr. ad loc.*), this Elihu was identical with Eliab. "Brethren" is however often used in the sense of kinsman, *e. gr.* 1 Chr. xii. 2.

4. A Levite in the time of David, who was both a "porter" (שָׁרֵף, *Shúer*, *i. e.* a doorkeeper) and a musician on the "psaltery" (1 Chr. xv. 18, 20, xvi. 5).

5. One of the warlike Gadite leaders who came over to David when he was in the wilderness taking refuge from Saul (1 Chr. xii. 9).

6. An ancestor of Samuel the Prophet; a Kohathite Levite, son of Nahath (1 Chr. vi. 27; heb. 12). In the other statements of the genealogy this name appears to be given as ELIHU (1 Sam. i. 1) and ELIEL (1 Chr. vi. 34; heb. 19).

7. Son of Nathanael, one of the forefathers of Judith, and therefore belonging to the tribe of Simeon (Jud. viii. 1).

ELIADA (אֱלִיאָדָה; 'Eliadaé, and repeated, Βασιλιάδ; Chr. 'Eliadaé; Alex. *Elieda*; *Elioda*, *Eliada*). 1. One of David's sons; according to the lists, the youngest but one of the family born to him after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8). From the latter passage it appears that he was the son of a wife and not of a concubine. In another list of David's family we find the name Eliada changed to Beeliada, Baal being substituted for El, the false god for the true (1 Chr. xiv. 7). What significance there may be in this change it is impossible to say, at any rate the present is the only instance occurring, and even there Eliada is found in one Heb. MS., also in the LXX. and Syr. versions. [BEELIADA.] The name appears to be omitted by Josephus in his list of David's family (*Ant.* vii. 3, §3).

2. A mighty man of war (בְּנֹרָה חַיִּי, a Benjamite, who led 200,000 of his tribe to the army of Jehoshaphat (2 Chr. xvii. 17).

ELIADAH (אֱלִיאָדָה; Alex. 'Eliadaé; *Eliada*), apparently an Aramite of Zobah; father of Rezon the captain of a marauding band which annoyed Solomon (1 K. xi. 23).

ELIADAS ('Eliadaés; *Eliadas*), 1 Esd. ix. 28. [ELIOENAI.]

ELIADUN ('Hliadoun; Vulg. omits), 1 Esd. v. 58. Possibly altered from HENADAD.

ELIAH (אֱלִיָּה; *Eliá*). 1. ('Eria, Alex. 'Hliá) A Benjamite; one of the sons of Jeroham, and a chief man (רֹאשׁ, literally "head") of the tribe (1 Chr. viii. 27).

2. ('Hliá) One of the Bene-Elam; an Israelite (*i. e.* a layman) in the times of Ezra, who had married a foreign wife (Ezr. x. 26).

This name is accurately Elijah, and the translators of the A. V. have so expressed it, not only in the name of the Prophet (most frequently spelt with a final *u*), but in another case (Ezr. x. 21). [ELIJAH.]

ELIAHBA (אֱלִיאָבָה, in Chr. אֱלִיאָבָה; 'Eliabá, 'Emaasó, 'Eliab; *Eliaba*), a Shaalbonite, *i. e.* probably from SHAAALBIM; one of the Thirty of David's guard (2 Sam. xxiii. 32; 1 Chr. xi. 33).

ELIAKIM (עֲלִיָּקִים, *whom God will establish*; *Ελιακιμ* and *Ελιακειμ*; *Eliacim*). 1. Son of Hilkiah; master of Hezekiah's household (עֲלִיָּקִים = "over the house," as Is. xxxvi. 3), 2 K. xviii. 18, 26, 37. He succeeded Shebna in this office, after he had been ejected from it (Grotius thinks by reason of his leprosy) as a punishment for his pride (Is. xxii. 15-20). Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim" (Is. xxii. 20), and as was evinced by his conduct on the occasion of Sennacherib's invasion (2 K. xviii. 37, xix. 1-5), and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah" (Is. xxii. 21). It was as a special mark of the Divine approbation of his character and conduct, of which however no further details have been preserved to us, that he was raised to the post of authority and dignity which he held at the time of the Assyrian invasion. What this office was has been a subject of some perplexity to commentators. The ancients, including the LXX. and Jerome, understood it of the priestly office, as appears by the rendering of סֹבֵן (Is. xxii. 15, A. V. "treasurer") by *πατοφόριον*, the "priest's chamber," by the former, and of עֲלִיָּקִים by "*praepositus templi*" by the latter. Hence Nicephorus, as well as the author of the Alexandrian Chronicle, includes in the list of high-priests, Somnas or Sobnas (*i. e.* Shebna), and Eliakim, identifying the latter with Shallum or Meshullam. His 12th high-priest is, *Somnas, ille impius et perditus, regnante Ezechia*, and his 13th, Eliakim Muselum. But it is certain from the description of the office in Is. xxii., and especially from the expression in ver. 22, "the key of the house of David will I lay upon his shoulder;" that it was the King's house, and not the House of God, of which Eliakim was praefect, as Ahishar had been in the reign of Solomon, 1 K. iv. 6, and Azrikam in that of Ahaz, 2 Chr. xxviii. 7. And with this agrees both all that is said, and all that is not said, of Eliakim's functions. The office seems to have been the highest under the king, as was the case in Egypt, when Pharaoh said to Joseph, "Thou shalt be over my house (עֲלִיָּקִים) . . . only in the throne will I be greater than thou," Gen. xli. 40, comp. xxxix. 4. In 2 Chr. xxviii. 7, the officer is called "governor (גִּבּוֹר) of the house." It is clear that the "Scribe" was inferior to him, for Shebna, when degraded from the praefecture of the house, acted as scribe under Eliakim,* 2 K. xviii. 37. The whole description of it too by Isaiah implies a place of great eminence and power. This description is transferred in a mystical or spiritual sense to Christ the son of David in Rev. iii. 7; thus making Eliakim in some sense typical of Christ. This it is perhaps which gave rise to the interpretation of Eliakim's name mentioned by Origen, *ὁ Θεὸς μου ἀνέστη* or as Jerome has it, *Dei resurrectio*, or *Resurgens Deus*; and also favoured the mystical interpretation of the passage in Isaiah given by Jerome in his commentary, based upon the interpretation of סֹבֵן (A. V. "treasurer") as "*habitans in tabernaculo*," as if it imported the removal of the Jewish

* Bp. Lowth thinks, but without sufficient reason, that this Shebna is a different person from the other.

dispensation, and the setting up of the Gospel in its place. The true meaning of סֹבֵן is very doubtful. "Friend," *i. e.* of the king, and "Steward of the provisions," are the two most probable significations. Eliakim's career was a most honourable and splendid one. Most commentators agree that Is. xxii. 25 name also occurs 2 K. xix. 2; Is. xxxvi. 3, 11, 22, *Comm. on Is. xxii. 15 sq.*; Rosenmüll. *ib.*; Bp. Lowth's *Notes on Is.*; Selden, *de success. in Pontif. Hebr.*; Winer, *sub voc.*

2. The original name of Jehoiachim king of Judah (2 K. xxiii. 34; 2 Chr. xxxvi. 4). [*Jehoiakim.*]

3. A priest in the days of Nehemiah, who assisted at the dedication of the new wall of Jerusalem (Neh. xii. 41).

4. Eldest son of Abiud, or Judah; brother of Joseph, and father of Azor, Matt. i. 13. [*GENEALOGY OF CHRIST.*]

5. Son of Melea, and father of Jonan, Luke iii. 30, 31. [*IBID.*] [*A. C. H.*]

ELIALI (Ελιαλι, Alex. 'Ελιαλει; *Dialia*), 1 Esd. ix. 34. [*BINNUI.*]

ELIAM (עֲלִיָּאָם; 'Ελιαβ, Vat. and Alex. *Eliam*). 1. Father of Bathsheba, the wife of David (2 Sam. xi. 3). In the list of 1 Chr. iii. 5, the names of both father and daughter are altered, the former to AMMIEL and the latter to BATHSHEBA; and it may be noticed in passing, that both the latter names were also those of non-Israelite persons, while Uriah was a Hittite. (Comp. Gen. xxxviii. 12; 1 Chr. ii. 3; in both of which "the daughter of Shua" is בַּת שׁוּעַ, Bath-shua; also 2 Sam. xvii. 27.) The transposition of the two parts of the name El-i-am in Amm-i-el, does not alter its Hebrew signification, which may be "God is my people."

2. Son of Ahithophel the Gilonite; one of David's "thirty" warriors (2 Sam. xxiii. 34). The name is omitted in the list of 1 Chr. xi., but is now probably dimly discernible as "Ajjah the Pelonite" (ver. 36) (see Kennicott, *Dissertation*, 207). The ancient Jewish tradition preserved by Jerome (*Op. Hebr.* on 2 Sam. xi. 3, and 1 Chr. iii. 5) is that the two Eliams are one and the same person. As the argument has been founded on this to account for the hostility of Ahithophel to King David, as having dishonoured his house and caused the death of his son-in-law (Blunt, *Coincidences*, Pt. II. x.). But such arguments are frequently grounded on ignorance of the habits and modes of feeling of Orientals, who often see no shame in that which is the greatest disgrace to us.

ELIAO'NIAS (Ελιαωνίας; *Moabiticus*; including preceding name), 1 Esd. viii. 31. [*ELIAHOENAI.*]

ELI'AS (Ἠλίας; in Maccabees, and Lachar. *N. T.* Ἠλίας; *Elias*, but in Cod. Amiat. *Heliou*), the form in which the name of ELLIAH is given in the A. V. of the Apocrypha and N. Test.: *Elias*, xlvi. 1, 4, 12; 1 Macc. ii. 58; Matt. xi. 14, xlviii. 1, 4, 10, 11, 12, xvii. 47, 49; xvi. 14, xvii. 3, 4, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34; John i. 21, 25; Rom. xi. 2; James v. 17. In Rom. xi. 2, the reference is not to the prophet

but to the port on of Scripture designated by his name, the words being ἐν Ἡλίᾳ, "in Elias," not as in A. V. "of Elias." [BIBLE, 212 b.]

ELIASAPH (Ἠλίαςαφ; 'Eliasaph; *Eliasaph*).

1. Son of Deuel; head of the tribe of Dan at the time of the census in the Wilderness of Sinai (Num. i. 14, ii. 14, vii. 42, 47, x. 20).

2. Son of Lael; a Levite, and "chief of the house of the father of the Gershonite" at the same time (Num. iii. 24).

ELIASHIB (Ἠλίαςιβ; 'Eliasebōn, 'Eliasiβ, 'Eliaseib, 'Eliaseub, κτλ.; *Eliashub, Eliasiβ*), a common name at the later period of the O. T. history.

1. A priest in the time of King David, eleventh in the order of the "governors" (שָׂרִי) of the sanctuary (1 Chr. xxiv. 12).

2. A son of Elioenai; one of the latest descendants of the royal family of Judah (1 Chr. iii. 24).

3. High-priest at Jerusalem at the time of the rebuilding of the walls under Nehemiah (Neh. iii. 1, 20, 21). His genealogy is given in xii. 10, 22, 23. Eliashib was in some way allied (קרוב = near) to Tobiah the Ammonite, for whom he had prepared a room in the Temple, a desecration which excited the wrath of Nehemiah (Neh. xiii. 4, 7). One of the grandsons of Eliashib had also married the daughter of Sanballat the Horonite (xiii. 28). There seems no reason to doubt that the same Eliashib is referred to in Ezra x. 6.

4. A singer in the time of Ezra who had married a foreign wife (Ezr. x. 24). [ELEAZURUS.]

5. A son of Zattu (Ezr. x. 27), [ELISIMUS] and

6. A son of Bani (x. 36), [ELIASIB] both of whom had transgressed in the same manner.

ELIASIS ('Eliásis, 'Eliásis; *Eliasis*), 1 Esd. ix. 34. This name answers to MATPENAI in Ezr. x. 33; but is probably merely a repetition of Eneasibos, just preceding it.

ELIATHAH (Ἠλιאתα and Ἠλιאת; 'Eliathá; *Eliatha*), one of the sons of Heman, a musician in the Temple in the time of King David (1 Chr. xxv. 4), who with twelve of his sons and brethren had the twentieth division of the temple-service (xxv. 27). In Jerome's *Quaest. Hebr.* on ver. 27, the name is given as Eliaba and explained accordingly; but not so in the Vulgate.

ELIDAD (Ἠλιδάδ; 'Eliδád; *Elidad*), son of Chislon; the man chosen to represent the tribe of Benjamin in the division of the land of Canaan (Num. xxxiv. 21).

ELIEL (Ἠλιέλ; 'Eliél; *Eliel*). 1. One of the heads of the tribe of Manasse—of that portion of the tribe which was on the east of Jordan (1 Chr. v. 24).

2. Son of Toah; a forefather of Samuel the Prophet (1 Chr. vi. 34, heb. 19). Probably identical with ELIUB, 2, and ELIAB, 6.

3. ('Elielá), one of the Bene-Shimhi; a chief man in the tribe of Benjamin (1 Chr. viii. 20).

4. ('Elielá), like the preceding, a Benjamite, but belonging to the Bene-Shushak (1 Chr. viii. 22).

5. (Alex. Ἠλιήλ), "the Mahavite," one of the

heroes of David's guard in the extended list of 1 Chr. (xi. 46).

6. (Δαλιήλ, Alex. Ἀλιήλ), another of the same guard, but without any express designation. (xi. 47).

7. ('Eliádβ), one of the Gadite heroes who came across Jordan to David when he was in the wilderness of Judah hiding from Saul (1 Chr. xii. 11).

8. A Kohathite Levite, "chief" (שֵׁר) of the Bene-Chebron at the time of the transportation of the Ark from the House of Obed-edom to Jerusalem (1 Chr. xv. 9, 11).

9. A Levite in the time of Hezekiah; one of the "overseers" (פְּקִידִים) of the offerings made in the Temple (2 Chr. xxxi. 13).

ELIENAI (Ἠλιεναί; 'Elienaí; *Elioenai*), one of the Bene-Shimhi; a descendant of Benjamin, and a chief man in the tribe (1 Chr. viii. 20).

ELIEZER (Ἠλιεζερ; 'Eliézer; *my God* (is my help)). 1. Abraham's chief servant, called by him, as the passage is usually translated, "Eliezer of Damascus," or "that Damascene, Eliezer" (Gen. xv. 2). There is a contradiction in the A. V., for it does not appear how, if he was "of Damascus," he could be "born in Abraham's house" (ver. 3). But the phrase בְּנֵי בֵּיתִי, "son of my house," only imports that he was one of Abraham's household, not that he was born in his house. In the preceding verse בְּנֵי מִשְׁקֵי בֵּיתִי, &c., should probably be rendered "the son of possession," i. e. possessor "of my house, shall be . . . Eliezer." It was, most likely, this same Eliezer who is described in Gen. xxiv. 2, as the *eldest servant* of Abraham's house, that ruled over all that he had, and whom his master sent to Padan-Aram to take a wife for Isaac from among his own kindred. With what eminent zeal and faithfulness he executed his commission, and how entirely he found the truth of what his own name expressed, in the Providential aid he met with on his errand, is most beautifully told in Gen. xxiv. It should however be said that the passage (Gen. xv. 2), in which the connexion of Eliezer with Damascus seems to be asserted, is one of extreme obscurity and difficulty. The sense above ascribed to מִשְׁקֵי (after Simonis and Gesenius) rests only upon conjecture, the use of "Damascus" for "Damascene" is very unusual, and the whole arrangement of the sentence very harsh. There is probably something at the bottom of it all, besides the alliteration between *Meshek* and *Dammeshek*, which we are ignorant of, and which is wanting to clear up the sense. The two passages, "*Judaëis origo Damascena, Syriæ nobilissima civitas . . . Nomen urbi a Damasco rege inditum . . . Post Damascum Azelus, mox Adores et Abraham et Israel reges fuere*" (Justin. lib. xxxvi. cap. 2); and "Ἀβραάμης ἐβασίλευσε Δαμασκῶν . . . τοῦ δὲ Ἀβραάμου ἔτι καὶ νῦν ἐν τῇ Δαμασκηνῇ τὸ ὄνομα δοξάζεται· καὶ κόμη ἀπ' αὐτοῦ δέκνυνται Ἀβραάμου οὐκ ἐκείνη λεγομένη (Joseph. Ant. i. 7, §2, quoting Nicol. Damascen.) have probably some relation to the narrative in Gen. xv. (See Gesen. *Thes. s. v.* מִשְׁקֵי; Rosenmüll. on Gen. xv.; Knobel. *Genesis*.)

2. Second son of Moses and Zipporah, to whom his father gave this name, "because, said he, the God of my father was my help, that delivered me from the sword of Pharaoh" (Ex. xviii. 4; 1 Chr.

xxiii. 15, 17). He remained with his mother and brother Gershom, in the care of Jethro his grandfather, when Moses returned to Egypt (Ex. iv. 18), she having been sent back to her father by Moses (Ex. xviii. 2), though she set off to accompany him, and went part of the way with him. Jethro brought back Zipporah and her two sons to Moses in the wilderness, after he heard of the departure of the Israelites from Egypt (xviii.). Eliezer had one son, Rehabiah, from whom sprang a numerous posterity (1 Chr. xxiii. 17, xxvi. 25, 26). Shelomith in the reigns of Saul and David (ver. 28), who had the care of all the treasures of things dedicated to God, was descended from Eliezer in the 6th generation, if the genealogy in 1 Chr. xxvi. 25 is complete.

3. One of the sons of Becher, the son of Benjamin (1 Chr. vii. 8).

4. A priest in the reign of David, one of those appointed to sound with trumpets before the Ark on its passage from the house of Obed-edom to the city of David (1 Chr. xv. 24).

5. Son of Zichri, "ruler" (רִבֵּי) of the Reubenites in the reign of David (1 Chr. xxvii. 16).

6. Son of Dodavah, of Mareshah in Judah (2 Chr. xx. 37), a prophet, who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel, "who did very wickedly," in making a combined expedition of ships of Tarshish to go to Ophir for gold; and foretold the destruction of his fleet at Ezion-geber, which accordingly came to pass. When Ahaziah proposed a second expedition, Jehoshaphat refused (2 Chr. xx. 35-37; 1 K. xxii. 48, 49). The combination of the names Eliezer and Dodavah, almost suggests that he may have been descended from David's mighty man Eleazar the son of Dodo (2 Sam. xxiii. 9).

7. A chief Israelite—a "man of understanding"—whom Ezra sent with others from Ahava to Casiphia, to induce some Levites and Nethinim to accompany him to Jerusalem (Ezr. viii. 16). In 1 Esdr. viii. 43, the name is given as ELEAZAR.

8, 9, 10. A Priest, a Levite, and an Israelite of the sons of Harim, who, in the time of Ezra, had married foreign wives (Ezr. x. 18, 23, 31). The former is called ELEAZAR, the second ELEAZURUS, and the third ELIONAS, in 1 Esdr. ix. 19, 23, 32.

11. Son of Jorim, 13th in descent from Nathan the son of David, in the genealogy of Christ (Luke ii. 29). [A. C. H.]

ELIHOENAI (אֱלִיחֹוֹנַי); Ἐλιχωνά, Alex. Ἐλιαωνά; *Elioenaí*, son of Zerachiah, one of the Bene-Pahath-moab, who with 200 men returned from the Captivity with Ezra (Ezr. viii. 4). In the apocryphal Esdras the name is ELIAONIAS.

ELIHO'REPH (אֱלִיחֹרֶפֶת); Ἐλιχόρ. Alex. Ἐναρέφ; *Elihoréph*, son of Shisha. He and his brother Ahiah were scribes (סֹפְרִים) to Solomon at the commencement of his reign (1 K. iv. 3).

ELIHU (אֱלִיחֻ); Ἐλιού; *Eliu*. 1. One of the interlocutors in the book of Job. He is described as the "son of Barachel the Buzite," and thus apparently referred to the family of Buz, the son of Nahor, and nephew of Abraham (Gen.

xxii. 21). This supposition suits well with the description of the other personages [ELIJAH; BILDAD],* and the probable date to be assigned to the scenes recorded. In his speech (cc. xxii. xxxvii.) he describes himself as younger than his three friends, and accordingly his presence is not noticed in the first chapters. He expresses his desire to moderate between the disputants; and his words alone touch upon, although they do not thoroughly handle, that idea of the disciplinary nature of suffering, which is the key to Job's perplexity and doubt; but, as in the whole book, the greater stress is laid on God's unsearchable wisdom, and the implicit faith which He demands. [JOB, BOOK OF.] [A. B.]

2. (Ἠλιού). Son of Tohu; a forefather of Samuel the Prophet (1 Sam. i. 1). In the statements of the genealogy of Samuel in 1 Chr. vi. the name ELIOL occurs in the same position—son of Toah and father of Jeroham (vi. 34—Heb. 19); and also ELIJAH (vi. 27—Heb. 12), father of Jeroham and grandson of Zophai. The general opinion is that Elihu is the original name, and the two latter forms but copyist's variations thereof.

3. (Vat. and Alex. Ἐλιῶβ). A similar variation of the name of Eliab, the eldest son of Jesse, is probably found in 1 Chr. xxvii. 18, where Elihu "of the brethren of David" is mentioned as the chief of the tribe of Judah. But see 1 Chr. xii. 2, where, in a similar connexion, the word "brethren" is used in its widest sense. The LXX. retains Eliab. [ELIAB, 3.] In this place the name is without the final Aleph—אֱלִיחֻ.

4. (Ἐλιμωθ; Alex. Ἐλιμωδ). One of the "captains" (שָׂרֵי, i. e. heads) of the "thousands of Manasseh" (1 Chr. xii. 20) who followed David to Ziklag after he had left the Philistine army on the eve of the battle of Gilboa, and who assisted him against the marauding band (רִבְרִי) of the Amalekites (comp. 1 Sam. xxx.).

5. (אֱלִיחֻ; Ἐλιού). A Korhite Levite in the time of David; one of the doorkeepers (A. V. "porters") of the house of Jehovah. He was a son of Shemaiah, and of the family of Obed-edom (1 Chr. xxvi. 7). Terms are applied to all these doorkeepers which appear to indicate that they were not only "strong men," as in A. V., but also fighting men. (See vers. 6, 7, 8, 12, in which occur the words הַיָּל = army, and גִּבּוֹרִי = warriors or heroes.) [6.]

ELIJAH, 1. (generally אֱלִיָּהוּ, *Eliyah*, but sometimes אֱלִיָּה, *Eliyah*; Ἠλιού; Aquila, Ἠλια; N. T. Ἠλιας; *Elias*). ELIJAH THE TISHBITE has been well entitled "the grandest and the most romantic character that Israel ever produced."^a Certainly there is no personage in the O. T. whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances—his undaunted courage and fiery zeal—the brilliancy of his triumphs—the pathos of his despondency—the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration—throw such a halo of brightness around him as is equalled by none of his contemporaries in the sacred story.^d The ignorance in which we

* The connexion of Dedan and Tema with Buz in Jer. xxv. 23, is also to be noticed.

^b By Chrysostom and others the name is Grecised into Ἠλιός, as if signifying the brightness of the sun.

^a Stanley, S. & P. 328. In the *Acta Sanctorum*, he is called *Prodigiousus Teshbites*.

^d "Omnium suae aetatis Prophetarum facile princeps; et, si a Mose discesseris, nulli secum habet" (Frobenius, in *Crit. Sacri*, quoting from Abarbanel).

are left of the circumstances and antecedents of the man who did and who suffered so much, doubtless contributes to enhance our interest in the story and the character. "Elijah the Tishbite of the inhabitants of Gilead," is literally all that is given us to know of his parentage and locality. It is in remarkable contrast to the detail with which the genealogies of other prophets and leaders of Israel are stated. Where the place—if it was a place—lay, which gave him this appellation we know not, nor are we likely to know. It is not again found in the Bible, nor has any name answering to it been discovered since. [THISBE.]

The mention of Gilead, however, is the key-note to much that is most characteristic in the story of the Prophet. Gilead was the country on the further side of the Jordan—a country of chase and pasture, of tent-villages, and mountain-castles, inhabited by a people not settled and civilised like those who formed the communities of Ephraim and Judah, but of wandering, irregular habits, exposed to the attacks of the nomad tribes of the desert, and gradually conforming more and more to the habits of those tribes; making war with the Hagarites, and taking the countless thousands of their cattle and then dwelling in their stead (1 Chr. v. 10, 19-22). To an Israelite of the tribes west of Jordan the title "Gileadite" must have conveyed a similar impression, though in a far stronger degree, to that which the title "Celt" does to us. What the Highlands were a century ago to the towns in the Lowlands of Scotland, that, and more than that, must Gilead have been to Samaria or Jerusalem.⁵ One of the most famous heroes in the early annals of Israel was "Jephthah

the Gileadite," in whom all these characteristics were prominent; and Professor Stanley has well remarked how impossible it is rightly to estimate his character without recollecting this fact (*S. & P.* 327).

With Elijah, of whom so much is told, and whose part in the history was so much more important, this is still more necessary. It is seen at every turn. Of his appearance as he "stood before" Ahab—with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realise something from the touches, few, but strong, of the narrative. Of his height little is to be inferred—that little is in favour of its being beyond the ordinary size.⁶ His chief characteristic was his hair, long and thick, and hanging down his back, and which, if not betokening the immense strength of Samson, yet accompanied powers of endurance⁷ no less remarkable. His ordinary clothing consisted of a girdle of skin⁸ round his loins, which he tightened when about to move quickly (1 K. xviii. 46). But in addition to this he occasionally wore the "mantle," or cape,⁹ of sheep-skin, which has supplied us with one of our most familiar figures of speech.¹⁰ In this mantle, in moments of emotion, he would hide his face (1 K. xix. 13), or when excited would roll it up as into a kind of staff.¹¹ On one occasion we find him bending himself down upon the ground with his face between his knees.¹² Such, so far as the scanty notices of the record will allow us to conceive it, was the general appearance of the great Prophet, an appearance which there is no reason to think was other than uncommon even at that time.¹³ "Vir qui curationem et cultum corporis despiceret ;

* The Hebrew text is 'אלהו התשבי מתשבי'. The third word may be pointed (1) as in the present Masoretic text, to mean "from the inhabitants of Gilead," or (2) "from Tishbi of Gilead;" which, with a slight change in form, is what the LXX. has. The latter is followed by Ewald (iii. 486, note). Lightfoot assumes, but without giving his authority, that Elijah was from Jabesh Gilead. By Josephus he is said to have come from Thebeson—*ἐκ πόλεως Θεσβώνης τῆς Γαλααδίτιδος χώρας* (viii. 13, §2). Perhaps this may have been read as Heshbon, a city of the priests, and have given rise to the statement of Epiphanius, that he was "of the tribe of Aaron," and grandson of Zadok. See also the *Chron. Pasch.* in Fabricius, *Cod. Pseudep.* F. T. 1070, &c.; and Quaresmius, *Elucid.* ii. 605. According to Jewish tradition—grounded on a certain similarity between the fiery zeal of the two—Elijah was identical with Phinehas the son of Eleazar the priest. He was also the angel of Jehovah who appeared in fire to Gideon (Lightfoot on John i. 21; Eisenmenger, i. 686). Arab tradition places his birthplace at *Gilhad Gilhood*, a few miles N. of *es-Salt* (Irby, 98), and his tomb near Damascus (Mielin, i. 490).

† The common assumption—perhaps originating with Hiller (*Onom.* 947) or Beland (*Pal.* 1035)—is that he was born in the town Thisbe mentioned in Tob. i. 2. But not to insist on the fact that this Thisbe was not in Gilead but in Naphtali, it is nearly certain that the name has no real existence in that passage, but arises from a mistaken translation of the same Hebrew word which is rendered "inhabitants" in 1 K. xvii. 1. [THISBE.]

‡ See a good passage illustrative of this in *Rob Roy*, chap. xix.

§ From a comparison of 2 K. iv. 34, with 1 K. xvii. 21, it would seem as if Elisha approached nearer than Elijah to the stature of the child. But the inference is not to be relied on. Chrysostom applied the same epithet to him as to St. Paul, *τριπέφυκτος*.

¶ 2 K. i. 8, "a hairy man;" literally, "a lord of hair." This might be doubtful, even with the support of the LXX. and Josephus—*ἀσθραυτον βαρύν*—and of the Targum Jonathan—*גבר שער*—the same word used for Esau in Gen. xxvii. 11. But its application to the hair of his head is corroborated by the word used by the children of Bethel when mocking Elisha. "Bald-head" is a peculiar term (*קרח*) applied only to want of hair at the back of the head; and the taunt was called forth by the difference between the bare shoulders of the new prophet and the shaggy locks of the old one. [ELISHA.]

‡ Running before Ahab's chariot; the hardships of the Cherith; the forty days' fast.

§ 2 K. i. 8, rendered "leather" in this one place only. See Gen. iii. 21, &c.

¶ *Addereth*, *אדרת*; LXX. *μπαλωρίς*; always used for this garment of Elijah, but not for that of any prophet before him. It is perhaps a trace of the permanent impression which he left on some parts of the Jewish society, that a hairy cloak became afterwards the recognized garb of a prophet of Jehovah (Zech. xiii. 4; A. V. "rough garment;" where the Hebrew word is the same which in Elijah's history is rendered "mantle").

‡ Various relics of the mantle are said to exist. The list of claimants will be found in the *Acta Sanctorum* (July 20). One piece is shown at Oviedo in Spain.

§ *גלגל* (2 K. ii. 8); "wrapped" is a different word.

¶ This is generally taken as having been in prayer; but kneeling apparently was not (certainly is not) an attitude of prayer in the East. "When ye stand praying, forgive" (Mark xi. 15; and see Matt. vi. 5, &c.).

‡ This is to be inferred, as we shall see afterwards, from king Ahaziah's recognition of him by mere description.

facie squallente, quae multitudinem suorum crinium obumbraretur . . . pelle caprina tantum de corpore tegentem quantum abscondi decorum erat, reliqua corporis ad aera perdurantem" (Gregory Nyss. quoted by Willem de Pallio *Eliæ* in *Crit. Sacri*).

The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel.

The northern kingdom had at this time forsaken almost entirely the faith in Jehovah. The worship of the calves had been a departure from Him, it was a violation of His command against material resemblances; but still it would appear that even in the presence of the calves Jehovah was acknowledged, and they were at any rate a national institution, not one imported from the idolatries of any of the surrounding countries. [CALF.] They were announced by Jeroboam as the preservers of the nation during the great crisis of its existence: "Behold thy gods, O Israel, that brought thee up out of the land of Egypt" (1 K. xii. 28). But the case was quite different when Ahab, not content with the calf-worship—"as if it had been a light thing to walk in the sins of Jeroboam, the son of Nebat"—married the daughter of the king of Sidon, and introduced on the most extensive scale (Joseph. *Ant.* ix. 6, §6) the foreign religion of his wife's family, the worship of the Phœnician Baal. What this worship consisted of we are ignorant—doubtless it was of a gay, splendid, and festal character, and therefore very opposite to the grave, severe service of the Mosaic ritual. Attached to it and to the worship of Asherah (A. V. "Ashtaroth," and "the groves") were licentious and impure rites, which in earlier times had brought the heaviest judgments on the nation (Num. xxv.; Judg. ii. 13, 14, iii. 7, 8). But the most obnoxious and evil characteristic of the Baal-religion was that it was the worship of power, of mere strength, as opposed to that of a God of righteousness and goodness—a foreign religion, imported from nations, the hatred of whom was inculcated in every page of the law, as opposed to the religion of that God who had delivered the nation from the bondage of Egypt, had "driven out the heathen with His hand, and planted them in;" and through whom their forefathers had "trodden down their enemies, and destroyed those that rose up against them." It is as a witness against these two evils that Elijah comes forward.

1. What we may call the first Act in his life embraces between three and four years—three years and six months for the duration of the drought, according to the statements of the New Testament

(Luke iv. 25; James v. 17), and three or four months more for the journey to Horeb, and the return to Gilead (1 K. xvii. 1—xix. 21). His introduction is of the most startling description; he suddenly appears before Ahab, as with the unconstrained freedom of eastern manners he would have no difficulty in doing, and proclaims the vengeance of Jehovah for the apostasy of the king. This he does in the remarkable formula evidently characteristic of himself, and adopted after his departure by his follower Elisha—a formula which includes everything at issue between himself and the king—the name of Jehovah—His being the God of Israel—the name of God—Elijah being His messenger, and then—the special lesson of the event—that the god of power and of nature should be beaten at his own weapons. "As Jehovah, God of Israel, liveth, before whom I stand," whose constant servant I am, "there shall not be dew nor rain these years, but according to my word." What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (comp. six. 2). Perhaps it was at this juncture that Jezebel "cut off the prophets of Jehovah" (1 K. xviii. 4). He was directed to the brook Cherith, either one of the torrents which cleave the high table-lands of his native hills, or on the west of Jordan, more in the neighbourhood of Samaria. [CHERITH.] There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. How long he remained in the Cherith is uncertain. The Hebrew expression is simply "at the end of days," nor does Josephus afford us any more information. A vast deal of ingenuity has been devoted to explaining away Elijah's "ravens." The Hebrew word, *D'27*, *Orebim*, has been interpreted as "Arabians," as "merchants," as inhabitants of some neighboring town of *Orbo* or *Orbi*. By others Elijah has been held to have plundered a raven's nest—and this twice a-day regularly for several months! There is no escape from the plain meaning of the words—occurring as they do twice, in a passage otherwise displaying no tinge of the marvellous—or from the unanimity of all the Hebrew MSS., of all the ancient versions, and of Josephus.*

His next refuge was at Zarephath, a Phœnician town lying between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for. The widow woman in whose house he lived[†] seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her address by "Jehovah thy God" as an indication. Here Elijah performed the miracles of prolonging the oil and the meal; and restored the son of the widow to life after his apparent death.[‡]

* Jerome, quoted by Kennicott, 581. See these hypotheses brought together in Keil *ad loc.*

† This subject is exhausted in a dissertation entitled *Eliæ corvorum convictor* in the *Critici Sacri*.

‡ Lightfoot quaintly remarks on this that Elijah was the first Apostle to the Gentiles.

§ The traditional scene of his meeting with the widow was in a wood to the south of the town [Mislin, i. 532, who however does not give his authority]. In the time of Jerome the spot was marked by a tower (Jerome, *Ep. Paulae*). At a later period a church dedicated to the Prophet was erected over the house of the widow, in which his chamber

and her kneading-trough were shown (Anton. Martyr and Phocas, in *Reland*, 985). This church was called *τὸ Χρησὶον* (*Acta Sanctorum*).

¶ This must not be much relied on. Zolckhau, son of Chenaanah, one of Ahab's prophets, uses a similar form of words, "Thus saith Jehovah" (1 K. xxii. 11). The apparent inference however from Luke iv. 26 is that she was one of the widows of Israel. In the Jewish traditions her son was the Messiah (*Discourser, Kadd. Judenth.* ii. 725).

‡ This is warranted by the expression "his sickness was so sore that there was no breath left in him," a form of words not elsewhere found; while in the

Here the prophet is first addressed by the title, which, although occasionally before used to others, is so frequently applied to Elijah as to become the distinguishing appellation of himself and his successor:—"O thou man of God"—"Now I know that thou art a man of God" (1 K. xvii. 18, 24).

In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer divide between them the mournful duty of ascertaining that neither round the springs, which are so frequent a feature of central Palestine, nor in the nooks and crannies of the most shaded torrent-beds, was there any of the herbage left, which in those countries is so certain an indication of the presence of moisture. No one short of the two chief persons of the realm could be trusted with this quest for life or death—"Ahab went one way by himself, and Obadiah went another way by himself." It is the moment for the reappearance of the prophet. He shows himself first to the minister. There, suddenly planted in his path, is the man whom he and his master have been seeking for more than three years. "There is no nation or kingdom," says Obadiah with true Eastern hyperbole, "whither my lord hath not sent to seek thee;" and now here he stands when least expected. Before the sudden apparition of that wild figure, and that stern, unbroken countenance, Obadiah could not but fall on his face.² Elijah, however, soon calms his agitation—"As Jehovah of hosts liveth, before whom I stand, I will surely show myself to Ahab;" and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge—"Thou hast forsaken Jehovah and followed the Baals." He then commands that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Astartoth), the latter being under the especial protection of the queen. Why Mount Carmel, which we do not hear of until now, was chosen in preference to the nearer Ebal or Gerizim, is not evident. Possibly Elijah thought it wise to remove the place of the meeting to a distance from Samaria. Possibly in the existence of the altar of Jehovah (xviii. 30)—in ruins, and therefore of earlier erection—we have an indication of an ancient sanctity attaching to the spot. On the question of the particular part of the ridge of Carmel, which formed the site of the meeting, there cannot be much doubt. It is elsewhere examined. [CARMEL.]

There are few more sublime stories in history than this. On the one hand the solitary servant of Jehovah, accompanied by his one attendant; with his wild shaggy hair, his scanty garb, and sheep-skin cloak, but with calm dignity of demeanour

and the minutest regularity of procedure, repairing the ruined altar of Jehovah with twelve stones, according to the number of the twelve founders of the tribes, and recalling in his prayer the still greater names of Abraham, Isaac, and Israel—on the other hand the 850 prophets of Baal and Astartoth, doubtless in all the splendour of their vestments (2 K. x. 22), with the wild din of their "vain repetitions" and the maddened fury of their disappointed hopes, and the silent people surrounding all—these things form a picture with which we are all acquainted, but which brightens into fresh distinctness every time we consider it. The conclusion of the long day need only be glanced at.* The fire of Jehovah consuming both sacrifice and altar—the prophets of Baal killed, it would seem by Elijah's own hand (xviii. 40)—the king, with an apathy almost unintelligible, eating and drinking in the very midst of the carnage of his own adherents—the rising storm—the ride across the plain to Jezreel, a distance of at least 16 miles; the prophet, with true Bedouin endurance, running before the chariot, but also with true Bedouin instinct stopping short of the city, and going no further than the "entrance of Jezreel."

So far the triumph had been complete; but the spirit of Jezebel was not to be so easily overcome, and her first act is a vow of vengeance against the author of this destruction. "God do so to me, and more also," so ran her exclamation, "if I make not thy life as the life of one of them by to-morrow about this time." It was no duty of Elijah to expose himself to unnecessary dangers, and, as at his first introduction, so now, he takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beersheba—"Beersheba which belongeth to Judah," says the narrative, with a touch betraying its Israelitish origin. Here, at the ancient haunt of those fathers of his nation whose memory was so dear to him, and on the very confines of cultivated country, Elijah halted. His servant—according to Jewish tradition the boy of Zarephath—he left in the town; while he himself set out alone into the wilderness—the waste uninhabited region which surrounds the south of Palestine. The labours, anxieties, and excitement of the last few days had proved too much even for that iron frame and that stern resolution. His spirit is quite broken, and he wanders forth over the dreary sweeps of those rocky hills wishing for death—"It is enough! Lord, let me die, for I am not better than my fathers."† It is almost impossible not to conclude from the terms of the story that he was entirely without provisions for this or any journey. But God, who had brought His servant into this difficulty, provided him with the means of escaping from it. Whether we are to take the expression of the story literally or not is comparatively of little consequence. In some way little short of miraculous—it might well seem to the narrator that it

* The more so as the whole of this scene is admirably drawn out by Stanley (S. & P. 355, 6).

† Although to some it may seem out of place in a work of this nature, yet the writer cannot resist referring to the Oratorio of *Elijah* by Mendelssohn, one of the most forcible commentaries existing on the history of the Prophet. The scene in which the occurrences at Beersheba are embodied is perhaps the most dramatic and affecting in the whole work.

story of the Shunammite's son it is distinctly said the child "died." Josephus's language (viii. 15, §3) shows that he did not understand the child to have died. The Jewish tradition, quoted by Jerome, was that this boy was the servant who afterwards accompanied Elijah, and finally became the prophet Jonah. (Jerome, *Pref. to Jonah*; and see the citations from the Talmuds in Eisenmenger, *Entd. Jud.* ii. 725.)

² The expressions of Obadiah, "lord" and "slave," show his fear of Elijah; they are those ordinarily used in addressing a potentate.

would be by nothing but an angel—the prophet was wakened from his dream of despondency beneath the solitary bush^d of the wilderness, was fed with the bread and the water which to this day are all a Bedouin's requirements,^e and went forward, “in the strength of that food,” a journey of forty days “to the mount of God, even to Horeb.” Here, in “the cave,”^f one of the numerous caverns in those awful mountains, perhaps some traditional sanctuary of that hallowed region, at any rate well known—he remained for certainly one night. In the morning came the “word of Jehovah”—the question, “what doest thou here, Elijah? driven by what hard necessity dost thou seek this spot on which the glory of Jehovah has in former times been so signally shown?” In answer to this invitation the Prophet opens his griefs. He has been very zealous for Jehovah; but force has been vain; one cannot stand against a multitude; none follow him, and he is left alone, flying for his life from the sword which has slain his brethren. The reply comes in that ambiguous and indirect form in which it seems necessary that the deepest communications with the human mind should be couched, to be effectual. He is directed to leave the cavern and stand on the mountain in the open air (εἰς τὸ ὑπαίθρον, Josephus), face to face (פָּנָיו) with Jehovah. Then, as before with Moses (Ex. xxxiv. 6), “The Lord passed by;” passed in all the terror of His most appalling manifestations. The fierce wind tore the solid mountains and shivered the granite cliffs of Sinai; the earthquake crash reverberated through the defiles of those naked valleys; the fire burnt in the incessant blaze of Eastern lightning. Like these, in their degree, had been Elijah's own modes of procedure, but the conviction is now forced upon him that in none of these is Jehovah to be known. Then, penetrating the dead silence which followed these manifestations, came the fourth mysterious symbol—the “still small voice.” What sound this was—whether articulate voice or not, we cannot even conjecture; but low and still as it was it spoke in louder accents to the wounded heart of Elijah than the roar and blaze which had preceded it. To him no less unmistakably than to Moses, centuries before, it was proclaimed that Jehovah was “merciful and gracious, long-suffering and abundant in goodness

^e מַלְאָכִים is both a “messenger” and an “angel.” LXX. ver. 5, τῆς; and so Josephus (viii. 13, 7).

^d “One Botem tree,” Hebrew, רֶתֶם אֶחָד. The indented rock opposite the gate of the Greek convent, *Deir Mar Elyas*, between Jerusalem and Bethlehem, which is now shown to travellers as the spot on which the prophet rested on this occasion (Bonar; Porter, *Handbook*, &c.), appears at an earlier date not to have been so restricted, but was believed to be the place on which he was “accustomed to sleep” (Sandys, *ib.* iii. p. 176; Maundrell, *Ear. Trav.*, 456), and the site of the convent as that where he was born (Gaysforde, 1506, in Bonar, 117). Neither the older nor the later story can be believed; but it is possible that they may have originated in some more trustworthy tradition of his having rested here on his southward journey, in all probability taken along this very route. See a curious statement by Quaresmius of the extent to which the rock had been defaced in his own time “by the piety or impiety” of the Christian pilgrims. (*Elucidatio*, ii. 605; comp. Doubdan, *Voyage*, &c., 144.)

^e The LXX. adds to the description the only touch wanting in the Hebrew text—“a cake of meal”—*λαυπίτης*.

and truth.” Elijah knew the call, and at once stepping forward and hiding his face in his mantle, stood waiting for the Divine communication. It was in the same words as before, and so is his answer; but with what different force must the question have fallen on his ears, and the answer left his lips! “Before his entrance to the cave, he was comparatively a novice; when he left it, he was an initiated man. He had thought that the earth-quake, the fire, the wind, must be the great witnesses of the Lord. But he was not in them; not they, but the still small voice had that awe in its mantle. What a conclusion of all the past history! What an interpretation of its meaning!” (Marrion, *Prophets and Kings*, 136). Not in the persecutions of Ahab and Jezebel, nor in the slaughter of the Prophets of Baal, but in the 7000 unknown worshippers who had not bowed the knee to Baal, was the assurance that Elijah was not alone as he had seemed to be.

Three commands were laid on him—three changes were to be made. Instead of Ben-hadad, Hazael was to be king of Syria; instead of Ahab, Jehu the son of Nimshi was to be king of Israel; and Elisha the son of Shaphat was to be his own successor. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself. It would almost seem as if his late trials had awakened in him a yearning for that affection and companionship which had hitherto been denied him. His first search was for Elisha. Apparently he soon found him; we must conclude at his native place, Abimeholah, probably somewhere about the centre of the Jordan valley. [ABEL-MEHOLOH.] Elisha was ploughing at the time,^h and Elijah “passed over to him”—possibly crossed the river—and cast his mantle, the well-known sheepskin cloak, upon him, as if, by that familiar^k action, claiming him for his son. A moment of hesitation—but the call was quickly accepted, and then commenced that long period of service and intercourse which continued till Elijah's removal, and which after that time procured for Elisha one of his best titles to esteem and reverence—“Elisha the son of Shaphat, who poured water on the hands of Elijah.”

2. Ahab and Jezebel now probably believed that

^f The Hebrew word has the article, הַמְּסֻכָּה; and so too the LXX., τὸ σπηλαίον. The cave is now shown “in the secluded plain below the highest point of *Jebel Músa*,” “a hole just large enough for a man's body,” beside the altar in the chapel of Elijah (Stanley, 49; Rob. i. 103).

^g Hebrew, מְסֻכָּה. A. V. “lodge;” but in Gen. xiv. 2, accurately, “tarry all night.”

^h The words of the text are somewhat obscured in the A. V. They bear testimony at once to the solid position of Elisha, and to the extent of the arable soil of the spot. According to the Masoretic punctuation the passage is: “And he departed thence, and found Elisha the son of Shaphat, who was ploughing. Twelve yoke were before him (i. e. either 12 ploughs were before him with his servants, or 12 yoke of land were already ploughed), and he was with the *last*.”

ⁱ The word is that always employed for crossing the Jordan.

^k See also Ruth iii. 4-14. Ewald, *Alterthümer*, 191, note. A trace of a similar custom survives in the German word *Mantel-kind*.

their threats had been effectual, and that they had seen the last of their tormentor. At any rate this may be inferred from the events of chap. xxi. Failed in his wish to acquire the ancestral plot of Naboth by the refusal of that sturdy peasant to alienate the inheritance of his fathers, Ahab and Jezebel proceed to possess themselves of it by main force, and by a degree of monstrous injustice which shows clearly enough how far the elders of Jezreel had forgotten the laws of Jehovah, how perfect was their submission to the will of their mistress. At her orders Naboth is falsely accused of blaspheming God and the king, is with his sons^m stoned and killed, and his vineyard then—as having belonged to a criminal—becomes at once the property of the king. [NABOTH.]

Ahab loses no time in entering on his new acquisition. Apparently the very next day after the execution he proceeds in his chariot to take possession of the coveted vineyard. Behind him—probably in the back part of the chariot—ride his two pages Jehu and Bidkar (2 K. ix. 26). But the triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy, and as an enemy he does meet him—as David went out to meetⁿ Goliath—on the very scene of his crime; suddenly, when least expected and least wished for, he confronts the miserable king. And then follows the curse, in terms fearful to any Oriental—peculiarly terrible to a Jew—and most of all significant to a successor of the apostate princes of the northern kingdom—"I will take away thy posterity; I will cut off from thee even thy very dogs; I will make thy house like that of Jeroboam and Baasha; thy blood shall be shed in the same spot where the blood of thy victims was shed last night; thy wife and thy children shall be torn in this very garden by the wild dogs of the city, or as common carrion devoured by the birds of the sky"^o—the large vultures which in eastern climes are always wheeling aloft under the clear blue sky, and doubtless suggested the expression to the prophet. How tremendous was this scene, we may gather from the fact that after the lapse of at least 20 years Jehu was able to recal the very words of the prophet's burden, to which he and his companion had listened as they stood behind their master in the chariot. The whole of Elijah's denunciation may possibly be recovered by putting together the words recalled by Jehu, 2 K. ix. 26, 36, 7, and those given in 1 K. xxi. 19-25.

3. A space of three or four years now elapses (comp. 1 K. xxii. 1, xxii. 51; 2 K. i. 17), before we again catch a glimpse of Elijah. The denunciations uttered in the vineyard of Naboth have been partly fulfilled. Ahab is dead, and his son and successor, Ahaziah, has met with a fatal accident, and is on his death-bed, after a short and troubled reign of less than two years (2 K. i. 1, 2; 1 K. xxii. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is

conveyed to the prophet, probably at that time inhabiting one of the recesses of Carmel, and, as at the former occasions, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death, and as rapidly disappears. The tone of his words is as national on this as on any former occasion, and, as before, they are authenticated by the name of Jehovah—"Thus saith Jehovah, Is it because there is no God in Israel that ye go to enquire of Baalzebub, god of Ekron?" The messengers returned to the king too soon to have accomplished their mission. They were possibly strangers; at any rate they were ignorant of the name of the man who had thus interrupted their journey. But his appearance had fixed itself in their minds, and their description at once told Ahaziah, who must have seen the prophet about his father's court or have heard him described in the harem, who it was that had thus reversed the favourable oracle which he was hoping for from Ekron. The "hairy man"—the "lord of hair," so the Hebrew reading^o runs—with a belt of rough skin round his loins, who came and went in this secret manner, and uttered his fierce words in the name of the God of Israel, could be no other than the old enemy of his father and mother, Elijah the Tishbite. But ill as he was this check only roused the wrath of Ahaziah, and, with the spirit of his mother, he at once seized the opportunity of possessing himself of the person of the man who had been for so long the evil genius of his house. A captain was despatched, with a party of fifty, to take Elijah prisoner. He was sitting on the top of "the mount,"^p i. e. probably of Carmel. The officer approached and addressed the prophet by the title which, as before noticed, is most frequently applied to him and Elisha—"O man of God, the king hath spoken: come down." "And Elijah answered and said, If I be a man of God, then let fire come down from heaven and consume thee and thy fifty! And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. The altered tone of the leader of a third party, and the assurance of God that His servant need not fear, brought Elijah down. But the king gained nothing. The message was delivered to his face in the same words as it had been to the messengers, and Elijah, so we must conclude, was allowed to go harmless. This was his last interview with the house of Ahab. It was also his last recorded appearance in person against the Baal-worshippers.

Following as it did on Elijah's previous course of action, this event must have been a severe blow to the enemies of Jehovah. But impressive as it doubtless was to the contemporaries of the prophet, the story possesses a far deeper significance for us than it could have had for them. While it is most characteristic of the terrors of the earlier dispensation under which men were then living, it is remarkable as having served to elicit from the mouth of a greater than even Elijah an exposition, no less characteristic, of the distinction between that severe rule and the gentler dispensation which He came to introduce. It was when our Lord and His disciples

at night. The same word—*yesternight*—prompts the inference that Ahab's visit and encounter with Elijah happened on the very day following the murder.

^m The Hebrew word is the same.

ⁿ See note to p. 537.

^o *וְהָיָה* (2 K. i. 9; A. V., inaccurately, "an hill.")

^o "The blood of Naboth and the blood of his sons" (2 K. ix. 26; comp. Josh. vii. 24). From another expression in this verse—*yesternight* (שֶׁמֶשׁ, A. V. "yesterday"), we may perhaps conclude that like a later trial on a similar charge, also supported by two false witnesses—the trial of our Lord—it was conducted

were on their journey, through this very district, from Galilee to Jerusalem, and when smarting from the churlish inhospitality of some Samaritan villagers, that—led to it by the distant view of the heights of Carmel, or, perhaps, by some traditional name on the road—the impetuous zeal of the two “sons of thunder” burst forth—“Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?” But they little knew the Master they addressed. “He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men’s lives but to save them” (Luke ix. 51-56). As if He had said, “Ye are mistaking and confounding the different standing points of the Old and New Covenants; taking your stand upon the Old—that of an avenging righteousness, when you should rejoice to take it upon the New—that of a forgiving love” (Trench, *Miracles*, ch. iv.).

4. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. It is the only one of which any record remains, and its mention is the first and last time that the name of the prophet appears in the Books of Chronicles. Mainly devoted, as these books are, to the affairs of Judah, this is not surprising. The alliance between his enemy Ahab and Jehoshaphat cannot have been unknown to the prophet, and it must have made him regard the proceedings of the kings of Judah with more than ordinary interest. When, therefore, Jehoram the son of Jehoshaphat, who had married the daughter of Ahab, began “to walk in the ways of the kings of Israel, as did the house of Ahab, and to do that which was evil in the sight of Jehovah,” Elijah sent him a letter⁹ denouncing his evil doings, and predicting his death (2 Chr. xxi. 12-15). This letter has been considered as a great difficulty, on the ground that Elijah’s removal must have taken place before the death of Jehoshaphat (from the terms of the mention of Elisha in 2 K. iii. 11), and therefore before the accession of Joram to the throne of Judah. But admitting that Elijah had been translated before the expedition of Jehoshaphat against Moab, it does not follow that Joram was not at that time, and before his father’s death, king of Judah, Jehoshaphat occupying himself during the last six or seven years of his life in going about the kingdom (2 Chr. xix. 4-11), and in conducting some important wars, amongst others that in question against Moab, while Joram was concerned with the more central affairs of the government (2 K. iii. 7, &c.). That Joram began to reign during the lifetime of his father Jehoshaphat is stated in 2 K. viii. 16. According to one record (2 K. i. 17),

⁹ מִכְתָּב, “a writing,” almost identical with the word used in Arabic at the present day. The ordinary Hebrew word for a letter is *Sepher*, סֵפֶר, a book.

⁷ The second statement of Jehoram’s accession to Israel (in 2 K. iii. 1) seems inserted there to make the subsequent narrative more complete. Its position there, subsequent to the story of Elijah’s departure, has probably assisted the ordinary belief in the difficulty in question.

⁸ The ancient Jewish commentators get over the apparent difficulty by saying that the letter was written and sent after Elijah’s translation. Others believed that it was the production of Elisha, for whose name that of Elijah had been substituted by copyists. The first of these requires no answer. To the second, the severity of its tone, as above noticed,

which immediately precedes the account of Elijah’s last acts on earth, Joram was actually on the throne of Judah at the time of Elijah’s interview with Ahaziah; and though this is modified by the statements of other places* (2 K. iii. 1, viii. 16), yet it is not as stated above, that Joram ascended the throne some years before the death of his father. (See JORAM, JEHOSEPHAT, JUDAH.) In its contents of Elijah, while in the details of style it is very peculiar, and quite different from the narrative in which it is imbedded (Bertheau, *Chronik ad loc.*).

5. The closing transaction of Elijah’s life introduces us to a locality heretofore unconnected with him. Hitherto we have found him in the neighbourhood of Samaria, Jezreel, Carmel, only leaving those northern places on actual emergency, but we now find him on the frontier of the two kingdoms, at the holy city of Bethel, with the sons of the prophets at Jericho, and in the valley of the Jordan (2 K. ii. 1, &c.).

It was at GILGAL—probably not the ancient place of Joshua and Samuel, but another of the same name still surviving on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion. Perhaps his old love of solitude returned upon him, perhaps he wished to spare his friend the pain of a too sudden parting; in either case he endeavoured to persuade Elisha to remain behind while he goes on an errand of Jehovah. “Tarry here, I pray thee, for Jehovah hath sent me to Bethel.” But Elisha will not so easily give up his master,—“As Jehovah liveth and as thy soul liveth I will not leave thee.” They went together to Bethel. The event which was about to happen had apparently been communicated to the sons of the prophets at Bethel, and they inquire if Elisha knew of his impending loss. His answer shows how fully he was aware of it. “Yea,” says he, with all the emphasis possible, “indeed I do” know it, hold ye your peace.” But though impending, it was not to happen that day. Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. Again, also, the sons of the prophets at Jericho make the same unnecessary inquiries, and again he replies as emphatically as before. Elijah makes a final effort to avoid what they both so much dread. “Tarry here, I pray thee, for Jehovah hath sent me to the Jordan.” But Elisha is not to be conquered, and the two set off across the undulating plain of burning sand, to the distant

is a sufficient reply. Josephus (*Ant. ix. 4, §2*) says that the letter was sent while Elijah was still on earth. (See Lightfoot, *Chronicle*, &c. “Jehoram.” Other theories will be found in Fabricius, *Cod. Pseudepigraph.* 1075, and Otho, *Lex. Rab.* 167.)

¹ The grounds for this inference are given under ELISHA (p. 538). See also GILGAL.

² The Hebrew word “went down” is a serious difficulty, if Gilgal is taken to be the site of Joshua’s camp and the resting-place of the ark, since that is more than 3000 feet below Bethel. But this is avoided by adopting the other Gilgal to the N.W. of Bethel, and on still higher ground, which also preserves the sequence of the journey to Jordan. (See Stanley, *S. & P.* 308, note.) Some considerations in favour of this adoption will be found under ELISHA.

³ יָדַעְתִּי = “Also I know it.” *Kerym* 1075.

river,—Elijah in his mantle or cape of sheep-skin, Elisha in ordinary clothes (רַבָּב, ver. 12). Fifty men of the sons of the prophets ascend the abrupt heights behind the town—the same to which a late tradition would attach the scene of our Lord's temptation—and which command the plain below, to watch with the clearness of Eastern vision what happens in the distance. Talking as they go, the two reach the river, and stand on the shelving bank beside its swift brown current. But they are not to stop even here. It is as if the aged Gileadite cannot rest till he again sets foot on his own side of the river. He rolls up^a his mantle as into a staff, and with his old energy strikes the waters as Moses had done before him,—strikes them as if they were an enemy;^b and they are divided hither and thither, and they two go over on dry ground. What follows is best told in the simple words of the narrative. "And it came to pass when they were^c gone over, that Elijah said to Elisha, 'Ask what I shall do for thee before I be taken away from thee.' And Elisha said, 'I pray thee let a double portion of thy spirit be upon me.' And he said, 'Thou hast asked a hard thing: if thou see me taken from thee, it shall be so unto thee, but if not, it shall not be so.' And it came to pass as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by the whirlwind into the skies."^d Well might Elisha cry with bitterness,^e "My father, my father." He was gone who, to the discerning eye and loving heart of his disciple, had been "the chariot of Israel and the horsemen thereof" for so many years; and Elisha was at last left alone to carry on a task to which he must often have looked forward, but to which in this moment of grief he may well have felt unequal. He saw him no more; but his mantle had fallen, and this he took up—at once a personal relic and a symbol of the double portion of the spirit of Elijah with which he was to be clothed. Little could he have realised, had it been then presented to him, that he whose greatest claim to notice was that he had "poured water on the hands of Elijah" should hereafter possess an influence which had been denied to his master—should,

instead of the terror of kings and people, be their benefactor, adviser, and friend, and that over his death-bed a king of Israel should be found to lament with the same words that had just burst from him on the departure of his stern and silent master, "My father, my father, the chariot of Israel and the horsemen thereof!"

And here ends all the direct information which is vouchsafed to us of the life and work of this great Prophet. Truly he "stood up as a fire, and his word burnt as a lamp" (Ecclus. xlviii. 1). How deep was the impression which he made on the mind of the nation may be judged of from the fixed belief which many centuries after prevailed that Elijah would again appear for the relief and restoration of his country. The prophecy of Malachi (iv. 6)^d was possibly at once a cause and an illustration of the strength of this belief. What it had grown to at the time of our Lord's birth, and how continually the great Prophet was present to the expectations of the people, we do not need the evidence of the Talmud to assure us,^e it is patent on every page of the Gospels. Each remarkable person, as he arrives on the scene, be his habits and characteristics what they may—the stern John equally with his gentle Successor—is proclaimed to be Elijah (Matt. xvi. 14; Mark vi. 15; John i. 21). His appearance in glory on the Mount of Transfiguration does not seem to have startled the disciples. They were "sore afraid," but not apparently surprised. On the contrary, St. Peter immediately proposes to erect a tent for the Prophet whose arrival they had been so long expecting. Even the cry of our Lord from the Cross, containing as it did but a slight resemblance to the name of Elijah, immediately suggested him to the bystanders. "He calleth for Elijah." "Let be, let us see if Elijah will come to save him."

How far this expectation was fulfilled in John, and the remarkable agreement in the characteristics of these two men, will be considered under JOHN THE BAPTIST.

But on the other hand, the deep impression which Elijah had thus made on his nation only renders more remarkable the departure which the image conveyed by the later references to him

ever, either following a different Hebrew text from that which we possess, or falling in with the belief of their times, insert the usual designation, "the Fish-bite." (See Lightfoot, *Exerc.* on Luke i. 17).

^e He is recorded as having often appeared to the wise and good Rabbis—at prayer in the wilderness, or on their journeys—generally in the form of an Arabian merchant (Eisenmenger, i. 11; ii. 402-7). At the circumcision of a child a seat was always placed for him, that as the zealous champion and messenger of the "covenant" of circumcision (1 K. xix. 14; Mal. iii. 1) he might watch over the due performance of the rite. During certain prayers the door of the house was set open that Elijah might enter and announce the Messiah (Eisenmenger, i. 685). His coming will be three days before that of the Messiah, and on each of the three he will proclaim, in a voice which shall be heard all over the earth, peace, happiness, salvation, respectively (Eisenmenger, 696). So firm was the conviction of his speedy arrival, that when goods were found and no owner appeared to claim them, the common saying was, "Put them by till Elijah comes" (Lightfoot, *Exercit.* Matt. xvii. 10; John i. 21). The same customs and expressions are even still in use among the stricter Jews of this and other countries. (See *Revue des deux Mondes*, xxiv. 131, &c.)

^a נָבֵל. The above is quite the force of the word.

^b The word is נָכַח, used of smiting in battle; generally with the sense of wounding (Gen. 883).

^c LXX. "As they were going over," ἐν τῷ διαβήσασθαι.

^d The statements of the text hardly give support to the usual conception of Elijah's departure as represented by painters and in popular discourses. It was not in the chariot of fire that he went up into the skies. The fire served to part the master from the disciple, to show that the severance had arrived, but Elijah was taken up by the fierce wind of the tempest. The word סַעֲרָה involves no idea of whirling, and is frequently rendered in the A. V. "storm" or "tempest." The term "the skies" has been employed above to translate the Hebrew הַשָּׁמַיִם, because we attach an idea to the word "heaven" which does not appear to have been present to the mind of the ancient Hebrews.

^e צִעַק, the word used amongst others for the "great and bitter cry" when the first-born were killed in Egypt.

^f The expression in Malachi is "Elijah the Prophet." From this unusual title some have believed that another Elijah was intended. The LXX., now-

evinces, from that so sharply presented in the records of his actual life. With the exception of the eulogiums contained in the catalogues of worthies in the book of Jesus the son of Sirach (xlvi. 11) and 1 Macc. ii. 58, and the passing allusion in Luke ix. 54, none of these later references allude to his works of destruction or of portent. They all set forth a very different side of his character to that brought out in the historical narrative. They speak of his being a man of like passions with ourselves (James v. 17); of his kindness to the widow of Sarepta (Luke iv. 25); of his "restoring all things" (Matt. xvii. 11); "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Mal. iv. 5, 6; Luke i. 17). The moral lessons to be derived from these facts must be expanded elsewhere than here; it will be sufficient in this place to call attention to the great differences which may exist between the popular and contemporary view of an eminent character, and the real settled judgment formed in the progress of time, when the excitement of his more brilliant but more evanescent deeds has passed away. Precious indeed are the scattered hints and faint touches which enable us thus to soften the harsh outlines or the discordant colouring of the earlier picture. In the present instance they are peculiarly so. That wild figure, that stern voice, those deeds of blood, which stand out in such startling relief from the pages of the old records of Elijah, are seen by us all silvered over with the "white and glistening" light of the Mountain of Transfiguration. When he last stood on the soil of his native Gilead he was destitute, afflicted, tormented, wandering about "in sheep-skins and goat-skins, in deserts and mountains, and dens and caves of the earth." But these things have passed away into the distance, and with them has receded the fiery zeal, the destructive wrath, which accompanied them. Under that heavenly light they fall back into their proper proportions, and Ahab and Jezebel, Baal and Ashtaroth are forgotten, as we listen to the Prophet talking to our Lord—talking of that event which was to be the consummation of all that he had suffered and striven for—"talking of His decease which He should accomplish at Jerusalem."

Elijah has been canonized in both the Greek and Latin churches. Among the Greeks *Mar Elyás* is the patron of elevated spots, and many a conspicuous summit in Greece is called by his name.^a The service for his day—*Ἡλίας μεγάλωνμος*—will be found in the *Menaion* on July 20, a date recognised by the Latin church also.^b The convent bearing his name, *Deir Mar Elyás*, between Jerusalem and Bethlehem, is well known to travellers in the Holy Land. It purports to be situated on the spot of his birth, as already observed. Other convents bearing his name once existed in Palestine: in *Jebel Ajlún*, the ancient Gilead (Ritter, *Syrien*, 1029, 1066, &c.); at *Ezra* in the *Hawrán* (Burckhardt, *Syria*, 59), and the more famous establishment on Carmel.

^a See the considerations adduced by Stanley (*S. & P.*) in favour of the mountain of the Transfiguration being on the east of Jordan.

^b See this fact noticed in Clark's *Peloponnesus and Morea*, p. 190.

^c See the *Acta Sanctorum*, July 20. By Cornelius a Lapidate it is maintained that his ascent happened on that day, in the 19th year of Jehoshaphat (Keil, 821).

It is as connected with the great Order of the barefooted Carmelites that Elijah is celebrated in the Latin church. According to the statements of the Breviary (*Off. B. Mariæ Virginis de Monte Carmelo, Julii* 16) the connexion arose from the fact from which Elijah saw the cloud (an accepted type of the Virgin Mary) rise out of the sea. But other legends trace the origin of the order to the great Prophet himself as the head of a society of anchoring rites inhabiting Carmel; and even as himself dedicating the chapel in which he worshipped to the Virgin! These things are matters of controversy in the Roman church, Baronius and others having proved that the Order was founded in 1181, a date which is repudiated by the Carmelites (see extracts in Fabricius, *Cod. Pseudepigr.* 1077).

In the Mahometan traditions *Iljās* is said to have drunk of the Fountain of Life, "by virtue of which he still lives, and will live to the day of Judgment." He is by some confounded with St. George and with the mysterious *el-Khidr*, one of the most remarkable of the Muslim saints (see Lane's *Arabian Nights*, Intro. note 2; also *Selections from the Kuran*, 221, 222). The Persian *Sofya* are said to trace themselves back to Elijah (Fabricius, 1077).

Among other traditions it must not be omitted that the words "Eye hath not seen," &c., 1 Cor. ii. 9, which are most probably quoted by the Apostle from Isaiah lxiv. 4, were, according to an ancient belief, from "the Apocalypse, or mysteries of Elijah," τὰ Ἠλία ἀποκρύφα. The first mention of this appears to be Origen (*Hom.* on Matt. xxvii. 9), and it is noticed with disapproval by Jerome, *ad Pammachium* (see Fabricius, 1072).

By Epiphanius, the words "awake, thou that sleepest," &c., Eph. v. 14, are inaccurately alleged to be quoted "from Elijah," i. e. the portion of the O. T. containing his history—παρὰ τῆς Ἠλίας (comp. Rom. xi. 2).

Two monographs on Elijah must not be overlooked: (1.) that of Frischmuth, *De Eliæ Prophetæ Nom., &c.*, in the *Critici Sacri*; and (2.) *Eliæ Thesites*, by Aegidius Camartus, 4to. Paris, 1631. There are also dissertations of great interest on the ravens, the mantle, and Naboth, in the *Critici Sacri*. [G.]

ELIKA (Ἠλίκα; Alex. *'Evaxd*; *Elico*), a Harodite, i. e. from some place called Chard; one of David's guard (2 Sam. xxiii. 25). The name is omitted in the corresponding list of 1 Chr. xi.—an account for which see Kennicott's conjecture (*Dissertation*, &c., 182).

ELIM (Ἐλίμ; *Ailem*), mentioned Ex. xv. 27; Num. xxxiii. 9, as the second station where the Israelites encamped after crossing the Red Sea. It is distinguished as having had "twelve wells" (rather "fountains," *עֵינֹת*) of water, and three score and ten palm-trees." Laborde (*Geographical Commentary on Exod.* xv. 27) supposed *Wady*

¹ S. John of Jerusalem, as quoted by Midia, *Lexicon Sacrum*, l. 49; and the Bulls of various Popes enumerated by Quaresmus, vol. ii.

² Root *עֵל*, or *אֵל*, "to be strong," hence "strong tree," properly either an "oak" or "terebinth," but also generally "tree;" here in plur. as "the trees of the desert" (Stanley, *S. & P.* 515, §76). Each of Elath is another plur. form of same.

Useit to be Elim, the second of four wadys lying between 29° 7', and 29° 20',^b which descend from the range of et Tih (here nearly parallel to the shore), towards the sea, and which the Israelites, going from N.W. to S.E. along the coast would come upon in the following order:—*W. Ghurundel* (where the "low hills" begin, Stanley, *S. & P.* 35), *W. Useit*, *W. Thál*, and *W. Shubeikeh*; the last being in its lower part called also *W. Taiyibeh*, or having a junction with one of that name. Between *Useit* and *Taiyibeh*, the coast-range of these hills rises into the *Gebel Humman*, "lofty and precipitous, extending in several peaks along the shore, apparently of chalky limestone, mostly covered with flints . . . its precipices . . . cut off all passage alongshore from the hot springs (lying a little W. of S. from the mouth of *Wady Useit*, along the coast) to the mouth of *W. Taiyibeh*" (Rob. i. 102; comp. Stanley, *S. & P.* 35). Hence, between the courses of these wadys the track of the Israelites must have been inland. Dr. Stanley says "Elim must be *Ghurundel*, *Useit*, or *Taiyibeh*," 35; elsewhere, 66, that "one of two valleys, or perhaps both, must be Elim;" these appear from the sequel to be *Ghurundel* and *Useit*, "fringed with trees and shrubs, the first vegetation he had met with in the desert;" among these are "wild palms," not stately trees, but dwarf or savage, "tamarisks," and the "wild acacia." Lepsius takes another view, that *Ghurundel* is Mara, by others identified with Howara (2½ hours N.W. from *Ghurundel*, and reached by the Israelites, therefore, before it), and that Elim is to be found in the last of the four above named, *W. Shubeikeh* (Leps. *Travels*, Berlin, 1845, 8. 1. 27 ff.) [WILDERNESS OF THE WANDERING.] [H. H.]

ELIMELECH (עֲלִמֶלֶךְ; 'Ελιμέλεκ), a man of the tribe of Judah, and of the family of the Hezronites and the kinsman of Boaz, who dwelt in Bethlehem-Ephrathah in the days of the Judges. In consequence of a great dearth in the land he went with his wife Naomi, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his sons died without posterity. Naomi returned to Bethlehem with Ruth, her daughter-in-law, whose marriage with Boaz, "a mighty man of wealth, of the family of Elimelech," "her husband's kinsman," forms the subject of the book of Ruth. (Ruth i. 2, 3, ii. 1, 3, iv. 3, 9.) [A. C. H.]

ELIOENAI (אֱלִיֹּעֲנַי; 'Ελιωναι; Alex. 'Ελιωναι and —ηλ). 1. Head of one of the families of the sons of Becher, the son of Benjamin (1 Chr. vii. 8).

2. Head of a family of the Simeonites (1 Chr. iv. 36).

3. (accr. ELIHOENAI, אֱלִיֹּחֲנַי). Seventh son of Mesheleiah, the son of Kore, of the sons of Asaph, a Korhite Levite, and one of the doorkeepers of the "house of Jehovah" (1 Chr. xxvi. 3). It appears from ver. 14 that the lot fell to Mesheleiah (Sheleiah) to have the east-gate; and as we learn from ver. 9 that he had eighteen strong men of his sons and brethren under him, we may conclude that all his sons except Zechariah the first-

born (ver. 14) served with him, and therefore Elioenai likewise. There were six Levites daily on guard at the east-gate, whose turn would therefore come every third day.

4. Eldest son of Neariah, the son of Shemaiah, 1 Chr. iii. 23, 24. According to the present Heb. text he is in the seventh generation from Zerubbabel, or about contemporary with Alexander the Great; but there are strong grounds for believing that Shemaiah is identical with Shimei (ver. 19), Zerubbabel's brother. (See *Geneal. of our Lord*, 107-108 and ch. vii.)

5. A priest of the sons of Pashur, in the days of Ezra, one of those who had married foreign wives, but who, at Ezra's instigation, put them away with the children born of them, and offered a ram for a trespass offering (Ezr. x. 22). He is possibly the same as is mentioned in Neh. xii. 41, as one of the priests who accompanied Nehemiah with trumpets at the dedication of the wall of Jerusalem. He is called ELIONAS, 1 Esdr. ix. 22.

6. (אֱלִיֹּנָס). An Israelite, of the sons of Zattu, who had also married a strange wife (Ezr. x. 27). From the position of Zattu in the lists, Ezr. ii. 8; Neh. vii. 13, x. 14, it was probably a family of high rank. ELIOENAI is corrupted to ELIADAS, 1 Esdr. ix. 28. [A. C. H.]

ELIONAS. 1. ('Ελιωνας, Alex. 'Ελιωνας; Vulg. omits), 1 Esdr. ix. 22. [ELIOENAI.]

2. ('Ελιωνας; Noneas), 1 Esdr. ix. 32. [ELI-EZER.]

ELIPHAL (אֱלִיפָאֵל; 'Ελιφάτ, Alex. 'Ελιφάδλ; *Eliphah*), son of Ur; one of the members of David's guard (1 Chr. xi. 35). In the parallel list in 2 Sam. xxiii. the name is given ELIPHELET, and the names in connexion with it are much altered. [UR.]

ELIPH'ALAT ('Ελιφάλατ; *Eliphalach*), 1 Esdr. ix. 33. [ELIPHELET.]

ELIPH'ALET (אֱלִיפְהֵלֶת; 'Ελιφάθ, and 'Ελιφάθ; *Eliphaleth*). 1. The last of the thirteen sons born to David, by his wives, after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. xiv. 7). Elsewhere, when it does not occur at a peuse, the name is given with the shorter vowel—ELIPHELET (1 Chr. iii. 8). Equivalent to Eliphaleth are the names ELPALET and PHALTIEL.

2. 1 Esdr. viii. 39. [ELIPHELET, 5.]

ELIPH'AZ (אֱלִיפָאז; 'Ελιφάζ; *Eliphaz*). 1. The son of Esau and Adah, and father of Teman (Gen. xxxvi. 4; 1 Chr. i. 35, 36).

2. The chief of the "three friends" of Job. He is called "the Temanite;" hence it is naturally inferred that he was a descendant of Teman (the son of the first Eliphaz), from whom a portion of Arabia Petraea took its name, and whose name is used as a poetical parallel to Edom in Jer. xlix. 20. On him falls the main burden of the argument, that God's retribution in this world is perfect and certain, and that consequently suffering must

^b Seetzen (*Reisen*, 1854, iii. 114-117) traversed them all, and reached Howara in about a six hours' ride. He was going in the opposite direction to the routes of Robinson and Stanley; and it is interesting to compare his notes of the local features, caught in the inverse order, with theirs.

^c Seetzen alleges that the scanty quantity of the water at Howara is against this identity,—a weak reason, for the water supply of these regions is highly variable. He also rejects *Ghurundel* as the site of Elim (iii. 117).

be a proof of previous sin (Job iv. v. xv. xxii.). His words are distinguished from those of Bildad and Zophar by greater calmness and elaboration, and in the first instance by greater gentleness towards Job, although he ventures afterwards, apparently from conjecture, to impute to him special sins. The great truth brought out by him is the unapproachable majesty and purity of God (iv. 12-21, xv. 12-16). [JOB, BOOK OF.] But still, with the other two friends, he is condemned for having, in defence of God's providence, spoken of Him "the thing that was not right," i. e. by refusing to recognise the facts of human life, and by contenting himself with an imperfect retribution as worthy to set forth the righteousness of God. On sacrifice and the intercession of Job all three are pardoned. [A. B.]

ELIPHELEH (אֵלִיפְהֵלֶה, i. e. *Eliphelehu*; 'Ελιφελά, 'Ελιφαλού, Alex. 'Ελιφαλά; *Eliphahu*), a Merarite Levite; one of the gatekeepers (עֲרֵי שַׁעַר, A. V. "porters") appointed by David to play on the harp "on the Sheminith" on the occasion of bringing up the Ark to the city of David (1 Chr. xv. 18, 21).

ELIPHELET (אֵלִיפְהֵלֵט; 'Ελιφαλέτ; *Elipheleth, Eliphelet*).

1. ('Ελιφαλήθ, Alex. 'Ελιφαλέτ). The name of a son of David, one of the children born to him, by his wives, after his establishment in Jerusalem (1 Chr. iii. 6). In the list in 2 Sam. v. 15, 16, this name and another are omitted; while in another list in 1 Chr. xiv. 5, 6, it is given as ELIPALET.

2. ('Ελιφαλέτ), another son of David, belonging also to the Jerusalem family, and apparently the last of his sons (1 Chr. iii. 8). In the other list, occurring at the pause, the vowel is lengthened and the name becomes ELIPHALET.

It is believed by some that there were not two sons of this name; but that, like Nogah, one is merely a transcriber's repetition. The two are certainly omitted in Samuel, but on the other hand they are inserted in two separate lists in Chronicles, and in both cases the number of sons is summed up at the close of the list.

3. ('Αλιφαλέτ), son of Ahasbai, son of the Maachathite. One of the thirty warriors of David's guard (2 Sam. xxiii. 34). In the list in 1 Chr. xi. the name is abbreviated into ELIPHAL.

4. Son of Eshkek, a descendant of king Saul through Jonathan (1 Chr. viii. 39).

5. One of the leaders of the Bene-Adonikam, who returned from Babylon with Ezra (Ezr. viii. 13). [ELIPHALET, 2.]

6. A man of the Bene-Hashum in the time of Ezra who had married a foreign wife and had to relinquish her (Ezr. x. 33). [ELIPHALAT.]

ELIS'ABETH ('Ελισάβετ, Luke i. 5 ff.), the wife of Zacharias and mother of John the Baptist. She was herself of the priestly family, ἐκ τῶν θυγατέρων 'Ααρών, and a relation (συγγενής, Luke i. 36) of the mother of our Lord. [MARY, 1.] She

* The story in the *Chron. Paschale* and Epiphanius is that when Elisha first saw the light the golden calf at Gilgal roared, so loud as to be heard at Jerusalem, "He shall destroy their graven and their moiten images" (Fabricius, 1071).

^b So our translation, and so the latest Jewish rendering (Zunz). Other versions interpret the passage differently

is described as a person of great piety, and was the first to greet Mary, on her coming to visit her, in the mother of her Lord (Luke i. 42 ff.). [E. A.]

ELISEUS ('Ελισαί; N. T. Rec. Text with B, C, 'Ελισσαίου; Lachm. with A, D, 'Ελισαίου; *Eliseus*, but in Cod. Amiat. *Heliseus*): the form in the Apocrypha and the N. T. (Ecclus. xlvii. 12; Luke iv. 27).

ELISHA (אֵלִישָׁא; 'Ελισαί; A. lex. 'Ελισαί; Joseph. 'Ελισσαίος; *Eliseus*), son of Shaphat of Abel-meholah.^a The attendant and disciple (καὶ μαθητῆς καὶ διάκονος, Jos. Ant. viii. 13, §7) of Elijah, and subsequently his successor as prophet of the kingdom of Israel.

The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 K. xix. 16, 17). But our first introduction to the future prophet is in the fields of his native place, Abel-meholah—the "meadow of the dance"—was probably in the valley of the Jordan, and, as its name would seem to indicate, in a moist or watered situation. [ABEL.] Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labours of the field, twelve yoke before him, i. e. either twelve ploughs at work in other parts of the field, or more probably twelve "yokes" of land already ploughed, and he himself engaged on the last. To cross to him, to throw over his shoulders the rough mantle—a token at once of investiture with the prophet's office, and of adoption as a son—was to Elijah but the work of an instant, and the prophet strode on as if what he had done were nothing^b—"Go back again, for what have I done unto thee?"

So sudden and weighty a call, involving the relinquishment of a position so substantial, and family ties so dear, might well have caused hesitation. But the parley was only momentary. To use a figure which we may almost believe to have been suggested by this very occurrence, Elisha was not a man who, having put his hand to the plough, was likely to look back;^c he delayed merely to give the farewell kiss to his father and mother, and beside at a parting feast with his people, and then followed the great prophet on his northward march to become to him what in the earlier times of his nation Joshua^d had been to Moses.

Of the nature of this connexion we know hardly anything. "Elisha the son of Shaphat, who poured water on the hands of Elijah," is all that is told us. The characters of the two men were thoroughly dissimilar, but how far the lion-like daring and courage of the one had infused itself into the other, we can judge from the few occasions on which it shone forth, while every line of the narrative of Elijah's last hours on earth bears evidence how deep was the personal affection which the stern, rough, reserved master had engendered in his gentle and pliant disciple.

Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing

^a According to Josephus (*Ant.* viii. 13, §7) he began to prophesy immediately.

^b The word אֵלִישָׁא (A. V. "ministered to him") is the same that is employed of Joshua. Gehazi's relation to Elisha, except once, is designated by a different word, נָעַר = "lad" or "youth."

of him. But when that period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. The copious collection of his sayings and doings which are preserved in the 3rd to the 9th chapter of the 2nd book of Kings, though in many respects deficient in that remarkable vividness which we have noticed in the records of Elijah, is yet full of testimonies to this contrast. Elisha was a true Bedouin child of the desert. The clefts of the Cherith, the wild shrubs of the desert, the cave at Horeb, the top of Carmel, were his haunts and his resting-places. If he enters a city, it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilised man, an inhabitant of cities. He passed from the translation of his master to dwell (עָשָׂה, A. V. "tarry") at Jericho (2 K. ii. 18); from thence he "returned" to Samaria (ver. 25). At Samaria (v. 3, vi. 32, comp. ver. 24) and at Dothan (vi. 14) he seems regularly to have resided in a house (v. 9, 24, vi. 32, xiii. 17) with "doors" and "windows," in familiar intercourse with the sons of the prophets, with the elders (vi. 32), with the lady of Shunem, the general of Damascus, the king of Israel. Over the king and the "captain of the host" he seems to have possessed some special influence, capable of being turned to material advantage if desired (2 K. iv. 13). And as with his manners so with his appearance. The touches of the narrative are very slight, but we can gather that his dress was the ordinary garment of an Israelite, the *beyged*, probably similar in form to the long *abbeyeh* of the modern Syrians (2 K. ii. 12), that his hair was worn trimmed behind, in contrast to the disordered locks of Elijah (ii. 23, as explained below), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zech. viii. 4). What use he made of the rough mantle of Elijah, which came into his possession at their parting, does not anywhere appear, but there is no hint of his ever having worn it.

If from these external peculiarities we turn to the internal characteristics of the two, and to the results which they produced on their contemporaries, the differences which they present are highly instructive. Elijah was emphatically a destroyer. His mission was to slay and to demolish whatever opposed or interfered with the rights of Jehovah, the Lord of Hosts. The nation had adopted a god of power and force, and they were shown that he was feebleness itself compared with the God whom they had forsaken. But after Elijah the destroyer comes Elisha the healer. "There shall not be dew nor rain these years" is the proclamation of the one. "There shall not be from thence any dearth or barren land" is the first miracle of the other. What may have been the disposition of Elijah when not engaged in the actual service of his mission we have unhappily no means of knowing. Like most

men of strong stern character he had probably affections no less strong. But it is impossible to conceive that he was accustomed to the practice of that beneficence which is so strikingly characteristic of Elisha, and which comes out at almost every step of his career. Still more impossible is it to conceive him exercising the tolerance towards the person and the religion of foreigners for which Elisha is remarkable,—in communication, for example, with Naaman or Hazael; in the one case calming with a word of peace the scruples of the new proselyte, anxious to reconcile the due homage to Rimmon with his allegiance to Jehovah; in the other case contemplating with tears, but still with tears only, the evil which the future king of Syria was to bring on his country. That Baal-worship was prevalent in Israel even after the efforts of Elijah, and that Samaria was its chief seat, we have the evidence of the narrative of Jehu to assure us (2 K. x. 18-27), but yet not one act or word in disapproval of it is recorded of Elisha. True, he could be as zealous of his feelings and as cutting in his words as Elijah. "What have I to do with thee?" says he to the son of Ahab—"this son of a murderer," as on another occasion he called him—"What have I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother. As the Lord of hosts liveth before whom I stand"—the very formula of Elijah—"surely were it not that I regard the presence of Jehoshaphat king of Judah I would not look toward thee nor see thee!" But after this expression of wrath he allows himself to be calmed by the music of the minstrel, and ends by giving the three kings the counsel which frees them from their difficulty. So also he smites the host of the Syrians with blindness, but it is merely for a temporary purpose; and the adventure concludes by his preparing great provision for them, and sending these enemies of Israel and worshippers of false gods back unharmed to their master.

In considering these differences the fact must not be lost sight of that, notwithstanding their greater extent and greater detail, the notices of Elisha really convey a much more imperfect idea of the man than those of Elijah. The prophets of the nation of Israel—both the predecessors of Elisha, like Samuel and Elijah, and his successors, like Isaiah and Jeremiah—are represented to us as preachers of righteousness, or champions of Jehovah against false gods, or judges and deliverers of their country, or counsellors of their sovereign in times of peril and difficulty. Their miracles and wonderful acts are introduced as means towards these ends, and are kept in the most complete subordination thereto. But with Elisha, as he is pictured in these narratives, the case is completely reversed. With him the miracles are everything, the prophet's work nothing. The man who was for years the intimate companion of Elijah, on whom Elijah's mantle descended, and who was gifted with a double portion of his spirit,* appears

the right and token of a firstborn son. Thus the gift of the "double portion" of Elijah's spirit was but the legitimate conclusion of the act of adoption which began with the casting of the mantle at Abel-meholah years before. This explanation is given by Grotius and others. (See Kell *ad loc.*) Ewald (*Gesch.* iii. 507) gives it as *nur Zweidrittel, und auch diese kaum*—two-thirds, and hardly that. For a curious calculation by S. Peter Damianus, that Elijah performed 12 miracles and Elisha 24, see the *Acta Sancto-* July 20.

* The ordinary meaning put upon this phrase (see, for example, J. H. Newman, *Subj. of the Day*, p. 191) is that Elisha possessed double the power of Elijah. This, though sanctioned by the renderings of the Vulgate and Luther, and adopted by a long series of commentators from S. Ephraem Syrus to Pastor Krummacher, would appear not to be the real force of the words.

פִּי שְׁנַיִם, literally "a mouth of two"—a double mouthful—is the phrase employed in Deut. xxi. 17 to denote the amount of a father's goods which were

in these records chiefly as a worker of prodigies, a predictor of future events, a revealer of secrets, and things happening out of sight or at a distance. The working of wonders seems to be a natural accompaniment of false religions, and we may be sure that the Baal-worship of Samaria and Jezreel was not free from such arts. The story of 1 K. xxii. shows that even before Elisha's time the prophets had come to be looked upon as diviners, and were consulted, not on questions of truth and justice, nor even as depositaries of the purposes and will of the Deity, but as able to foretell how an adventure or a project was likely to turn out, whether it might be embarked in without personal danger or loss. But if this degradation is inherent in false worship, it is no less a principle in true religion to accommodate itself to a state of things already existing, and out of the forms of the alien or the false to produce the power of the true.^f And thus Elisha appears to have fallen in with the habits of his fellow-countrymen. He wrought, without reward and without ceremonial, the cures and restorations for which the soothsayers of Baalzebub at Ekron were consulted in vain: he warned his sovereign of dangers from the Syrians which the whole four hundred of his prophets had not succeeded in predicting to Ahab, and thus in one sense we may say that no less signally than Elijah he vanquished the false gods on their own field. But still even with this allowance it is difficult to help believing that the anecdotes of his life (if the word may be permitted, for we cannot be said to possess his biography) were thrown into their present shape at a later period, when the idea of a prophet had been lowered from its ancient elevation to the level of a mere worker of wonders. A biographer who held this lower idea of a prophet's function would regard the higher duties above alluded to as comparatively unworthy of notice, and would omit all mention of them accordingly. In the eulogium of Elisha contained in the catalogue of worthies of Ecclus. xviii. 12-14—the only later mention of him save the passing allusion of Luke iv. 27—this view is more strongly brought out than in the earlier narrative:—"Whilst he lived, he was not moved by the presence of any prince, neither could any bring him into subjection. No word could overcome him, and after his death his body prophesied. He did wonders in his life, and at his death were his works marvellous."

But there are other considerations from which the incompleteness of these records of Elisha may be inferred:—(1.) The absence of marks by which to determine the dates of the various occurrences. The "king of Israel" is continually mentioned, but we are left to infer what king is intended (2 K. v. 5, 6, 7, &c., vi. 8, 9, 21, 26, vii. 2, viii. 3, 5, 6, &c.). This is the case even in the story of the important events of Naaman's cure, and the capture of the Syrian host at Dothan. The only exceptions are iii. 12 (comp. 6), and the narrative

^f See Stanley's *Canterbury Sermons*, p. 320.

^g The figures given above are arrived at as follows:—

Ahab's reign after Elisha's call, say	4 years.
Ahaziah's do.	2 "
Joram's do.	12 "
Jehu's do.	28 "
Jehoahaz's do.	17 "
Joash, before Elisha's death, say . . .	2 "

of the visit of Jehoah (xiii. 14, &c.), but the latter story is itself a proof of the disarrangement of these records, occurring as it does after the mention of the death of Jehoash (ver. 13), and being followed by an account of occurrences in the reign of Jehoahaz his father (ver. 22, 23). (2.) The absence of chronological sequence in the narrative. The story of the Shunammite embraces a lengthened period, from before the birth of the child till he was some years old. Gehazi's familiar communication with the king, and therefore the story which precedes it (viii. 1, 2), must have occurred before he was struck with leprosy, though placed long after he was struck of that event (v. 27). (3.) The different stories employed in the consecutive narrative of these cations will be found.)

With this preface we pass to the consideration of the several occurrences preserved to us in the life of the prophet.

The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (2 K. v. 8),^g

1. After the departure of his master, Elisha returned to dwell^b at Jericho (2 K. ii. 18). The town had been lately rebuilt (1 K. xvi. 34), and was the residence of a body of the "seers of the prophets" (2 K. ii. 5, 15). No one who has visited the site of Jericho can forget how prominent a feature in the scene are the two perennial springs which, rising at the base of the steep hills of Quarantania behind the town, send their streams across the plain towards the Jordan, scattering, even at the hottest season, the richest and most grateful vegetation over what would otherwise be a bare tract of sandy soil. At the time in question part at least of this charm was wanting. One of the springs was noxious—had some properties which rendered it unfit for drinking, and also prejudicial to the land (ii. 19, רָעִים = bad, A. V. "naught"). At the request of the men of Jericho Elisha remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah. From the time of Josephus (*B. J.* i. 8, § 3) to the present (Saewulf, *Mod. Trav.* 17; Mandeville; Maundrell; Rob. i. 554, 5), the tradition of the cure has been attached to the large spring N.W. of the present town, and which now bears probably in reference to some later event, the name of *Ain es-Sultân*.¹

2. We next meet with Elisha at Bethel, in the heart of the country, on his way from Jericho to Mount Carmel (2 K. ii. 23). His last visit had been made in company with Elijah on their road down to the Jordan (ii. 2). Some of the prophets resided there, but still it was the seat of

Out of the above Elijah lived probably 9 years; the 4 of Ahab, the 2 of Ahaziah, and say 3 of Joram; which leaves 56 years from the ascent of Elijah to the death of Elisha.

^b Hebr. שָׁב; A. V. generally "dwelt," but here "tarried."

¹ This, or *Ain Hajla*, in the same neighbourhood is probably the spring intended by Scott in the opening chapter of the *Talisman*, under the name of the "Fountain of the Desert." But his knowledge of the topography is evidently most imperfect.

the calf-worship, and therefore a prophet of Jehovah might expect to meet with insult, especially if not so well known and so formidable as Elijah. The road to the town winds up the defile of the *Wady Suceinit*, under the hill which still bears what in all probability are the ruins of Ai, and which, even now retaining some trees, was at that date shaded by a forest, thick, and the haunt of savage animals.^k Here the boys of the town were clustered, waiting, as they still wait at the entrance of the villages of Palestine, for the chance passer-by. In the short-trimmed locks of Elisha, how were they to recognise the successor of the prophet, with whose shaggy hair streaming over his shoulders they were all familiar? So with the license of the Eastern children they scoff at the new comer as he walks by—"Go up,^m roundhead! go up, roundhead!" For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and we all know the catastrophe which followed. The destruction of these children has been always felt to be a difficulty. It is so entirely different from anything elsewhere recorded of Elisha—the one exception of severity in a life of mildness and beneficence—that it is perhaps allowable to conclude that some circumstances have been omitted in the narrative, or that some expression has lost its special force, which would have explained and justified the apparent disproportion of the punishment to the offence.

3. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom, from their difficulty in the campaign against Moab, arising from want of water (iii. 4-27). The revolt of Moab occurred very shortly after the death of Ahab (iii. 5, comp. i. 1), and the campaign followed immediately—"the same day" (iii. 6; A. V. "time"). The prophet was with the army; according to Josephus (*Ant.* ix. 3, §1), he "happened to be in a tent (*ἔτυχε κατασκηνώσας*) outside the camp of Israel." Joram he refuses to hear except out of respect for Jehoshaphat the servant of the true God; but a minstrel is brought, and at the sound of music the hand of Jehovah comes upon him, and he predicts a fall of rain, and advises a mode of procedure in connexion therewith which results in the complete discomfiture of Moab. This incident probably took place at the S.E. end of the Dead Sea.

4. The widow of one of the sons of the prophets—according to Josephus, of Obadiah, the steward of Ahab—is in debt, and her two sons are about to be taken from her and sold as slaves. She has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply, until the widow has filled with it all the vessels which she could borrow. No invocation of Jehovah is mentioned, nor any place or date of the miracle.

5. The next occurrence is at Shunem and Mount Carmel (iv. 8-37). The story divides itself into two parts, separated from each other by several

^k The "lion" and the "bear" are mentioned as not uncommon by Amos (v. 19), who resided certainly for some time in the neighbourhood of Bethel (see vii. 10; also iv. 4; v. 5, 6). The word used for the "forest" is *עַר*, *ya'ar*, implying a denser growth than *choreah*, more properly a "wood" (Stanley, *S. & P.* App. §73).

^m *עַל*, "go up," can hardly, as Abarbanel would have it, be a scoff at the recent ascent of Elijah. The word rendered above by "roundhead" (*סַרְרָה*) is a

years. (a.) Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem, now *Solan*, a village on the southern slopes of *Jebel ed Duhy*, the little Hermon of modern travellers. Here he is hospitably entertained by a woman of substance, apparently at that time ignorant of the character of her guest. There is no occasion here to quote the details of this charming narrative, or the manner in which, as a recompense for her care of the Prophet, she was saved from that childless condition which was esteemed so great a calamity by every Jewish wife, and permitted to "embrace a son."

(b.) An interval has elapsed of several years. The boy is now old enough to accompany his father to the corn-field, where the harvest is proceeding. The fierce rays of the morning sun are too powerful for him, and he is carried home to his mother only to die at noon. She says nothing of their loss to her husband, but depositing her child on the bed of the man of God, at once starts in quest of him to Mount Carmel. The distance is fifteen or sixteen miles, at least four hours' ride; but she is mounted on the best assⁿ in the stable, and she does not slacken rein. Elisha is on one of the heights of Carmel commanding the road to Shunem, and from his position opposite to her (*בַּנֶּגֶד*) he recognises in the distance the figure of the regular attendant at the services which he holds here at "new moon and sabbath" (comp. ver. 23). He sends Gehazi down to meet her, and inquire the reason of her unexpected visit. But her distress is for the ear of the master, and not of the servant, and she presses on till she comes up to the place where Elisha himself is stationed,^o then throwing herself down in her emotion she clasps him by the feet. Misinterpreting this action, or perhaps with an ascetic feeling of the unholiness of a woman, Gehazi attempts to thrust her away. But the prophet is too profound a student of human nature to allow this—"Let her alone, for her soul is vexed within her, and Jehovah hath hid it from me, and hath not told me." "And she said"—with the enigmatical form of Oriental speech—"did I desire a son of my lord? did I not say do not deceive me?" No explanation is needed to tell Elisha the exact state of the case. The heat of the season will allow of no delay in taking the necessary steps, and Gehazi is at once despatched to run back to Shunem with the utmost speed.^p He takes the prophet's walking-staff in his hand which he is to lay on the face of the child. The mother and Elisha follow in haste. Before they reach the village the sun of that long, anxious, summer afternoon must have set. Gehazi meets them on the road, but he has no reassuring report to give, the placing of the staff on the face of the dead boy had called forth no sign of life. Then Elisha enters the house, goes up to his own chamber, "and he shut the door on them twain, and prayed unto Jehovah."

peculiar Hebrew term for shortness of hair at the back of the head, as distinguished from *בַּתּוֹ*, bald in front; A. V. "forehead-bald." This is due to Ewald (iii. §12).

ⁿ *הַאֲתוֹן* = "the she-ass." She-asses were, and still are, most esteemed in the East.

^o The A. V. in iv. 27, perversely renders *הָהָר*, "the mount," by "the hill," thus obscuring the connexion with ver. 25, "Mount Carmel."

^p "Gird up thy loins and go."

It was what Elijah had done on a similar occasion, and in this and his subsequent proceedings Elisha was probably following a method which he had heard of from his master. The child is restored to life, the mother is called in, and again falls at the feet of the prophet, though with what different emotions—"and she took up her son and went out."

There is nothing in the narrative to fix its date with reference to other events. We here first encounter Gehazi the "servant" of the man of God.⁹ It must of course have occurred before the events of viii. 1-6, and therefore before the cure of Naaman, when Gehazi became a leper.

6. The scene now changes to Gilgal, apparently at a time when Elisha was residing there (iv. 38-41). The sons of the prophets are sitting round him. It is a time of famine, possibly the same seven years' scarcity which is mentioned in viii. 1, 2, and during which the Shunammite woman of the preceding story migrated to the Philistine country. The food of the party must consist of any herbs that can be found. The great caldron is put on at the command of Elisha, and one of the company brings his blanket (בִּגְדוֹ; not "lap" as in A. V.) full of such wild vegetables as he has collected, and empties it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some noxious herb, and they cry out, "there is death in the pot, oh man of God!" In this case the cure was effected by meal which Elisha cast into the stew, in the caldron. Here again there is no invocation of the name of Jehovah.

7. (iv. 42-44). This in all probability belongs to the same time, and also to the same place as the preceding. A man from Baal-shalisha brings the man of God a present of the first-fruits, which under the law (Num. xviii. 8, 12, Deut. xviii. 3, 4) were the perquisite of the ministers of the sanctuary—20 loaves of the new barley, and some delicacy, the exact nature of which is disputed, but which seems most likely to have been roasted ears of corn not fully ripe,¹⁰ brought with care in a sack or bag.¹¹ This moderate provision is by the word of Jehovah rendered more than sufficient for a hundred men.

This is one of the instances in which Elisha is the first to anticipate in some measure the miracles of Christ.

The mention of Baal-shalisha gives great support to the supposition that the Gilgal mentioned here (ver. 38) as being frequented by the sons of the prophets, and therefore the same place with that in ii. 1, was not that near Jericho; since Baal-shalisha or Beth-shalisha is fixed by Eusebius at

⁹ נַעַר, i. e. the lad or youth, a totally different term to that by which the relation of Elisha to Elijah is designated—see above; though the latter is also occasionally applied to Gehazi.

¹⁰ For a full discussion of the nature of this herb see the article "Pakyoth" by the late Dr. Forbes Royle in *Kitto's Cyclop.* One kind of small gourd has received the name *Cucumis prophetarum* in allusion to this circumstance; but Dr. R. inclines to favour *C. colocynthis*, the colocynth, or *Momordica elaterium*, the squirting cucumber. This is surely impossible.

¹¹ The Hebrew expression פִּיטְמוֹל seems to be elliptical for פִּיטְמוֹל נֶרְשֵׁת (Lev. ii. 14; A. V. "green ears of corn"). The same ellipsis occurs in Lev. xxiii. 14 (A. V. "green ears"). The old Hebrew interpretation is "tender and fresh ears." Gesenius (*Theo.* 712)

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fifteen Roman miles north of Lydda, the very position in which we still find the name of Gilgal lingering as *Jiljilieh*. [GILGAL.]

8. The simple records of these domestic incidents amongst the sons of the prophets are now interrupted by an occurrence of a more important character (v. 1-27).

The chief captain of the army of Syria, to whom his country was indebted for some signal success, was afflicted with leprosy, and that in its most malignant form, the white variety (v. 27). In Israel this would have disqualified him from all employment and all intercourse (2 K. xv. 5; 2 Chr. xxvi. 20, 21). But in Syria no such practice appears to have prevailed; Naaman was still a "great man with his master," a man of consequence. One of the members of his establishment is an Israelite girl, kidnapped by the marauders of Syria in one of their forays over the border, and she brings into that Syrian household the fame of the name and skill of Elisha. "The prophet in Samaria," who had raised the dead, would, it is brought "face to face" with the patient, have no difficulty in curing even this dreadful disease. The news is communicated by Naaman himself to the king. Benhadad had yet to learn the position and character of Elisha. He writes to the king of Israel a letter very characteristic of a military prince, and curiously recalling words uttered by another military man in reference to the cure of his sick servant many centuries later—"I say to this one, go, and he goeth, and to my servant do this, and he doeth it." "And now"—so ran Benhadad's letter after the usual complimentary introduction had probably opened the communication—"and now, when this letter is come unto thee, behold I have sent Naaman, my slave, to thee, that thou mayest recover him of his leprosy." With this letter, and with a present, in which the rich fabrics,¹² for which Damascus has been always in modern times so famous, form a conspicuous feature, and with a full retinue of attendants (13, 15, 23), Naaman proceeds to Samaria. The king of Israel—his name is not given, but it was probably Joram—is dismayed at the communication. He has but one idea, doubtless the result of too frequent experience—"Consider how this man seeketh a quarrel against me!" The occurrence soon reaches the ears of the prophet, and with a certain dignity he "sends" to the king—"Let him come to me, and he shall know that there is a prophet in Israel." To the house of Elisha Naaman goes with his whole cavalcade, the "horses and chariot" of the Syrian general fixing themselves particularly in the mind of the chronicler. Elisha

makes it out to be grains or grits. The passage in Lev. ii. 14, compared with the common practice of the East in the present day, suggests the meaning given above.

¹² צִקְלוֹן; LXX. *πίρα*. The word occurs only here. The meaning given above is recognized by the majority of the versions and by Gesenius, and is stated in the margin of A. V.

¹³ The tradition of the Jews is that it was Naaman who killed Ahab (*Midrash Tehillim*, p. 298, on Ps. lxxviii).

¹⁴ Hebr. נֶדְרָיִים, i. e. plunderers, always for irregular parties of marauders.

¹⁵ So the Hebrew. A. V. "with."

¹⁶ A. V. "one went in" is quite gratuitous.

¹⁷ The word used is לִבְשֵׁת = a dress of ceremony.

still keeps in the background, and while Naaman stands at the doorway, contents himself with sending out a messenger with the simple direction to enter the seven times in the Jordan. The independent behaviour of the prophet, and the simplicity of the prescription—not only devoid of any ceremonial, but absolutely insulting to the native of a city which boasted, as it still boasts, of the finest water-supply of any city of the East, all combined to enrage Naaman. His slaves, however, knew how to deal with the quick but not ungenerous temper of their master, and the result is that he goes down to the Jordan and dips himself seven times, "and his flesh came again like the flesh of a little child, and he was clean." His first business after his cure is to thank his benefactor. He returns with his whole following (חֲנֻכָּה, i. e. "host," or "camp"), and this time he will not be denied the presence of Elisha, but making his way in, and standing before him, he gratefully acknowledges the power of the God of Israel, and entreats him to accept the present which he has brought from Damascus. But Elisha is firm, and refuses the offer, though repeated with the strongest adjuration. Naaman, having adopted Jehovah as his God, begs to be allowed to take away some of the earth of His favoured country, of which to make an altar. He then consults Elisha on a difficulty which he foresees. How is he, a servant of Jehovah, to act when he accompanies the king to the temple of the Syrian god Rimmon? He must bow before the god; will Jehovah pardon this disloyalty? Elisha's answer is "Go in peace," and with this farewell the caravan moves off. But Gehazi, the attendant of Elisha, cannot allow such treasures thus to escape him. "As Jehovah liveth"—an expression, in the lips of this vulgar Israelite, exactly equivalent to the oft-repeated *Wallah*—"by God"—of the modern Arabs, "I will run after this Syrian and take somewhat of him." So he frames a story by which the generous Naaman is made to send back with him to Elisha's house a considerable present in money and clothes. He then went in and stood before his master as if nothing had happened. But the prophet was not to be so deceived. His heart had gone after his servant through the whole transaction, even to its minutest details, and he visits Gehazi with the tremendous punishment of the leprosy, from which he has just relieved Naaman.

This cure of leprosy—the only one which he effected (Luke iv. 27)—is a second miracle in which Elisha, and Elisha only, anticipated our Lord.^b

The date of the transaction must have been at least seven years after the raising of the Shunammite's son. This is evident from a comparison of viii. 4, with 1, 2, 3. Gehazi's familiar conversation with the king must have taken place before he was a leper.

9. (vi. 1-7). We now return to the sons of the prophets, but this time the scene appears to be changed, and is probably at Jericho, and during the residence of Elisha there. Whether from the increase of the scholars consequent on the estimation in which the

master was held, or from some other cause, their habitation had become too small—"the place in which we sit before thee is too narrow for us." They will therefore move to the close neighbourhood of the Jordan, and cutting down beams—each man one, as with curious minuteness the text relates—make there a new dwelling-place. Why Jordan was selected is not apparent. Possibly for its distance from the distractions of Jericho—possibly the spot was one sanctified by the crossing of Israel with the ark, or of Elijah, only a few years before. Urged by his disciples the man of God consents to accompany them. When they reach the Jordan, descending to the level of the stream, they commence felling the trees^c of the dense belt of wood in immediate contact with the water. [JORDAN.] As one of them was cutting at a tree overhanging the stream, the iron of his axe (a borrowed tool) flew off and sank into the water. His cry soon brought the man of God to his aid. The stream of the Jordan is deep up to the very bank, especially when the water is so low as to leave the wood dry, and is moreover so turbid that search would be useless. But the place at which the lost axe entered the water is shown to Elisha; he breaks off^d a stick and casts it into the stream, and the iron appears on the surface, and is recovered by its possessor. No appeal to Jehovah is recorded here.

10. (vi. 8-23). Elisha is now residing at Dothan, halfway on the road between Samaria and Jezreel. The incursions of the Syrian marauding bands^e (comp. v. 2) still continue: but apparently with greater boldness, and pushed even into places which the king of Israel is accustomed to frequent.^f But their manoeuvres are not hid from the man of God, and by his warnings he saves the king "not once nor twice." So baffled were the Syrians by these repeated failures, as to make their king suspect treachery in his own camp. But the true explanation is given by one of his own people—possibly one of those who had witnessed the cure wrought on Naaman, and could conceive no power too great to ascribe to so gifted a person: "Elisha, the prophet in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." So powerful a magician must be seized without delay, and a strong party with chariots is despatched to effect his capture. They march by night, and before morning take up their station round the base of the eminence on which the ruins of Dothan still stand. Elisha's servant—not Gehazi, but apparently a new comer, unacquainted with the powers of his master—is the first to discover the danger. But Elisha remains unmoved by his fears; and at his request the eyes of the youth are opened to behold the spiritual guards which are protecting them, horses and chariots of fire filling the whole of the mountain. But this is not enough. Elisha again prays to Jehovah, and the whole of the Syrian warriors are struck blind. He then descends, and offers to lead them to the person and the place which they seek. He conducts them to Samaria. There, at the prayer of the prophet, their sight is restored, and they find

^b The case of Miriam (Num. xii. 16) is different. Human agency appears to have done nothing towards her cure.

^c So the Hebrew, הַעֲצִים.

^d The Hebrew word קָצַב occurs only once besides this place. Its exact force is not clear, but the LXX. render it ἀκροβόλιον, "he pinched off."

^e בְּנֹדִים, always with the force of irregular ravaging. See ver. 23.

^f The expression is peculiar—"before thou pass not by such a place." Josephus (ix. 1, §3) says that the king was obliged to give up hunting in consequence.

themselves not in a retired country village, but in the midst of the capital of Israel, and in the presence of the king and his troops. His enemies thus completely in his grasp, the king of Israel is eager to destroy them. "Shall I slay? shall I slay, my father?" But the end of Elisha has been answered when he has shown the Syrians how futile are all their attempts against his superior power. "Thou shalt not slay. Thou mayest slay those whom thou hast taken captive in lawful fight, but not these: feed them, and send them away to their master." After such a repulse it is not surprising that the marauding forays of the Syrian troops ceased.

11. (vi. 24—vii. 2). But the king of Syria could not rest under such dishonour. He abandons his marauding system, and gathers a regular army, with which he lays siege to SAMARIA. The awful extremities to which the inhabitants of the place were driven need not here be recalled. Roused by an encounter with an incident more ghastly than all, and which remained without parallel in Jewish records till the unspeakable horrors of the last days of Jerusalem (Joseph. *B. J.* v. 10, §3; 13, §7, &c.), the king vents his wrath on the prophet, probably as having by his share in the last transaction,^h or in some other way not recorded, provoked the invasion; possibly actuated by the spite with which a weak bad man in difficulty often regards one better and stronger than himself. The king's name is not stated in the Bible, but there can be no doubt that Josephus is correct in giving it as Joram; and in keeping with this is his employment of the same oath which his mother Jezebel used on an occasion not dissimilar (1 K. xix. 2), "God do so to me and more also, if the head of Elisha the son of Shaphat shall stand on him this day." No sooner is the word out of the king's mouth than his emissary starts to execute the sentence. Elisha is in his house, and round him are seated the elders of Samaria, doubtless receiving some word of comfort or guidance in their sore calamity. He receives a miraculous intimation of the danger. Ere the messenger could reach the house, he said to his companions, "See how this son of a murderer^l hath sent to take away my head! Shut the door, and keep him from entering: even now I hear the sound of his master's feet behind him, hastening to stay the result of his rash exclamation!"^k As he says the words the messenger arrives at the door, followed immediately, as the prophet had predicted, by the king and by one of his officers, the lord on whose hand he leaned. What follows is very graphic. The king's hereditary love of Baal bursts forth, and he cries, "This evil is from Jehovah," the ancient enemy of my house, "why should I wait for Jehovah any longer?" To this Elisha answers: "Hear the word of Jehovah"—He who has sent famine can also send plenty—"to-morrow at this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of this very city."

^h This interpretation is that of the Targum, De Wette, and others, and gives a better sense than that of the A. V. The original will perhaps bear either.

ⁱ Josephus, *Ant.* ix. 4, §4.

^j Surely an allusion to Ahab (Joram's father) and Naboth.

^k Josephus (*Ant.* ix. 4, §4).

^l Instances of this are frequent in the *Arabian Nights*. Ibrahim Pacha, the famous son of Mehemet Ali, used to hold an open court in the garden of his

"This is folly," says the officer: "even if Jehovah were to make windows in heaven and pour down the provisions, it could not be." "It can, it shall," replies Elisha; "and you, you shall see it all, but shall not live even to taste it."

12. (viii. 1-6). We now go back several years to an incident connected with the lady of Shunem, a period antecedent to the cure of Naaman and the transfer of his leprosy to Gehazi (v. 1, 27). Elisha had been made aware of a famine which Jehovah was about to bring upon the land for seven years; and he had warned his friend the Shunammite thereof that she might provide for her safety. Accordingly she had left Shunem with her family, and had taken refuge in the land of the Philistines, that is in the rich corn-growing plain on the western coast of Judah, where secure from want she remained during the dearth. At the end of the seven years she returned to her native place, to find that during her absence her house with the field-land attached to it—the corn-fields of the former story—had been appropriated by some other person. In Eastern countries kings are (or were) accessible to a degree inconceivable to the inhabitants of the Western world.^m To the king therefore the Shunammite had recourse, as the widow of Tekoah on a former occasion to king David (2 Sam. xiv. 4). And now occurred one of those rare coincidences which it is impossible not to ascribe to something more than mere chance. At the very moment the entrance of the woman and her son—clamouring, as Oriental suppliants alone clamour, for her home and her land—the king was listening to a recital by Gehazi of "all the great things which Elisha had done," the crowning feat of all being that which he was then actually relating—the restoration to life of the boy of Shunem. The woman was instantly recognized by Gehazi. "My lord, O king, this is the woman and this is her son whom Elisha restored to life." From her own mouth the king hears the repetition of the wonderful tale, and, whether from regard to Elisha or struck by the extraordinary coincidence, orders her land to be restored, with the value of all it produce during her absence.

13. (viii. 7-15). Hitherto we have met with the prophet only in his own country. We now find him at Damascus.ⁿ He is there to carry out the command given to Elijah on Horeb—"anoint Hazael to be king over Syria." At the time of his arrival Benhadad was prostrate with his last illness. This marks the time of his visit as after the siege of Samaria, which was conducted by Benhadad in person (comp. vi. 24). The memory of the cure of Naaman, and of the subsequent disinterestedness of the prophet, were as doubt still fresh in Damascus; and no sooner does he enter the city than the intelligence is carried to the king—"the man of God is come hither." The king's first desire is naturally to ascertain his own

palace at Akka (Acre), for complaints of all kinds and from all classes.

ⁿ פּוּצָא (A. V. "cry"); a word denoting great vehemence.

^o The traditional spot of his residence on this occasion is shown in the synagogue at Jabar (1 Hecob), a village about 2 miles E. of Damascus. The same village, if not the same building, also contains the cave in which Elijah was fed by ravens and the tomb of Gehazi (Stanley, 412; Quaresnius, ii. 881.—"et mendacia Hebraeorum").

fate; and Hazael, who appears to have succeeded Naaman, is commissioned to be the bearer of a present to the prophet, and to ask the question on the part of his master, "Shall I recover of this disease?" The present is one of royal dimensions; a caravan of 40 camels, laden with the riches and luxuries which that wealthy city could alone furnish. The terms of Hazael's address show the respect in which the prophet was held even in this foreign and hostile country. They are identical with those in which Naaman was addressed by his slaves, and in which the king of Israel in a moment of the deepest gratitude and reverence had addressed Elisha himself. "Thy son Benhadad hath sent me to thee, saying, 'Shall I recover of this disease?' The reply, probably originally ambiguous, is doubly uncertain in the present doubtful state of the Hebrew text; but the general conclusion was unmistakable:—"Jehovah hath showed me that he shall surely die." But this was not all that had been revealed to the prophet. If Benhadad died, who would be king in his stead but the man who now stood before him? The prospect was one which drew forth the tears of the man of God. This man was no rash and imprudent leader, who could be baffled and deceived as Benhadad had so often been. Behind that "steadfast" impenetrable countenance was a steady courage and a persistent resolution, in which Elisha could not but foresee the greatest danger to his country. Here was a man who, give him but the power, would "oppress" and "cut Israel short," would "thresh Gilead with threshing instruments of iron," and "make them like the dust by threshing" as no former king of Syria had done, and that at a time when the prophet would be no longer alive to warn and to advise. At Hazael's request Elisha confesses the reason of his tears. But the prospect is one which has no sorrow for Hazael. How such a career presented itself to him may be inferred from his answer. His only doubt is the possibility of such good fortune for one so mean. "But what is thy slave's dog that he is, that he should do this great thing?" To which Elisha replies, "Jehovah hath showed me that thou wilt be king over Syria."

Returning to the king, Hazael tells him only half the dark saying of the man of God—"He told me that thou shouldst surely recover." But that was the last day of Benhadad's life. From whose hand he received his death, or what were the circumstances attending it, whether in the bath as has been recently suggested, we cannot tell. The general inference, in accordance with the account of Josephus, is that Hazael himself was the murderer, but the statement in the text does not necessarily bear that interpretation; and, indeed, from the mention of Hazael's name at the end of the passage, the conclusion is rather the reverse.

14. (ix. 1-10). Two of the injunctions laid on

Elijah had now been carried out; the third still remained. Hazael had begun his attacks on Israel by an attempt to recover the stronghold of Ramoth-Gilead (viii. 28), or Ramah, among the mountains on the east of Jordan. But the fortress was held by the kings of Israel and Judah in alliance, and though the Syrians had wounded the king of Israel, they had not succeeded in capturing the place (viii. 28, ix. 15). One of the captains of the Israelite army in the garrison was Jehu, the son of Jehoshaphat, the son of Nimshi. At the time his name was mentioned to Elijah on Horeb he must have been but a youth; now he is one of the boldest and best known of all the warriors of Israel. He had seen the great prophet once, when with his companion Bidkar he attended Ahab to take possession of the field of Naboth, and the scene of that day and the words of the curse then pronounced no subsequent adventure had been able to efface (ix. 25, 36). The time was now come for the fulfilment of that curse by his being anointed king over Israel. Elisha's personal share in the transaction was confined to giving directions to one of the sons of the prophets, and the detailed consideration of the story will therefore be more fitly deferred to another place. [Jehu.]

15. Beyond this we have no record of Elisha's having taken any part in the revolution of Jehu, or the events which followed it. He does not again appear till we find him on his deathbed in his own house (xiii. 14-19). Joash, the grandson of Jehu, is now king, and he is come to weep over the approaching departure of the great and good prophet. His words are the same as those of Elisha when Elijah was taken away—"My father! my father! the chariot of Israel and the horsemen thereof!" But it is not a time for weeping. One thought fills the mind of both king and prophet. Syria is the fierce enemy who is gradually destroying the country, and against Syria one final effort must be made before the aid of Elisha becomes unobtainable. What was the exact significance of the ceremonial employed, our ignorance of Jewish customs does not permit us to know, but it was evidently symbolic. The window is opened towards the hated country, the bow is pointed in the same direction, and the prophet laying his hands on the string as if to convey force to the shot, "the arrow of Jehovah's deliverance, the arrow of deliverance from Syria," is discharged. This done, the king takes up the bundle of arrows, and at the command of Elisha beats them on the ground. But he does it with no energy, and the successes of Israel, which might have been so prolonged as completely to destroy the foe, are limited to three victories.

16. (xiii. 20-22). The power of the prophet, however, does not terminate with his death. Even

next with the "water," and with the inference to be drawn from the article attached to the Hebrew word, is more probable than the others. Abbas Pacha is said to have been murdered in the same manner.

As to the person who committed the murder, Ewald justly remarks that as a high officer of state Hazael would have no business in the king's bath. Some suppose that Benhadad killed himself by accident, having laid a wet towel over his face while sleeping. See Keil, *ad loc.*

* The connexion and the contrast between Elisha and Jehu are well brought out by Maurice (*Prophets and Kings*, serm. ix.).

¹ Josephus, *Ant.* ix. 4, §6.

² The A. V., by omitting, as usual, the definite article before "dog," and by its punctuation of the sentence, completely misrepresents the very characteristic turn of the original—giver, above—and also differs from all the versions. In the Hebrew the word "dog" has the force of *meanness*, in the A. V. of *cruelty*. For a long comment founded on the reading of the A. V., see *H. Blunt*, *Lectures on Elisha*, p. 222, &c.

³ The word *הפוכר*, A. V. "a thick cloth," has been variously conjectured to be a carpet, a mosquito-net (Michaelis), and a bath-mattress. The last is Ewald's suggestion (iii. 523, note), and, taken in con-

in the tomb¹ he restores the dead to life. Moab had recovered from the tremendous reverse inflicted on her by the three kings at the opening of Elisha's career (2 K. iii.), and her marauding bands had begun again the work of depredation which Syria so long pursued (2 K. v. 2, vi. 23). The text perhaps infers that the spring—that is, when the early crops were ripening—was the usual period for these attacks; but, be this as it may, on the present occasion they invaded the land "at the coming in of the year." A man was being buried in the cemetery which contained the sepulchre of Elisha. Seeing the Moabite spoilers in the distance, the friends of the dead man hastened to conceal his corpse in the nearest hiding-place. They chose—whether by design or by accident is not said—the tomb of the prophet, and as the body was pushed² into the cell, which formed the receptacle for the corpse in Jewish tombs, it came in contact with his bones. The mere touch of those hallowed remains was enough to effect that which in his lifetime had cost Elisha both prayers and exertions—the man "revived and stood up on his feet." It is the only instance in the whole Bible—Old Testament, New Testament, and Apocrypha—of restoration wrought by the inanimate remains of Prophet or Saint. It is to this miracle that the Fathers of the 5th century and the divines of the Roman Catholic Church have appealed as a parallel to the numerous alleged cures at the tombs of saints, such as those at the graves of SS. Gervasius and Protasius.³

Before closing this account of Elisha we must not omit to notice the parallel which he presents to our Lord—the more necessary because, unlike the resemblance between Elijah and John the Baptist, no attention is called to it in the New Testament. Some features of this likeness have already been spoken of.⁴ But it is not merely because he healed a leper, raised a dead man, or increased the loaves, that Elisha resembled Christ, but rather because of that loving gentle temper and kindness of disposition—characteristic of him above all the saints of the O. T.—ever ready to soothe, to heal, and to conciliate, which attracted to him women and simple people, and made him the universal friend and "father," not only consulted by kings and generals, but resorted to by widows and poor prophets in their little troubles and perplexities. We have spoken above of the fragmentary nature of the records of Elisha, and of the partial conception of his work as a prophet which they evince. Be it so. For that very reason we should the more gladly welcome those engaging traits of personal goodness which are so often to be found even in those fragments, and which give us a reflection, feeble it is true, but still a reflection, in the midst of the sternness of the Old dispensation, of the love and mercy of the New.

Elisha is canonized in the Greek Church; his day is the 14th June. Under that date his life, and a collection of the few traditions concerning him—few

¹ Josephus says that Elisha had a magnificent funeral (*ταφῆς μεγαλοπρεποῦς*, *Ant.* ix. 8, §6). Is this implied in the expression (xiii. 20), "they buried him"? The rich man in the Gospel is also particularly said to have been "buried" (Luke xvi. 22) i. e. probably in a style befitting his rank.

² The expression of the A. V. "let down" is founded on a wrong conception of the nature of an Eastern sepulchre, which is excavated in the vertical face of a rock, so as to be entered by a door; not sunk below the

indeed when compared with those of Elisha—will be found in the *Acta Sanctorum*. In the time of Jerome a "mausoleum" containing his remains was shown at Samaria (Reland, 980). Under Julian the bones of Elisha were taken from their receptacle and burnt. But notwithstanding this his relics are held of subsequently, and the church of S. Apollinaris at Ravenna still boasts of possessing his head. The Carmelites have a special service in honour of the Elisha.

ELI'SHAH (עִישָׁה; 'Ελισά, 'Ελισά; Joseph. 'Ελισᾶς; *Elisa*), the eldest son of Javan (Gen. x. 4). The residence of his descendants is described in Ez. xxvii. 7, as the "isles of Elisha" (דִּישָׁן = maritime regions), whence the Phoenicians

obtained their purple and blue dyes. Josephus identified the race of Elishah with the *Αἰολῆες* ('Ελισᾶς μὲν 'Ελισαίου ἐκδέχοντο, ἔν ἄρχῃ, Αἰολεῖς δὲ νῦν εἰσὶ, *Ant.* i. 6, §1). His view is adopted by Knobel (*Völkertafel*, pp. 81 ff.) in preference to the more generally received opinion that Elisha = Elis, and in a more extended sense Peloponnesus, or even Hellas. It certainly appears correct to treat it as the designation of a race rather than of a locality; and if Javan represents the Ionians, then Elisha the Aeolians, whose name presents considerable similarity (*Αἰολεῖς* having possibly been *Αἰαεῖς*), and whose predilection for maritime situations quite accords with the expression in Ezekiel. In early times the Aeolians were settled in various parts of Greece, Thessaly, Eoëtia, Aetolia, Locris, Elis, and Messenia; from Greece they emigrated to Asia Minor, and in Ezekiel's age occupied the maritime district in the N.W. of that country, named after them Aeolis, together with the islands Lesbos and Tenedos. The purple shell-fish was found on this coast, especially at Alypsa (*Virg. Georg.* i. 207), Phocæa (*Ovid, Metam.* v. 9), Sigæum and Lectum (Athenæus, iii. p. 88). Not much, however, can be deduced from this as to the position of the "isles of Elishah," so that shell-fish was found in many parts of the Mediterranean, especially on the coast of Laconia (*Pausan.* iii. 21, §6). [W. L. R.]

ELISH'AMA (עִישָׁה אִמָּה; 'Ελισάμα, 'Ελισάμα, 'Ελεασά, κτλ.), the name of several men.

1. Son of Ammihud, the "prince" or "captain" (both עִישָׁה) of the tribe of Ephraim in the Wilderness of Sinai (*Num.* i. 10, ii. 18, vi. 48, x. 22). From the genealogy preserved in 1 Chr. vi. 26, we find that he was grandfather to the great Joshua.

2. A son of King David. One of the thirteen, or, according to the record of Samuel, the eleven, sons born to him of his wives after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8, xiv. 7).

3. ('Ελισά). By this name is also given (in the Heb. text) in 1 Chr. iii. 6, another son of

surface of the ground like our graves. The Hebrew word עִישָׁה is simply "went," as in the margin.

² Augustine's *Confessions* (ix. §16).

³ These resemblances are drawn out, with great beauty, but in some instances rather fancifully, by J. H. Newman (*Sermons on Subj. of the Day, Elisha a Type of Christ, &c.*). See also Rev. Isaac Wilkins (*Old Test. Characters*).

the same family, who in the other lists is called ELISHUA.

4. A descendant of Judah; the son of Jekamiah (1 Chr. ii. 41). In the Jewish traditions preserved by Jerome (*Qu. Hebr.* on 1 Chr. ii. 41), he appears to be identified with

5. The father of Nathaniah and grandfather of Ishmael "of the seed royal," who lived at the time of the great captivity (2 K. xxv. 25; Jer. xli. 1).

6. Scribe to King Jehoiakim (Jer. xxxvi. 12, 20, 21).

7. A priest in the time of Jehoshaphat, one of the party sent by that king through the cities of Judah, with the book of the law, to teach the people (2 Chr. xvii. 8).

ELISHAPHAT (עֲלִישָׁפָת; δ Ελισαφάν, Alex. 'Ελισαφάτ; *Elisaphat*), son of Zichri; one of the "captains of hundreds," whom Jehoiada the priest employed to collect the Levites and other principal people to Jerusalem before bringing forward Joash (2 Chr. xxiii. 1).

ELISHEBA (עֲלִישֶׁבָּת; 'Ελισαβέθ; *Elisabeth*), the wife of Aaron (Ex. vi. 23). She was the daughter of Amminadab, and sister of Nahshon the captain of the host of Judah (Num. ii. 3), and her marriage to Aaron thus united the royal and priestly tribes. [W. A. W.]

ELISHUA (עֲלִישׁוּא; 'Ελισουά, 'Ελισού, Alex. 'Ελισουά; *Elisua*), one of David's family by his later wives; born after his settlement in Jerusalem (2 Sam. v. 15; 1 Chr. xiv. 5). In the list of 1 Chr. iii. 6, the name is given with a slight difference as ELISHAMA.

ELISIMUS ('Ελισίμος; *Liasimus*), 1 Esd. ix. 28. [ELIASIB.]

ELIU ('Ηλιού = Hebr. *Elilu*), one of the forefathers of Judith (Jud. viii. 1), and therefore of the tribe of Simeon.

ELIUD ('Ελιουδ, from the Heb. אֱלִיּוּד, which however does not occur, *God of the Jews*), son of Achim in the genealogy of Christ (Matt. i. 15), four generations above Joseph. His name is of the same formation as Abiud, and is probably an indication of descent from him. [A. C. H.]

ELIZAPHAN (עֲלִיצָפָן; 'Ελισαφάν; *Elizaphan*). 1. A Levite, son of Uzziel, chief of the house of the Kohathites at the time of the census in the Wilderness of Sinai (Num. iii. 30). His family was known and represented in the days of King David (1 Chr. xv. 8), and took part in the revivals of Hezekiah (2 Chr. xxix. 13). His name is also found in the contracted form of ELZAPHAN.

2. Son of Parnach; "prince" (נָשִׂי) of the tribe of Zebulun, one of the men appointed to assist Moses in apportioning the land of Canaan (Num. xxxiv. 25).

ELIZUR (עֲלִיזֹר; 'Ελιζούρ; *Elisur*), son of Shelaar; "prince" (נָשִׂי) of the tribe, and over the host of Reuben, at the time of the census in the Wilderness of Sinai (Num. i. 5, ii. 10, vii. 30, 35, x. 18).

ELKANAH (עֲלִקָנָה; 'Ελκανά; *Elcana*). 1. Son of Korah, the son of Izhar, the son of Kohath, the son of Levi, according to Ex. vi. 24, where his brothers are represented as being Assir

and Abiasaph. But in 1 Chr. vi. 22, 23 (Hebr. 7, 8) Assir, Elkanah, and Ebiasaph are mentioned in the same order, not as the three sons of Korah, but as son, grandson, and great-grandson, respectively; and this seems to be undoubtedly correct. If so, the passage in Exodus must be understood as merely giving the families of the Korhites existing at the time the passage was penned, which must, in this case, have been long subsequent to Moses. In Num. xxvi. 58, "the family of the Korhites" (A. V. "Korathites") is mentioned as one family. As regards the fact of Korah's descendants continuing, it may be noticed that we are expressly told in Num. xxvi. 11, that when Korah and his company died, "the children of Korah died not."

2. A descendant of the above in the line of Ahimoth, otherwise Mahath, 1 Chr. vi. 26, 35 (Hebr. 11, 20). (See Hervey, *Genealogies*, 210, 214, note.)

3. Another Kohathite Levite, in the line of Heman the singer. He was son of Jeroham, and father of Samuel the illustrious Judge and Prophet (1 Chr. vi. 27, 34). All that is known of him is contained in the above notices and in 1 Sam. i. 1, 4, 8, 19, 21, 23, and ii. 2, 20, where we learn that he lived at Ramathaim-Zophim in Mount Ephraim, otherwise called Ramah; that he had two wives, Hannah and Peninnah, but had no children by the former, till the birth of Samuel in answer to Hannah's prayer. We learn also that he lived in the time of Eli the high-priest, and of his sons Hophni and Phinehas; that he was a pious man who went up yearly from Ramathaim-Zophim to Shiloh, in the tribe of Ephraim, to worship and sacrifice at the tabernacle there; but it does not appear that he performed any sacred functions as a Levite; a circumstance quite in accordance with the account which ascribes to David the establishment of the priestly and Levitical courses for the Temple service. He seems to have been a man of some wealth from the nature of his yearly sacrifice which enabled him to give portions out of it to all his family, and from the costly offering of three bullocks made when Samuel was brought to the House of the Lord at Shiloh. After the birth of Samuel, Elkanah and Hannah continued to live at Ramah (where Samuel afterwards had his house, 1 Sam. vii. 7), and had three sons and two daughters. This closes all that we know about Elkanah.

4. A Levite (1 Chr. ix. 16).

5. Another man of the family of the Korhites who joined David while he was at Ziklag (1 Chr. xii. 6). From the terms of ver. 2 it is doubtful whether this can be the well-known Levitical family of Korhites. Perhaps the same who afterwards was one of the doorkeepers for the ark, xv. 23.

6. An officer in the household of Ahaz, king of Judah, who was slain by Zichri the Ephraimite, when Pekah invaded Judah. He seems to have been the second in command under the prefect of the palace (2 Chr. xxviii. 7). [A. C. H.]

ELKOSH (עֲלִקוֹשׁ), the birthplace of the prophet Nahum, hence called "the Elkoshite," Nah. i. 1 (δ 'Ελκεσαῖος; *Elcesaeus*). Two widely differing Jewish traditions assign as widely different localities to this place. In the time of Jerome it was believed to exist in a small village of Galilee. The ruins of some old buildings were pointed out to this father by his guide as the remains of the ancient Elkosh (Jerome, on Nah. i. 1). Cyril of Alexandria (*Comm. on Nahum*) says that the

village of Elkosh was somewhere or other in the country of the Jews. Pseudo Epiphanius (*de Vitis prophetarum*, Op. ii. 247) places Elkosh on the east of the Jordan, at Bethabara (εἰς Βηθαβάρ, *Chron. Pasch.* p. 150, Cod. B. has εἰς Βηθαβαρην), where he says the prophet died in peace. According to Schwartz (*Descr. of Palestine*, p. 188), the grave of Nahum is shown at *Kefr Tanchum*, a village 2½ English miles north of Tiberias. But mediaeval tradition, perhaps for the convenience of the Babylonian Jews, attached the fame of the prophet's burial place to Alkush, a village on the east bank of the Tigris, near the monastery of Rabban Hormuzd, and about two miles north of Mosul. Benjamin of Tudela (p. 53. ed. Asher) speaks of the synagogues of Nahum, Obadiah, and Jonah at Asshur, the modern *Mosul*. R. Petachia (p. 35, ed. Benisch) was shown the prophet's grave, at a distance of four parasangs from that of Baruch, the son of Neriah, which was itself distant a mile from the tomb of Ezekiel. It is mentioned in a letter of Masius, quoted by Asserman (*Bibl. Orient.* i. 525). Jews from the surrounding districts make a pilgrimage to it at certain seasons. The synagogue which is built over the tomb is described by Colonel Shiel, who visited it in his journey through Kurdistan (*Journ. Geog. Soc.* viii. 93). Rich evidently believed in the correctness of the tradition, considering the pilgrimage of the Jews as almost sufficient test (*Kurdistan*, i. 101). The tradition which assigns Elkosh to Galilee is more in accordance with the internal evidence afforded by the prophecy, which gives no sign of having been written in Assyria. [W. A. W.]

ELLASAR (עֲלָסָר; Ἑλλάσαρ; Pontus) has been considered the same place with the Thelassar (תְּלֵסָר) of 2 K. xix. 12, but this is very improbable. Ellasar—the city of Arioch (Gen. xiv. 1)—seems to be the Hebrew representative of the old Chaldaean town called in the native dialect *Larsa* or *Larancha*, and known to the Greeks as Larissa (Λάρισα) or Larachon (Λαράχων). This emplacement suits the connexion with *Elam* and *Shinar* (Gen. xiv. 1); and the identification is orthographically defensible, whereas the other is not. *Larsa* was a town of Lower Babylonia or Chaldaea, situated nearly half-way between *Ur* (*Mugheir*) and *Erech* (*Warka*), on the left bank of the *Euphrates*. It is now *Senkereh*. The inscriptions show it to have been one of the primitive capitals—of earlier date, probably, than *Babylon* itself; and we may gather from the narrative in Gen. xiv. that in the time of Abraham it was the metropolis of a kingdom distinct from that of *Shinar*, but owing allegiance to the superior monarchy of *Elam*. That we hear no more of it after this time is owing to its absorption into *Babylon*, which took place soon afterwards. [G. R.]

ELM (עֵלִם). Only once rendered *elms* in Hos. iv. 13. See OAK.

ELMO'DAM (Ἐλμοδάμ, or Ἐλμαδάμ, apparently the same as the Heb. עֲלֹמֹדָם, Gen. x. 26; Ἐλμοδάδ, LXX.), son of *Er*, six generations above *Zerubbabel*, in the genealogy of *Joseph* (Luke iii. 28). [ALMO'DAD.] [A. C. H.]

EL'NAAM (עֲלֵנָאם; Ἐλναάμ, Alex. Ἐλναάμ; *Elnaēn*), the father of *Jeribai* and *Joshaviah*, two of David's guard, according to the extended list in 1 Chr. xi. 46. In the LXX. the second

warrior is said to be the son of the first, and *Elnaaz* is given as himself a member of the guard.

ELNA'THAN (עֲלֵנָתָן; Ἐλνασθάν, Ἰωνάθαν, Νάθαν; *Elnathan*). 1. The maternal grandfather of *Jehoiachin*, distinguished as "E. of Jerusalem" (2 K. xxiv. 8). He is doubtless the same man with "Elnathan the son of Achbor," one of the leading men in Jerusalem in *Jehoiakim's* reign (*Jer.* xxvi. 22, xxxvi. 12, 25). The variations in the LXX. arise from the names *Elnathan*, *Jonathan*, and *Nathan* having the same sense, *God's gift* (*Theodore*). 2. The name of three persons, apparently *Levites*, in the time of *Ezra* (*Ezr.* viii. 16). In 1 *Esd.* they are corrupted to *ALNATHAN*, and *EN-NATAN*. [W. L. B.]

ELON, 1. (עֵלֹן; Ἐλών, Αἰλῶμ, Alex. Ἐλώμ; *Elon*), a Hittite, whose daughter was one of *Esau's* wives (*Gen.* xxvi. 34, xxxvi. 2). For the variation in the name of his daughter, see *BASHEMATH*.

2. (עֵלֹן; ἄλλων, Alex. Ἀσρών; *Elon*), the second of the three sons attributed to *Zebulun* (*Gen.* xlvi. 14; *Num.* xxvi. 26); and the founder of the family (תְּרַבְּזִי) of the *ELONITES* (עֲלֹנִי). From this tribe came

3. *Elon* the (not "a") *Zebulonite* (עֵלֹן; Αἰλώμ; *Joseph.* Ἡλών; *Ailalon*), who judged *Israel* for ten years, and was buried in *Aijalon* (*Judg.* xii. 11, 12). The names "*Elon*" and "*Aijalon*" in Hebrew, are composed of precisely the same letters, and differ only in the vowel points, so that the place of *Elon's* burial may have been originally called after him. It will be remarked that the *Vulgate* does assimilate the two.

ELON (עֵלֹן; Ἐλών; *Elon*), one of the towns in the border of the tribe of *Dan* (*Josh.* xiv. 43). To judge from the order of the list, its situation must have been between *Ajalon* (*Yalo*), and *Ekron* (*Akr*); but no town corresponding in name has yet been discovered. The name in Hebrew signifies a great oak or other strong tree, and may therefore be a testimony to the wooded character of the district. It is possibly the same place as

ELON-BETH'HANAN (עֵלֹן-בֵּית-חָנָן = "oak of the house of grace;" Ἐλών ἕως Βηθανάν, Alex. Αἰλώμ ἕ. Β.), which is named with two *Danite* towns as forming one of *Solomon's* commissariat districts (1 K. iv. 9). For "*Beth-hanan*" some Hebrew MSS. have "*Ben-hanan*," and some "*and Beth-hanan*;" the latter is followed by the *Vulgate*. [G.]

ELONITES, THE. *Num.* xxvi. 26. [ELON, 2.]
ELOTH. 1 K. ix. 26; 2 Chr. viii. 17; xxvi. 2. [ELATH.]

EL'PAAL (עֲלֵפָאָל; Ἀλφαάλ; *Elphaal*), a *Benjamite*, son of *Hushim* and brother of *Abiub* (1 Chr. viii. 11). He was the founder of a numerous family. The *Bene-Elpaal* appear to have lived in the neighbourhood of *Lydda* (*Lod*), and on the outposts of the *Benjamite* hills as far as *Ajalon* (*Yalo*) (viii. 12-18), near the *Danite* frontier. *Hushim* was the name of the principal *Danite* family. If the forefather of *Elpaal* was the same person, his mention in a *Benjamite* genealogy is an evidence of an intermarriage of the two tribes.

ELPALET (עֲלֵפָאֵל; Ἐλφαλήθ; *Elphalēt*), one of *David's* sons born in *Jerusalem* (1 Chr.

str. 5). In the parallel list, 1 Chr. iii. 6, the name is given more fully as ELIPHLEET.

ELTEKEH (עֲלֵתְקַי; Ἀλλεκά, and ἡ Ἐλ-
 αθεκά; *Elthece*), one of the cities
 in the border of Dan (Josh. xix. 44), which with its
 "suburbs" (עֲרֻבֵי) was allotted to the Kohathite
 Levites (xii. 23). It is however omitted from the
 parallel list of 1 Chr. vi. No trace of the name has
 yet been discovered. [G.]

ELTEKON (עֲלֵתְקֹן; Ἐτέκουμ, Alex. Ἐλθεκέν,
Eltecon), one of the towns of the tribe of Judah, in
 the mountains (Josh. xv. 59). From its mention
 in company with HALHUL and BETH-ZUR, it was
 probably about the middle of the country of Judah,
 3 or 4 miles north of Hebron; but it has not yet
 been identified. [G.]

ELTOLAD (עֲלֵתוֹלַד; Ἐλθουλάδ and Ἐρ-
 θουλά, Alex. Ἐλθουλάδ and Ἐλθουλάδ; *Eltholad*),
 one of the cities in the south of Judah (Josh. xv.
 30) allotted to Simeon (Josh. xix. 4); and in pos-
 session of that tribe until the time of David (1 Chr.
 iv. 29). It is named with Beersheba and other
 places which we know to have been in the extreme
 south, on the border of the country; but it has not
 yet been identified. In the passage of Chronicles
 above quoted, the name is given as TOLAD. [G.]

ELUL (אֱלּוּל; Ἐλουλά; *Elul*), Neh. vi. 15;
 1 Macc. xiv. 27. [MONTHS.]

ELUZAI (עֲלֻזַי; Ἄζα; Alex. Ἐλιωζί;
Eluzai), one of the warriors of Benjamin, who
 joined David at Ziklag while he was being pursued
 by Saul (1 Chr. xii. 5).

ELYMAE'ANS (Ἐλυμαῖοι), Jud. i. 6. [ELA-
 MITES.]

ELYMAS (Ἐλύμας), the Arabic name of the
 Jewish mage or sorcerer Barjesus, who had attached
 himself to the proconsul of Cyprus, Sergius Paulus,
 when St. Paul visited the island (Acts xiii. 6 ff.).
 On his attempting to dissuade the proconsul from
 embracing the Christian faith, he was struck with
 miraculous blindness by the Apostle. The name
 Elymas, "the wise man," is from the same root as the
 Arabic "Ulema." On the practice generally then
 prevailing, in the decay of faith, of consulting Oriental
 impostors of this kind, see Conybeare and Howson,
Life of St. Paul, i. 177-180, 2nd ed. [H. A.]

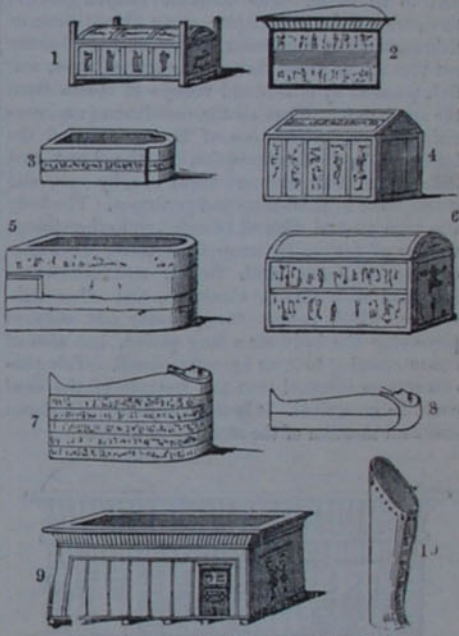
ELZABAD (עֲלִזָּבָד; Ἐλιαζέρ, Ἐλζαβάδ,
 Alex. Ἐλζαβὰδ; *Elzabad*). 1. The ninth of the
 seven Gadite heroes who came across the Jordan
 to David when he was in distress in the wilderness
 of Judah (1 Chr. xii. 12).

2. A Korhite Levite, son of Shemaiah and of
 the family of Obed-edom; one of the doorkeepers of
 the "house of Jehovah" (1 Chr. xxvi. 7).

ELZAPHAN (עֲלִזָּפָן; Ἐλισταφάν; *Elsa-
 phan*), second son of Uzziel, who was the son of
 Kohath son of Levi (Ex. vi. 22). He was thus
 cousin to Moses and Aaron, as is distinctly stated.
 Elzaphan assisted his brother Mishael to carry the
 unhappy Nadab and Abihu into their priestly tunics
 out of the camp (Lev. x. 4). The name is a
 contracted form of ELIZAPHAN, in which it most
 frequently occurs.

EMBALMING, the process by which dead
 bodies are preserved from putrefaction and decay.

The Hebrew word עֲנַף (*chánaf*), employed to do-
 note this process, is connected with the Arabic *his*,
 which in conj. 1 signifies "to be red," as leather
 which has been tanned; and in conj. 2, "to pre-
 serve with spices." In the 1st and 4th conjuga-
 tions it is applied to the ripening of fruit, and this
 meaning has been assigned to the Hebrew root in
 Cant. ii. 13. In the latter passage, however, it
 probably denotes the fragrant smell of the ripening
 figs. The word is found in the Chaldee and Syriac
 dialects, and in the latter *ḥánnetto* (*chánnetto*) is
 the equivalent of *μίγμα*, the confection of myrrh
 and aloes brought by Nicodemus (John xix. 39).

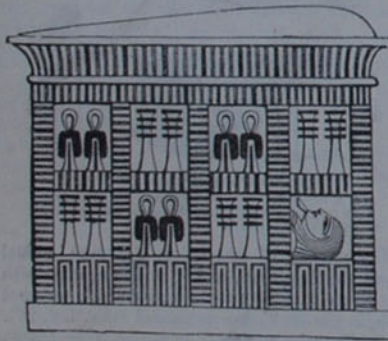


Different forms of mummy cases. (Wilkinson.)
 1, 2, 4. Of wood. 5, 5, 6, 7, 8. Of stone.
 9. Of wood, and of early time—before the 18th dynasty.
 10. Of burnt earthenware.

The practice of embalming was most general
 among the Egyptians, and it is in connexion with
 this people that the two instances which we meet
 with in the O. T. are mentioned (Gen. i. 2, 26).
 Of the Egyptian method of embalming there remain
 two minute accounts, which have a general kind of
 agreement, though they differ in details.

Herodotus (ii. 86-89) describes three modes,
 varying in completeness and expense, and prac-
 tised by persons regularly trained to the profes-
 sion, who were initiated into the mysteries of
 the art by their ancestors. The most costly mode,
 which is estimated by Diodorus Siculus (i. 91)
 at a talent of silver, was said by the Egyptian
 priests to belong to him whose name in such a
 matter it was not lawful to mention, viz. Osiris.
 The embalmers first removed part of the brain
 through the nostrils, by means of a crooked iron,
 and destroyed the rest by injecting caustic drugs.
 An incision was then made along the flank with a
 sharp Ethiopian stone, and the whole of the intes-
 tines removed. The cavity was rinsed out with
 palm-wine, and afterwards scoured with pounded
 perfumes. It was then filled with pure myrrh
 pounded, cassia, and other aromatics, except frank

incense. This done, the body was sewn up and steeped in natron for seventy days. When the seventy days were accomplished, the embalmers washed the corpse and swathed it in bandages of linen, cut in strips and smeared with gum. They then gave it up to the relatives of the deceased, who provided for it a wooden case, made in the shape of a man, in which the dead was placed, and deposited in an erect position against the wall of the sepulchral chamber. Diodorus Siculus gives some particulars of the process which are omitted by Herodotus. When the body was laid out on the ground for the purpose of embalming, one of the operators, called the scribe (*γραμματεὺς*), marked out the part of the left flank where the incision was to be made. The dissector (*παροχίστης*) then, with a sharp Ethiopian stone (black flint, or Ethiopian agate, Rawlinson, *Herod.* ii. 141), hastily cut through as much flesh as the law enjoined, and fled, pursued by curses and volleys of stones from the spectators. When all the embalmers (*ταριχευταί*) were assembled, one of them extracted the intestines, with the exception of the heart and kidneys; another cleansed them one by one, and rinsed them in palm-wine and perfumes. The body was then washed with oil of cedar, and other things worthy of notice, for more than thirty days (according to some MSS. forty), and afterwards sprinkled with myrrh, cinnamon, and other substances, which possess the property not only of preserving the body for a long period, but also of communicating to it an agreeable smell. This process was so effectual that the features of the dead could be recognised. It is remarkable that Diodorus omits all mention of the steeping in natron.



The mummy's head, seen at an open panel of the coffin. (Wilkinson.)

The second mode of embalming cost about 20 minae. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in natron for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the natron, and nothing was left but the skin and bones. The body in this state was returned to the relatives of the deceased.

The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out the intestines with syrmæa, an infusion of senna and cassia (Pettigrew, p. 69), and steeping the body for the usual number of days in natron.

Porphyry (*De Abst.* iv. 10) supplies an omission of Herodotus, who neglects to mention what was

done with the intestines after they were removed from the body. In the case of a person of respectable rank they were placed in a separate vessel and thrown into the river. This account is confirmed by Plutarch (*Sept. Sap. Conv.* c. 16).

Although the three modes of embalming are so precisely described by Herodotus, it has been found impossible to classify the mummies which have been discovered and examined under one or other of these three heads. Dr. Pettigrew, from his own observations, confirms the truth of Herodotus' statement that the brain was removed through the nostrils. But in many instances, in which the body was carefully preserved and elaborately ornamented, the brain had not been removed at all; while in some mummies the cavity was found to be filled with resinous and bituminous matter.

M. Rouyer, in his *Notice sur les Embaumements des Anciens Egyptiens*, quoted by Pettigrew, endeavoured to class the mummies which he examined under two principal divisions, which were again subdivided into others. These were—I. Mummies with the ventral incision, preserved, 1. by balsamic matter, and 2. by natron. The first of these are filled with a mixture of resin and aromatics, and are of an olive colour—the skin dry, flexible, and adhering to the bones. Others are filled with bitumen or asphaltum, and are black, the skin hard and shining. Those prepared with natron are also filled with resinous substances and bitumen. II. Mummies without the ventral incision. This class is again subdivided, according as the bodies were, 1. salted and filled with piasphaltum, a compound of asphaltum and common pitch; or 2. salted only. The former are supposed to have been immersed in the pitch when in a liquid state.

The medicaments employed in embalming were various. From a chemical analysis of the substances found in mummies, M. Ronelle detected three modes of embalming—1. with asphaltum, or Jew's pitch, called also *funeral gum*, or *gum of mummies*; 2. with a mixture of asphaltum and cedar, the liquor distilled from the cedar; 3. with this mixture together with some resinous and aromatic ingredients. The powdered aromatics mentioned by Herodotus were not mixed with the bituminous matter, but sprinkled into the cavities of the body.

It does not appear that embalming, properly so called, was practised by the Hebrews. Asa was laid "in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art" (2 Chr. xvi. 14); and by the tender care of Nicodemus the body of Jesus was wrapped in linen cloths, with spices, "a mixture of myrrh and aloes, about an hundred pound weight . . . as the manner of the Jews is to bury" (John ix. 39, 40).

The account given by Herodotus has been supposed to throw discredit upon the narrative in Genesis. He asserts that the body is steeped in natron for seventy days, while in Gen. i. 3 it is said that only forty days were occupied in the whole process of embalming, although the period of mourning extended over seventy days. Diodorus, on the contrary, omits altogether the steeping in natron as a part of the operation, and though the time which, according to him, is taken up in washing the body with cedar oil and other aromatics is more than thirty days, yet this is evidently only a portion of the whole time occupied in the complete process. Hengstenberg (*Egypt and the Books of Moses*

p. 69, Eng. tr.) attempts to reconcile this discrepancy by supposing that the seventy days of Herodotus include the whole time of embalming, and not that of steeping in natron only. But the differences in detail which characterize the descriptions of Herodotus and Diodorus, and the impossibility of reconciling these descriptions in all points with the results of scientific observation, lead to the natural conclusion that, if these descriptions be correct in themselves, they do not include every method of embalming which was practised, and that, consequently, any discrepancies between them and the Bible narrative cannot be fairly attributed to a want of accuracy in the latter. In taking this view of the case it is needless to refer to the great interval of time which elapsed between the date claimed for the events of Genesis and the age of Herodotus, or between the latter and the times of Diodorus. If the four centuries which separated the two Greek historians were sufficient to have caused such changes in the mode of embalming as are indicated in their different descriptions of the process, it is not unreasonable to conclude that the still greater interval by which the celebration of the funeral obsequies of the patriarch preceded the age of the father of history might have produced changes still greater both in kind and in degree.

It is uncertain what suggested to the Egyptians the idea of embalming. That they practised it in accordance with their peculiar doctrine of the transmigration of souls we are told by Herodotus. The actual process is said to have been derived from "their first merely burying in the sand, impregnated with natron and other salts, which dried and preserved the body" (Rawlinson, *Herod.* ii. p. 142). Drugs and bitumen were of later introduction, the latter not being generally employed before the 18th dynasty. When the practice ceased entirely is uncertain.

The subject of embalming is most fully discussed, and the sources of practical information well nigh exhausted, in Dr. Pettigrew's *History of Egyptian Mummies*.

[W. A. W.]

EMBROIDERER. This term is given in the A. V. as the equivalent of *rokem* (רֹקֵם), the productions of the art being described as "needle-work" (רֹקְמָה). In Exodus the embroiderer is contrasted with the "cunning workman," *chosheb* (חֹשֶׁב): and the consideration of one of these terms involves that of the other. Various explanations have been offered as to the distinction between them, but most of these overlook the distinction marked in the Bible itself, viz., that the *rokem* wove simply a variegated texture, without gold thread or figures, and that the *chosheb* interwove gold thread or figures into the variegated texture. We conceive that the use of the gold thread was for delineating figures, as is implied in the description of the corslet of Amasis (Her. iii. 47), and that the notices of gold thread in some instances and of figures in others were but different methods of describing the same thing. It follows, then, that the application of the term "embroiderer" to *rokem* is false; if it be *workman*, who added the figures, or the "cunning embroiderer" be strictly confined to the work of the needle, we doubt whether it can be applied to the simple addition of gold thread, or of figures, does not involve the use of the needle. The patterns may have been worked into the stuff

by the loom, as appears to have been the case in Egypt (Wilkinson, iii. 123; cf. Her. *loc. cit.*), where the Hebrews learned the art, and as is stated by Josephus (*ἀνθη ἐνὸφανται*, *Ant.* iii. 7, §2). The distinction, as given by the Talmudists, and which has been adopted by Gesenius (*Thesaur.* p. 1311) and Bähr (*Symbola*, i. 266) is this—that *rikmah*, or "needlework," was where a pattern was attached to the stuff by being sewn on to it on one side, and the work of the *chosheb* when the pattern was worked into the stuff by the loom, and so appeared on both sides. This view appears to be entirely inconsistent with the statements of the Bible, and with the sense of the word *rikmah* elsewhere. The absence of the figure or the gold thread in the one, and its presence in the other, constitutes the essence of the distinction. In support of this view we call attention to the passages in which the expressions are contrasted. *Rikmah* consisted of the following materials, "blue, purple, scarlet, and fine twined linen" (Ex. xxvi. 36, xxvii. 16, xxxvi. 37, xxxviii. 18, xxxix. 29). The work of the *chosheb* was either "fine twined linen, blue, purple, and scarlet, with cherubims" (Ex. xxvi. 1, 31; xxxvi. 8, 35), or "gold, blue, purple, scarlet, and fine twined linen" (xxviii. 6, 8, 15, xxxix. 2, 5, 8). Again, looking at the general sense of the words, we shall find that *chosheb* involves the idea of invention, or designing patterns; *rikmah* the idea of texture as well as variegated colour. The former is applied to other arts which demanded the exercise of inventive genius, as in the construction of engines of war (2 Chr. xxvi. 15); the latter is applied to other substances, the texture of which is remarkable, as the human body (Ps. cxxxix. 15). Further than this, *rikmah* involves the idea of a regular disposition of colours, which demanded no inventive genius. Beyond the instances already adduced it is applied to tessellated pavement (1 Chr. xxix. 2), to the eagle's plumage (Ez. xvii. 3), and, in the Targums, to the leopard's spotted skin (Jer. xiii. 23). In the same sense it is applied to the coloured sails of the Egyptian vessels (Ez. xxvii. 16), which were either chequered or worked according to a regularly recurring pattern (Wilkinson, iii. 211). Gesenius considers this passage as conclusive for his view of the distinction, but it is hardly conceivable that the patterns were on one side of the sail only, nor does there appear any ground to infer a departure from the usual custom of working the colours by the loom. The ancient versions do not contribute much to the elucidation of the point. The LXX. varies between *ποικιλτής* and *ραφιδευτής*, as representing *rokem*, and *ποικιλτής* and *ὄφαντής* for *chosheb*, combining the two terms in each case for the work itself, ἢ *ποικιλία τοῦ ραφιδευτοῦ* for the first, *ἔργον ὄφαντον ποικιλτόν* for the second. The distinction, as far as it is observed, consisted in the one being needle-work and the other loom-work. The Vulgate gives generally *plumarius* for the first, and *polymitariarius* for the second; but in Ex. xxvi. 1, 31, *plumarius* is used for the second. The first of these terms (*plumarius*) is well chosen to express *rokem*, but *polymitariarius*, i. e. a weaver who works together threads of divers colours, is as applicable to one as to the other. The rendering in Ez. xvii. 16, *scutulata*, i. e. "chequered," correctly describes one of the productions of the *rokem*. We have lastly to notice the incorrect rendering of the word רֹקְמָה in the A. V.—"broider," "embroider" (Ex.

xxviii. 4, 39). It means stuff worked in a *tesselated* manner, i. e. with square cavities such as stones might be set in (comp. ver. 20). The art of embroidery by the loom was extensively practised among the nations of antiquity. In addition to the Egyptians, the Babylonians were celebrated for it, but embroidery in the proper sense of the term, i. e. with the needle, was a Phrygian invention of later date (Plin. viii. 48). [W. L. B.]

EMERALD (הַיָּמֶן; LXX., ἄνθραξ; N. T. and Apoc., σμάραγδος), a precious stone, first in the 2nd row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), imported to Tyre from Syria (Ez. xxvii. 16), used as a seal or signet (Ecclus. xxxii. 6), as an ornament of clothing and bedding (Ez. xxviii. 13; Jud. x. 21), and spoken of as one of the foundations of Jerusalem (Rev. xxi. 19; Tob. xiii. 16). The rainbow round the throne is compared to emerald in Rev. iv. 3, *δμοιος ὄρασει σμαραγδίνῳ*.

The etymology of הַיָּמֶן is uncertain. Gesenius suggests a comparison with the word פֶּה, a paint with which the Hebrew women stained their eye-lashes. Kalisch on Exodus xxviii. follows the LXX., and translates it *carbuncle*, transferring the meaning *emerald* to הַיָּמֶן in the same ver. 18. The Targum Jerusalem on the same ver. explains הַיָּמֶן by כַּרְכַּרְנָא = *carchedonius, carbuncle*. [W. D.]

EMERODS (עֲפָלִים; טַחְוִיִּים; ἔδρα; *anus, nates*; Deut. xxviii. 27; 1 Sam. v. 6, 9, 12, vi. 4, 5, 11). The probabilities as to the nature of the disease are mainly dependent on the probable roots of these two Hebrew words; the former of which evidently means "a swelling;" the latter, though less certain, is most probably from a Syriac verb,

عَفَلَ meaning "anhelavit sub onere, enixus est in exonerando ventre" (Parkhurst and Gesenius); and

the Syriac noun ܥܦܠܝܢ from the same root, denotes, 1. such effort as the verb implies, and, 2. the *intestinum rectum*. Also, whenever the former word occurs in the Hebrew *Cetib*,^b the *Keri* gives the latter, except in 1 Sam. vi. 11, where the latter stands in the *Cetib*. Now this last passage speaks of the images of the emerods after they were actually made, and placed in the ark. It thus appears probable that the former word means the disease, and the latter the part affected, which must necessarily have been included in the actually existing image, and have struck the eye as the *essential* thing represented, to which the disease was an incident. As some morbid swelling, then, seems the most probable nature of the disease, so no more probable conjecture has been advanced than that *hemorrhoidal tumours*, or bleeding piles, known to the Romans as *mariscæ* (Juv. ii. 13), are intended. These are very common in Syria at present, oriental habits of want of exercise and improper food, producing derangement of the liver, constipation, &c., being such as to cause

them. The words of 1 Sam. v. 12, "the men that died not were smitten with emerods," show that the disease was not necessarily fatal. It is clear from its parallelism with "botch" and other diseases in Deut. xxviii. 27, that עֲפָלִים is a disease, not a part of the body; but the translations of it by the most approved authorities are various and vague.^c Thus the LXX. and Vulg., as above, uniformly render the word as bearing the latter sense. The mention by Herodotus (i. 105) of the malady, called by him *θήλεια γούσος*, as afflicting the Scythians who robbed the temple (of the Syrian Venus) in Ascalon, has been deemed by some a proof that some legend containing a distortion of the Scriptural account was current in that country down to a late date. The Scholiast on Aristophanes (*Acharn.* 231) mentions a similar plague (followed by a similar subsequent propitiation to that mentioned in Scripture), as sent upon the Athenians by Bacchus.^d The opinion mentioned by Winer (*s. v. Philister*), as advanced by Lichtenstein, that the plague of emerods and that of mice are one and the same, the former being caused by an insect (*solpuga*) as large as a field-mouse, is hardly worth serious attention. [H. H.]

EMIM (אֵימִים; Ὀμμαῖοι, and Ὀμμῖν), a tribe or family of gigantic stature which originally inhabited the region along the eastern side of the Dead Sea. It would appear, from a comparison of Gen. xiv. 5-7 with Deut. ii. 10-12, 20-23, that the whole country east of the Jordan was, in primitive times, held by a race of giants, all probably of the same stock, comprehending the Rephaim on the north, next the Zuzim, after them the Emim, and then the Horim on the south; and that afterwards the kingdom of Bashan embraced the territories of the first; the country of the Ammonites the second; that of the Moabites the third; while Edom took in the mountains of the Horim. The whole of them were attacked and pillaged by the eastern kings who destroyed Sodom and Gomorrah.

The Emim were related to the Anakim, and were generally called by the same name; but their conquerors the Moabites termed them Emim—that is "Terrible men" (Deut. ii. 11)—most probably on account of their fierce aspect. [REPHAIM; ANAKIM.] [J. L. P.]

EMMAN'UEL (Ἐμμανουήλ; *Emmanuel*), Matt. i. 23. [IMMANUEL.]

EMMA'US (Ἐμμαοῦς), the village to which the two disciples were going when our Lord appeared to them on the way, on the day of His resurrection (Luke xxiv. 13). Luke makes its distance from Jerusalem *sixty stadia* (A. V. "threescore furlongs"), or about 7½ miles; and Josephus mentions "a village called Emmaus" at the same distance (*B. J.* vii. 6, §6). These statements seem sufficiently definite; and one would suppose no great mistake could be made by geographers in fixing its site. It is remarkable, however, that from the earliest period of which we have any record, the opinion

^a Closely akin to it is the Arab. عَفَلَ, which means *tumor qui apud viros oritur in posticis partibus, apud mulieres in anteriore parte vulvae similis herniae vihorum*.

^b Parkhurst, however, *s. v.* עֲפָלִים, thinks, on the authority of Dr. Kennicott's *Codices*, that טַחְוִיִּים is

in all these passages a very ancient Hebrew *varia lectio*.

^c Josephus, *Ant.* vi. 1, §1, *δυσεντερία*; Aquila, *τὸ τῆς φαγεδαίνης ἔλκος*.

^d Pollux, *Onom.* iv. 25, thus describes what he calls *βουβων. οἰδῆμα μετὰ φλεγμονῆς αἰμορροῦ γίνεται κατὰ τὴν ἔδραν ἔντος, ἐστὶ δὲ ὁμοία μύοις ὤμοις*. comp. Bochart, *Hierozole.* i. 381.

prevailed among Christian writers, that the Emmaus of Luke was identical with the Emmaus on the border of the plain of Philistia, afterwards called Nicopolis, and which was some 20 miles from Jerusalem. Both Eusebius and Jerome adopted this view (*Onom.* s. v. *Emmaus*); and they were followed by all geographers down to the commencement of the 14th century (Reland, p. 758). Then, for some reason unknown to us, it began to be supposed that the site of Emmaus was at the little village of *Kubeibeh*, about 3 miles west of *Nebv Simari* (the ancient *MIZPEH*), and 9 miles from Jerusalem (Sir J. Maund, in *Early Travels in Palestine*, 175; Ludolph, de Suchem, *Itin.*; Quaresmias, ii. 719). There is not, however, a shadow of evidence for this supposition. In fact the site of Emmaus remains yet to be identified.

Dr. Robinson has recently revived the old theory, that the Emmaus of Luke is identical with Nicopolis; and has supported it with his wonted learning, but not with his wonted conclusiveness. He first endeavours to cast doubts on the accuracy of the reading $\xi\lambda\eta\kappa\omicron\tau\alpha$ in Luke xxiv. 13, because two uncial MSS. (K and N), and a few unimportant cursive MSS. insert $\xi\kappa\alpha\tau\omicron\upsilon$, thus making the distance 160 stadia, which would nearly correspond to the distance of Nicopolis. But the best MSS. have not this word, and the best critics regard it as an interpolation. There is a strong probability that some copyist who was acquainted with the city, but not the village of Emmaus, tried thus to reconcile Scripture with his ideas of geography. The opinions of Eusebius, Jerome, and their followers, on a point such as this, are not of very great authority. When the name of any noted place agreed with one in the Bible, they were not always careful to see whether the position corresponded in like manner. [EDREL.] Emmaus-Nicopolis being a noted city in their day, they were led somewhat rashly to confound it with the Emmaus of the Gospel. The circumstances of the narrative are plainly opposed to the identity. The two disciples having journeyed from Jerusalem to Emmaus in part of a day (Luke xxiv. 28, 29), left the latter again after the evening meal, and reached Jerusalem before it was very late (verses 33, 42, 43). Now, if we take into account the distance, and the nature of the road, leading up a steep and difficult mountain, we must admit that such a journey could not be accomplished in less than from six to seven hours, so that they could not have arrived in Jerusalem till long past midnight. This fact seems to us conclusive against the identity of Nicopolis and the Emmaus of Luke. (Robinson, iii. 147, sq.; Reland, *Pal.* 427, sq.) [J. L. P.]

EMMAUS, or **NICOPOLIS** (Ἐμμαοῦς , 1 Macc. iii. 40; Ἀμμαοῦς , Joseph. *B. J.* ii. 20, § 4), a town in the plain of Philistia, at the foot of the mountains of Judah, 22 Roman miles from Jerusalem, and 10 from Lydda (*Itin. Hieros.*; Reland, 309). The name does not occur in the O. T.; but the town rose to importance during the later history of the Jews, and was a place of note in the times of the Ammonites. It was fortified by Bacchus, the general of Antiochus Epiphanes, when he was engaged in the war with Jonathan Maccabaeus (Joseph. *Ant.* xiii. 1, § 3; 1 Macc. ix. 50). It was in the plain beside this city that Judas Maccabaeus so signally defeated the Syrians with a mere handful of men, as related in 1 Macc. iii. 57, iv. 3, &c. Under the Romans Emmaus became the capital of a tetrarchy (Joseph. *B. J.* iii. 3, § 5; Plin. v. 14).

It was burned by the Roman general Varus about A.D. 4. In the 3rd century (about A.D. 220) it was rebuilt through the exertions of Julius Africanus, the well-known Christian writer; and then received the name Nicopolis. Eusebius and Jerome frequently refer to it in defining the positions of neighbouring towns and villages (*Chron. Pas.* ad A.C. 223; Reland, p. 759). Early writers mention a fountain at Emmaus, famous far and wide for its healing virtues; the cause of this Theophanes ascribes to the fact, that Our Lord on one occasion washed His feet in it (*Chron.* 41.) The Crusaders confounded Emmaus with a small fortress farther south, on the Jerusalem road now called *Latrôn* (Will. Tyr. *Hist.* vii. 24). A small miserable village called *'Amwâs* still occupies the site of the ancient city. It stands on the western declivity of a low hill, and contains the ruins of an old church. The name Emmaus was also borne by a village of Galilee close to Tiberias; probably the ancient HAMMATH, i. e. hot springs—of which name Emmaus was but a corruption. The hot springs still remained in the time of Josephus, and are mentioned by him as giving its name to the place (*B. J.* iv. 1, § 3; *Ant.* xviii. 2, § 3). [J. L. P.]

EMMER (Ἐμμήρ ; *Semmeri*), 1 Esd. ix. 21. [IMMER.]

EMMOR (Rec. Text with E, Ἐμμόρ ; Lachm. with A B C D, Ἐμμώρ ; *Emmor*), the father of Sychem (Acts vii. 16). [HAMOR.]

E'NAM (with the article, עֵינַם = "the double spring;" Ges. *Thes.* 1019 a, מַיִמַּי ; Alex. Ἡναίμ ; *Enaim*, one of the cities of Judah in the *Shefelah* or lowland (Josh. xv. 34). From its mention with towns (Jarmuth and Eshtaol for instance) which are known to have been near Timnath, this is very probably the place in the "doorway" of which Tamar sat before her interview with her father-in-law (Gen. xxxviii. 14). In the A. V. the words *Pathach enayim* (פַּתַּח עֵינַיִם) are not taken as a proper name, but are rendered "an open place," lit. "the doorway of Enayim," or the double spring, a translation adopted by the LXX. (ταῖς πύλαις Αἰνάν) and now generally. In Josh. xv. 34, for "Tappuah and Enam," the Peschito has "Pathuch-Elam," which supports the identification suggested above. [AIN.] [G.]

E'NAN (עֵינָן ; Αἰνάν ; *Enan*). Ahira ben-Enan was "prince" of the tribe of Naphtali at the time of the numbering of Israel in the wilderness of Sinai (Num. i. 15).

ENA'SIBUS (Ἐνασίβος ; *Eliasib*), 1 Esd. ix. 34. [ELIASIB.]

ENCAMPMENT (מַחֲנֶה , *machāneh*, in all places except 2 K. vi. 8, where תַּחֲנוֹת , *tachānōth*, is used). The word primarily denoted the resting-place of an army or company of travellers at night (Ex. xvi. 13; Gen. xxxii. 21), and was hence applied to the army or caravan when on its march (Ex. xiv. 19; Josh. x. 5, xi. 4; Gen. xxxii. 7, 8). Among nomadic tribes war never attained to the dignity of a science, and their encampments were consequently devoid of all the appliances of more systematic warfare. The description of the camp of the Israelites, on their march from Egypt (Num. ii., iii.), supplies the greatest amount of

* Whence חַנוֹת הַיּוֹם (*chānōth hayyôm*), "the camping-time of day," i. e. the evening, Judg. xix. 2.

information of the subject: whatever else may be gleaned is from scattered hints. The tabernacle, corresponding to the chieftain's tent of an ordinary encampment, was placed in the centre, and around and facing it (Num. ii. 1),^b arranged in four grand divisions, corresponding to the four points of the compass, lay the host of Israel, according to their standards (Num. i. 52, ii. 2). On the east the post of honour was assigned to the tribe of Judah, and round its standard rallied the tribes of Issachar and Zebulun, descendants of the sons of Leah. On the south lay Reuben and Simeon, the representatives of Leah, and the children of Gad, the son of her handmaid. Rachel's descendants were encamped on the western side of the tabernacle, the chief place being assigned to the tribe of Ephraim. To this position of Ephraim, Manasseh, and Benjamin, allusions are made in Judg. v. 14, and Ps. lxxx. 2. On the north were the tribes of Dan and Naphtali, the children of Bilhah, and the tribe of Asher, Gad's younger brother. All these were encamped around their standards, each according to the design of the house of his fathers. In the centre round the tabernacle, and with no standard but the cloudy or fiery pillar which rested over it, were the tents of the priests and Levites. The former, with Moses and Aaron at their head, were encamped on the eastern side. On the south were the Kohathites, who had charge of the ark, the table of shewbread, the altars and vessels of the sanctuary. The Gershonites were on the west, and when on the march carried the tabernacle and its lighter furniture; while the Merarites, who were encamped on the north, had charge of its heavier appurtenances. The order of encampment was preserved on the march (Num. ii. 17), the signal for which was given by a blast of the two silver trumpets (Num. x. 5). The details of this account supply Prof. Blunt with some striking illustrations of the undesigned coincidences of the books of Moses (*Undes. Coincid.* pp. 75-86).

In this description of the order of the encampment no mention is made of sentinels, who, it is reasonable to suppose, were placed at the gates (*Ex.* xxxii. 26, 27) in the four quarters of the camp. This was evidently the case in the camp of the Levites (*comp.* 1 Chr. ix. 18, 24; 2 Chr. xxxi. 2).

The sanitary regulations of the camp of the Israelites were enacted for the twofold purpose of preserving the health of the vast multitude and the purity of the camp as the dwelling-place of God (Num. v. 3; Deut. xxii. 14). With this object the dead were buried without the camp (Lev. x. 4, 5); lepers were excluded till their leprosy departed from them (Lev. xiii. 46, xiv. 3; Num. xii. 14, 15), as were all who were visited with loathsome diseases (Lev. xiv. 3). All who were defiled by contact with the dead, whether these were slain in battle or not, were kept without the camp for seven days (Num. xxxi. 19). Captives taken in war were compelled to remain for a while outside (Num. xxxi. 19; Josh. vi. 23). The ashes from the sacrifices were poured out without the camp at an appointed place, whither all uncleanness was removed (Deut. xxiii. 10, 12), and where the entrails, skins, horns, &c., and all that was not offered in sacrifice were burnt (Lev. iv. 11, 12, vi. 11, viii. 17).

^b The form of the encampment was evidently circular, and not square, as it is generally represented.

The execution of criminals took place without the camp (Lev. xxiv. 14; Num. xv. 35, 36 Josh. vii. 24), as did the burning of the young bullock for the sin-offering (Lev. iv. 12). These circumstances combined explain Heb. xiii. 12, and John xix. 17, 20.

The encampment of the Israelites in the desert left its traces in their subsequent history. The temple, so late as the time of Hezekiah, was still "the camp of Jehovah" (2 Car. xxxi. 2; cf. Ps. lxxviii. 28); and the multitudes who flocked to David were "a great camp, like the camp of God" (1 Chr. xii. 22).

High ground appears to have been uniformly selected for the position of a camp, whether it were on a hill or mountain side, or in an inaccessible pass (Judg. vii. 18). So, in Judg. x. 17, the Ammonites encamped in Gilead, while Israel pitched in Mizpeh. The very names are significant. The camps of Saul and the Philistines were alternately in Gibeah, the "height" of Benjamin, and the pass of Michmash (1 Sam. xiii. 2, 3, 16, 23). When Goliath defied the host of Israel, the contending armies were encamped on hills on either side of the valley of Elah (1 Sam. xvii. 3); and in the fatal battle of Gilboa Saul's position on the mountain was stormed by the Philistines who had pitched in Shunem (1 Sam. xxviii. 4), on the other side of the valley of Jezreel. The carelessness of the Midianites in encamping in the plain exposed them to the night surprise by Gideon, and resulted in their consequent discomfiture (Judg. vi. 33, vii. 8, 12). But another important consideration in fixing upon a position for a camp was the proximity of water: hence it is found that in most instances camps were pitched near a spring or well (Judg. vii. 3; 1 Macc. ix. 33). The Israelites at Mount Gilboa pitched by the fountain in Jezreel (1 Sam. xxix. 1), while the Philistines encamped at Aphek, the name of which indicates the existence of a stream of water in the neighbourhood, which rendered it a favourite place of encampment (1 Sam. iv. 1; 1 K. xx. 26; 2 K. xiii. 17). In his pursuit of the Amalekites, David halted his men by the brook Besor, and there left a detachment with the camp furniture (1 Sam. xxx. 9). One of Joshua's decisive engagements with the nations of Canaan was fought at the waters of Merom, where he surprised the confederate camp (Josh. xi. 5, 7; *comp.* Judg. v. 19, 21). Gideon, before attacking the Midianites, encamped beside the well of Harod (Judg. vii. 1), and it was to draw water from the well at Bethlehem that David's three mighty men cut their way through the host of the Philistines (2 Sam. xxiii. 16).

The camp was surrounded by the *מַעֲרֵב*, *ma'gálâh* (1 Sam. xvii. 20), or *מַעֲרָב*, *ma'gâl* (1 Sam. xxvi. 5, 7), which some, and Thenius among them, explain as an earthwork thrown up round the encampment, others as the barrier formed by the baggage-waggons. The etymology of the word points merely to the circular shape of the enclosure formed by the tents of the soldiers pitched around their chief, whose spear marked his resting-place (1 Sam. xxvi. 5, 7), and it might with propriety be used in either of the above senses, according as the camp was fixed or temporary. We know that, in the case of a siege, the attacking army, if possible, surrounded the place attacked (1 Macc. xiii. 43), and drew about it a line of circumvallation (*דָּאָגֶה*, *dâyêh*, 2 K. xxv. 1), which was marked by

a breastwork of earth (מִסְלָחָה, *m'silláh*, Is. lxii. 10; מִסְלָחָה, *sol'lah*, Ez. xxi. 27 (22); comp. Job xii. 12), for the double purpose of preventing the escape of the besieged and of protecting the besiegers from their sallies.^c But there was not so much need of a formal entrenchment, as but few instances occur in which engagements were fought in the camps themselves, and these only when the attack was made at night. Gideon's expedition against the Midianites took place in the early morning (Judg. vii. 19), the time selected by Saul for his attack upon Nahash (1 Sam. i. 11), and by David for surprising the Amalekites (1 Sam. xxx. 17; comp. Judg. ix. 33). To guard against these night attacks, sentinels (שׁוֹמְרִים, *shóm'rim*) were posted (Judg. vii. 20; 1 Macc. xii. 27) round the camp, and the neglect of this precaution by Zebah and Zalmunna probably led to their capture by Gideon and the ultimate defeat of their army (Judg. vii. 19).

The valley which separated the hostile camps was generally selected as the fighting ground (שָׂדֶה, *sádeh*, "the battle-field," 1 Sam. iv. 2, xiv. 15; 2 Sam. xviii. 6), upon which the contest was decided, and hence the valleys of Palestine have played so conspicuous a part in its history (Josh. viii. 13; Judg. vi. 33; 2 Sam. v. 22, viii. 13, &c.). When the fighting men went forth to the place of marshalling (מַעְרָכָה, *ma'arácáh*, 1 Sam. xvii. 20), a detachment was left to protect the camp and baggage (1 Sam. xvii. 22, xxx. 24). The beasts of burden were probably tethered to the tent pegs (2 K. vi. 10; Zech. iv. 15).

The מַחֲנֶה, *machánéh*, or moveable encampment, is distinguished from the מַצֵּב, *matstsab*, or נֵצִיב, *ne'ev* (2 Sam. xxiii. 14; 1 Chr. xi. 16), which appear to have been standing camps, like those which Jehoshaphat established throughout Judah (2 Chr. xvii. 2), or advanced posts in an enemy's country (1 Sam. xiii. 17; 2 Sam. viii. 6), from which skirmishing parties made their predatory excursions and ravaged the crops. It was in resisting one of these expeditions that Shammah won himself a name among David's heroes (2 Sam. xiii. 12). *Machánéh* is still further distinguished from מִבְצָר, *mibhtsár*, "a fortress" or "walled town" (Num. xiii. 19).

Camps left behind them a memorial in the name of the place where they were situated, as among ourselves (cf. *Chester, Grantchester, &c.*). Mahaneb-Dan (Judg. xiii. 25) was so called from the encampment of the Danites mentioned in Judg. xviii. 12. [MAHANAIM.] The more important camps at Gilgal (Josh. v. 10, ix. 6) and Shiloh (Josh. xviii. 9; Judg. xxi. 12, 19) left no such impress; the military traditions of these places were eclipsed by the greater splendour of the religious associations which surrounded them.

ENCHANTMENTS. 1. לְמִים, or לְהִים, *le'mim*, or *le'him*, Ex. vii. 11, 22, viii. 7; *pharmaciai*, LXX. (Grotius compares the word with the Greek *λαϊαί*); secret arts, from לָטַח, *to cover*; though others incorrectly connect it with לָהֵט, *a flame*, or the glittering

^c The Chaldee renders מִעֲנֵלָה (1 Sam. xvii. 20) דִּיק (2 K. xxv. 1) by the same word, פִּרְקוּמָא, or פִּרְקוּמָא, the Greek *χαράκιμα*.

blade of a sword, as though it implied a sort of dazzling cheironomy which deceives spectators. Several versions render the word by "whisperings," *insurrations*, but it seems to be a more general word, and hence is used of the various means (some of them no doubt of a quasi-scientific character) by which the Egyptian Chartummim imposed on the credulity of Pharaoh.

2. מְשִׁימִים; *pharmakelai, pharماكa*, LXX. (2 K. ix. 22; Mic. v. 12; Nah. iii. 4); *veneficia, maleficia*, Vulg.; "malefice artes," "præstigiae," "muttered spells." Hence it is sometimes rendered by *επαοιδαι* as in Is. xlvi. 9, 12. The belief in the power of certain formulæ was universal in the ancient world. Thus there were *carmina* to evoke the tutelary gods out of a city (Macrob. *Saturnal.* iii. 9), others to devote hostile armies (*Id.*), others to raise the dead (Maimon. *de Idol.* xi. 15; Senec. *Oedip.* 547), or bind the gods (*θεσμοθεων*) and men (Aesch. *Fr.* 331), and even influence the heavenly bodies (Ov. *Met.* vii. 207 sq., xii. 263; "Te quoque Luna traho," Virg. *Ecl.* viii., *Aen.* iv. 489; Hor. *Epod.* v. 45). They were a recognised part of ancient medicine, even among the Jews, who regarded certain sentences of the Law as efficacious in healing. The Greeks used them as one of the five chief resources of pharmacy (Pind. *Pyth.* iii. 8, 9; Soph. *Aj.* 582), especially in obstetrics (Plat. *Theæt.* p. 145) and mental diseases (Galen *de Sanitat. tuendá*, i. 8). Homer mentions them as used to check the flow of blood (*Od.* ix. 456), and Cato even gives a charm to cure a dis-jointed limb (*De Re Rust.* 160; cf. Plin. *H. N.* xxviii. 2). The belief in charms is still all but universal in uncivilised nations; see Lane's *Mod. Egypt.* i. 300, 306, &c., ii. 177, &c.; Beckman's *Voyage to Borneo*, ch. ii.; Meroller's *Congo* (in Pinkerton's *Voyages*, xvi. pp. 221, 273); Huc's *China*, i. 223, ii. 326; Taylor's *New Zealand*, and Livingstone's *Africa*, passim, &c.; and hundreds of such remedies still exist, and are considered efficacious among the uneducated.

3. לְחֵשִׁים, *le'heshim*, Eccl. x. 11; *ψιθουρισμός*, LXX., from *לְחֵשׁ*. This word is especially used of the charming of serpents, Jer. viii. 17 (cf. Ps. lviii. 5; Eccl. xii. 13, Eccl. x. 11, Luc. ix. 891—a parallel to "cantando rumpitur anguis," and "Viperæ rumpo verbis et carmine fauces," Ov. *Met.* i. c.). Maimonides (*de Idol.* xi. 2) expressly defines an enchanter as one "who uses strange and meaningless words, by which he imposes on the folly of the credulous. They say, for instance, that if one utter the words before a serpent or scorpion it will do no harm" (Carpzov. *Annot. in Godwynum*, iv. 11). An account of the Marsi who excelled in this art is given by Augustin (*ad Gen.* ix. 28), and of the Psylli by Arnobius (*ad Nat.* ii. 32); and they are alluded to by a host of other authorities (Plin. vii. 2, xxviii. 6; Aelian, *H. A.* i. 57; Virg. *Aen.* vii. 750; Sil. Ital. viii. 495. They were called *ᾠφιοδιώται*). The secret is still understood in the East (Lane, ii. 106).

4. The word נְחָשִׁים is used of the enchantments sought by Balaam, Num. xxiv. 1. It properly alludes to opiumancy, but in this place has a general meaning of endeavouring to gain omens (*εις συναντησιν τοις διανοις*, LXX.).

5. הִבְרַ is used for magic, Is. xlvi. 9, 12. It comes from *חָבַר*, to bind (cf. *καταδῶ. βασκαίνω*).

bannen) and means generally the process of acquiring power over some distant object or person; but this word seems also to have been sometimes used expressly of serpent charmers, for R. Sol. Jarchi on Deut. xviii. 11, defines the חֹבֵר הַקֶּבֶר to be one "who congregates serpents and scorpions into one place."

Any resort to these methods of imposture was strictly forbidden in Scripture (Lev. xix. 26; Is. xlvii. 9, &c.), but to eradicate the tendency is almost impossible (2 K. xvii. 17; 2 Chr. xxxiii. 6), and we find it still flourishing at the Christian era (Acts xiii. 6, 8, viii. 9, 11, γοητεία; Gal. v. 20; Rev. ix. 21).

The chief sacramenta daemoniaca were a rod, a magic circle, dragon's eggs, certain herbs, or "insane roots," like the henbane, &c. The fancy of poets both ancient and modern has been exerted in giving lists of them (Ovid. and Hor. *l. cc.*; Shakspeare's *Macbeth*, Act iv. 1; Kirke White's *Gondoline*; Southey's *Course of Kehana*, Cant. iv. &c.). [WITCHCRAFTS; AMULETS; DIVINATION.] [F. W. F.]

EN-DOR (עֵדֹר) = "spring of Dor;" 'Αενδῶρ; *Endor*), a place which with its "daughtertowns" (בְּנוֹת) was in the territory of Issachar, and yet possessed by Manasseh (Josh. xvii. 11). This was the case with five other places which lay partly in Asher, partly in Issachar, and seem to have formed a kind of district of their own called "the three, or the triple, *Nepheth*."

Endor was long held in memory by the Jewish people as connected with the great victory over Sisera and Jabin. Taanach, Megiddo, and the torrent Kishon all witnessed the discomfiture of the huge host, but it was emphatically to Endor that the tradition of the death of the two chiefs attached itself (Ps. lxxiii. 9, 10). Possibly it was some recollection of this, some fame of sanctity or good omen in Endor, which drew the unhappy Saul thither on the eve of his last engagement with an enemy no less hateful and no less destructive than the Midianites (1 Sam. xxviii. 7). Endor is not again mentioned in the Scriptures; but it was known to Eusebius, who describes it as a large village 4 miles S. of Tabor. Here to the north of *Jebel Duhy* (the "Little Hermon" of travellers), the name still lingers, attached to a considerable but now deserted village. The rock of the mountain, on the slope of which *Endûr* stands, is hollowed into caves, one of which may well have been the scene of the incantation of the witch (Van de Velde, ii. 383; Rob. ii. 360; Stanley, 345). The distance from the slopes of Gilboa to Endor is 7 or 8 miles, over difficult ground. [G.]

EN-EGLA'IM (עֵדֵי עֵגְלַיִם) = "spring of two heifers;" 'Εναγαλλείμ; *Engallim*), a place named only by Ezekiel (xlvi. 10), apparently as on the Dead Sea; but whether near to or far from Engedi, on the west or east side of the Sea, it is impossible to ascertain from the text. In his comment on the passage, Jerome locates it at the embouchure of the Jordan; but this is not supported by other evidence. By some (e.g. Gesenius, *Thes.* 1019) it is thought to be identical with EGLAIM, but the two words are different, En-eglain containing the *Alin*, which is rarely changed for any other aspirate. [G.]

ENEMES'SAR ('Ενεμισσαρ, 'Ενεμισσαρος), is the name under which Salmanser appears in the book of Tobit (i. 2, 15, &c.). This book is not of any historical authority, being a mere work of

imagination composed probably by an Alexandrian Jew, not earlier than B.C. 300. The change of the name is a corruption—the first syllable *Shal* being dropped (compare the Bupalussor of Abydenus, which represents Nabopolassar), and the order of the liquids *m* and *n* being reversed. The author of Tobit makes Enemessar lead the children of Israel into captivity (i. 2), following the apparent narrative of the book of Kings (2 K. xvii. 3-6, xviii. 9-11). He regards Sennacherib not only as his successor but as his son (i. 15), for which he has probably no authority beyond his own speculations upon the text of Scripture. As Sennacherib is proved by the Assyrian inscriptions to be the son of Sargon, no weight can be properly attached to the historical statements in Tobit. The book is, in the fullest sense of the word, *apocryphal*. [G. R.]

ENE'NIUS ('Ενηνείος; *Emmanius*), one of the leaders of the people who returned from captivity with Zerobabel (1 Esdr. v. 8). There is no name corresponding in the lists of Ezra and Nehemiah.

ENGAD'DI (ἐν αἰγιαλοῖς; in *Cades*), *Ecclus.* xxiv. 14. [ENGEDI.]

EN-GAN'NIM (עֵדֵי גַנִּים) = "spring of gardens". 1. A city in the low country of Judah, named between Zanoah and Tappuah (Josh. xv. 34). The LXX. in this place is so different from the Hebrew that the name is not recognizable *Vulg. Aen-Gannim*.

2. A city on the border of Issachar (Josh. xix. 21; 'Ιεὼν καὶ Τομμὸν, Alex. ἦν Γαννίμ; *En-Gannim*); allotted with its "suburbs" to the Gershonite Levites (xxi. 29; Πηγὴ γραμμῶν; *En-Gannim*). These notices contain no indication of the position of Engannim with reference to any known place, but there is great probability in the conjecture of Robinson (ii. 315) that it is identical with the Ginaia of Josephus (*Ant.* xx. 6, §1), which again, there can be little doubt, survives in the modern *Jenin*, the first village encountered on the ascent from the great plain of Esdraelon into the hills of the central country. *Jenin* is still surrounded by the "orchards" or "gardens" which interpret its ancient name, and the "spring" is to this day the characteristic object in the place (Rob. ii. 315; Stanley, 349, *note*; Van de Velde, 359). The position of *Jenin* is also in striking agreement with the requirements of Beth-hag-Gan (A. V. "the garden-house;" Βαιθγάδν in the direction of which Ahaziah fled from Jehu (2 K. ix. 27). The rough road of the ascent was probably too much for his chariot, and keeping the more level ground he made for Megiddo, where he died (see Stanley, 349).

In the lists of Levitical cities in 1 Chr. vi. ANEM is substituted for Engannim. Possibly it is merely a contraction. [G.]

EN'GEDI (עֵדֵי גֵדִי, "the fountain of the kid;" 'Εγγαδδὶ and Εγγαδδαί; Arabic, عین جدي), a town in the wilderness of Juah (Josh. xv. 62), on the western shore of the Dead Sea (Ezek. xlvii. 10). Its original name was Hazazon-Tamar (הַצֵּזֶן הַתְּמָר, "the pruning of the palm"), doubtless, as Josephus says, on account of the palm groves which surrounded it (2 Chr. xx. 2; *Ecclus.* xxiv. 14; Joseph. *Ant.* ix. 1, §2). Some doubt seems to have existed in the early centuries of our era as to its true position. Stephanus places it near

Solom (Steph. 3. s. v.); Jerome at the south end of the Dead Sea (Comm. in Ezek. xlvii.); but Josephus more correctly, at the distance of 300 stadia from Jerusalem (Ant. ix. 1, §2). Its site is now well known. It is about the middle of the western shore of the lake. Here is a rich plain, half a mile square, sloping very gently from the base of the mountain to the water, and shut in on the north by a lofty promontory. About a mile up the western declivity, and at an elevation of some 400 feet above the plain, is the fountain of *Ain Jidy*, from which the place gets its name. The water is sweet, but the temperature is 81° Fah. It bursts from the limestone rock, and rushes down the steep descent, fretted by many a rugged crag, and raining its spray over verdant borders of acacia, mimosa, and lotus. On reaching the plain, the brook crosses it in nearly a straight line to the sea. During a greater part of the year, however, it is absorbed in the thirsty soil. Its banks are now cultivated by a few families of Arabs, who generally pitch their tents near this spot. The soil is exceedingly fertile, and in such a climate it might be made to produce the rarest fruits of tropical climes. Traces of the old city exist upon the plain and lower declivity of the mountain, on the south bank of the brook. They are rude and uninteresting, consisting merely of foundations and shapeless heaps of unburnt stones. A sketch by M. Belly, taken from the fountain, and embracing the plain on the shore, and the south-west border of the Dead Sea, will be found in the Atlas of Plates to De Saulcy's *Voyage*, pl. viii. A much better one is given under SEA, THE SALT.

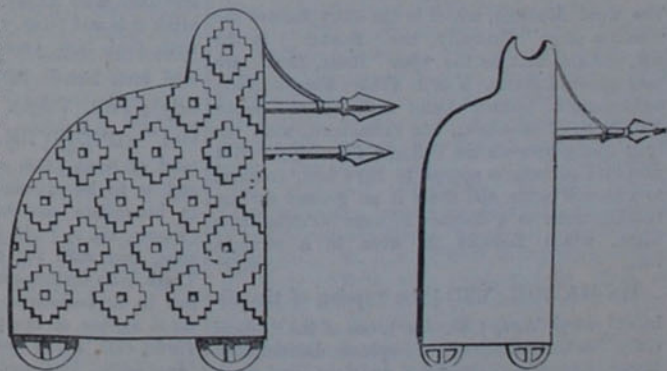
The history of Engedi, though it reaches back nearly 4000 years, may be told in a few sentences. It was immediately after an assault upon the "Amorites, that dwelt in Hazazon-Tamar," that the five Mesopotamian kings were attacked by the rulers of the plain of Sodom (Gen. xiv. 7; comp. 2 Chr. xx. 2). It is probable that the fountain was always called Engedi, and that the ancient town built on the plain below it got in time the same name. Saul was told that David was in the "wilderness of Engedi," and he took "3000 men, and went to seek David and his men upon the rocks of the wild goats" (1 Sam. xxiv.

1-4). These animals still frequent the cliffs above and around the fountain; the Arabs call them *Beden*. At a later period Engedi was the gathering-place of the Moabites and Ammonites who went up against Jerusalem, and fell in the valley of Berachah (2 Chr. xx. 2). It is remarkable that this is the usual route taken in the present day by such predatory bands from Moab as make incursions into Southern Palestine. They pass round the southern western shore to Ain Jidy, and thence toward Hebron, Tekoa, or Jerusalem, as the prospects of plunder seem most inviting.

The vineyards of Engedi were celebrated by Solomon (Cant. i. 14); its balsam by Josephus (Ant. ix. 1, §2), and its palms by Pliny—"Engedda oppidum fuit, secundum ab Hierosolymis

fertilitate palmetorumque nemoribus" (v. 17). But vineyards no longer clothe the mountain-side, and neither palm-tree nor balsam is seen on the plain. In the fourth century there was still a large village at Engedi (*Gnom. s. v.*); it must have been abandoned very soon afterwards, for there is no subsequent reference to it in history, nor are there any traces of recent habitation (Porter's *Handbook*, 242; Rob. i. 507). There is a curious reference to it in Mandeville (*Early Trav.* 179), who says that the district between Jericho and the Dead Sea is "the land of Dengadda" (Fr. *d'Engadda*), and that the balm trees were "still called vines of Gady." [J. L. P.]

ENGINE, a term exclusively applied to military affairs in the Bible. The Hebrew *הַשְּׁבִיבִין* (2 Chr. xxvi. 15) is its counterpart in etymological meaning, each referring to the *ingenuity* (engine, from *ingenium*) displayed in the contrivance. The engines to which the term is applied in 2 Chr. were designed to propel various missiles from the walls of a besieged town; one, like the *balista*, was for stones, consisting probably of a strong spring and a tube to give the right direction to the stone; another, like the *catapulta*, for arrows, an enormous stationary bow. The invention of these is assigned to Uzziah's time—a statement, which is supported both by the absence of such contrivances in the representations of Egyptian and Assyrian warfare, and by the traditional belief that the *balista* was invented in Syria (Pliny, vii. 56). Luther gives *brustwehren*, i. e. "parapets," as the meaning of the term. Another war-engine, with which the Hebrews were acquainted, was the battering-ram, described in Ez. xxvi. 9, as *מַחֵי קֶבֶלֹו*, lit. a *beating of that which is in front*, hence a ram for



Assyrian war-engines, from *Isotta*, pl. 160.

striking walls; and still more precisely in Ez. iv. 2, xxi. 22, as *רַם*, a *ram*. The use of this instrument was well known both to the Egyptians (Wilkinson, i. 359) and the Assyrians. The references in Ezekiel are to the one used by the latter people, consisting of a high and stoutly built framework on four wheels, covered in at the sides in order to protect the men moving it, and armed with one or two pointed weapons. Their appearance was very different from that of the Roman *aries* with which the Jews afterwards became acquainted (Joseph. *B. J.* iii. 7, §19). No notice is taken of the *testudo* or the *vinea* (cf. Ez. xxvi. 9, *Vulg.*); but it is not improbable that the Hebrews were acquainted with them (cf. Wilkinson, i. 361). The marginal rendering "engines of shot" (Jer. vi. 6, xxxii. 24; Ez. xxvi. 8) is incorrect. [W. L. B.]

ENGRAVER. The term חָרֵט , sn translated in the A. V., applies broadly to any artificer, whether in wood, stone, or metal: to restrict it to the engraver in Ex. xxxv. 35, xxxviii. 23, is improper: a similar latitude must be given to the term פָּתַח , which expresses the operation of the artificer: in Zech. iii. 9, ordinary stone-cutting is evidently intended. The specific description of an engraver was חָרֵט אֲבָן (Ex. xxviii. 11), and his chief business was cutting names or devices on rings and seals; the only notices of engraving are in connexion with the high-priest's dress—the two onyx-stones, the twelve jewels, and the mitre-plate having inscriptions on them (Ex. xxviii. 11, 21, 36). The previous notices of signets (Gen. xxxviii. 18, xli. 42) imply engraving. The art was widely spread throughout the nations of antiquity, particularly among the Egyptians (Diod. i. 78; Wilkinson, iii. 373), the Ethiopians (Her. vii. 69), and the Indians (Von Bohlen, *Indien*, ii. 122). [W. L. B.]

EN-HAD'DAH (עֵין הַדָּהָה) = "sharp, or swift spring;" Gesen. *Aimarié*; Alex. ἤ Αἰδα , one of the cities on the border of Issachar named next to Engannim (Josh. xix. 21). Van de Velde (i. 315) would identify it with *Ain-haud* on the western side of Carmel, and about 2 miles only from the sea. But this is surely out of the limits of the tribe of Issachar, and rather in Asher or Manasseh. [G.]

EN-HAK-KO'RE (עֵין הַקּוֹרֵה) = "the spring of the crier;" $\text{πηγή τοῦ ἐπικαλουμένου}$, the spring which burst out in answer to the "cry" of Samson after his exploit with the jawbone (Judg. xv. 19). The name is a pun founded on the word in verse 18, *yikera* (יָקַר , A. V. "he called"). The word *Maktesh*, which in the story denotes the "hollow place" (literally, the "mortar") in the jaw, and also that for the "jaw" itself, *Lechi*, are both names of places. Van de Velde (*Memoir*, 343) endeavours to identify Lechi with *Tell-el-Lekijeh* 4 miles N. of Beersheba, and Enhakkore, with the large spring between the Tell and *Khevelfeh*. But Samson's adventures appear to have been confined to a narrow circle, and there is no ground for extending them to a distance of some 30 miles from Gaza, which *Lekijeh* is, even in a straight line. [G.]

EN-HA'ZOR (עֵין הַצּוֹר) = "spring of the village;" πηγή Ἀσὸρ ; *En-Asor*, one of the "fenced cities" in the inheritance of Naphtali, distinct from Hazor, named between Edrei and Iron, and apparently not far from Kadesh (Josh. xix. 37). It has not yet been identified. [G.]

EN-MISHPAT (עֵין מִשְׁפָּט) $\text{ἢ πηγή τῆς κρισεως}$, Gen. xiv. 7. [*KADESH*.]

EN-RIMMON (עֵין רִמּוֹן); Vat. omits, Alex. ἐν Ρεμμὼν ; *et in Rimmon*, one of the places which the men of Judah re-inhabited after their return from the Captivity (Neh. xi. 29). From the towns in company with which it is mentioned, it seems very probable that the name is the same which in the earlier books is given in the Hebrew and A. V. in the separate form of "Ain and Rimmon" (Josh. xv. 32), "Ain, Remmon" (xix. 7; and see 1 Chr. iv. 32), but in the LXX. combined, as in Nehemiah. [Ain; 2.] [G.]

ENOCH, and once **HE'NOCH** (הֵנוֹחַ) = *Chanos*; Philo, *de Post. Caini*, §11, ἐμνησθεται

Ἐνὼχ χάρις σου ; Ἐνώχ ; Joseph. Ἀνωχος Ἐνοχ . 1. The eldest son of Cain (Gen. iv. 17), who called the city which he built after his name (18). Ewald (*Gesch.* i. 356 *note*), fancies that there is a reference to the Phrygian Iconium, in which city a legend of Ἄννακος was preserved, evidently derived from the Biblical account of the father of Methuselah (Steph. Byz. s. v. Ἰκόνιον , Suid. s. v. Νάννακος). Other places have been identified with the site of Enoch with little probability; e. g. *Anuchta* in Susiana, the *Heni-ochi* in the Caucasus, &c.

2. The son of Jared (יָרֵד , a *descent*, cf. *Jordan*), and father of Methuselah (מֵתוּשֶׁלַח , a *man of arms*, Philo. l. c. §12, $\text{Μαθουσάλεμ ἑξαροστολή θανάτου}$ (Gen. v. 21 ff.; Luke iii. 28). In the Epistle of Jude (v. 14, cf. Enoch, ix. 8) he is described as "the seventh from Adam;" and the number is probably noticed as conveying the idea of divine completion and rest (cf. August. c. *Faust.* xii. 14), while Enoch was himself a type of perfected humanity, "a man raised to heaven by pleasing God, while angels fell to earth by transgression" (Iren. iv. 16, 2). The other numbers connected with his history appear too symmetrical to be without meaning. He was born when Jared was 162 ($9 \times 6 \times 3$) years old, and after the birth of his eldest son in his 65th ($5 \times 6 + 7$) year he lived 300 years. From the period of 365 years assigned to his life, Ewald (i. 356), with very little probability, regards him as "the god of the new-year," but the number may have been not without influence on the later traditions which assigned to Enoch the discovery of the science of astronomy (ἀστρολογία , Eupolemus ap. Euseb. *Praep. Ev.* ix. 17, where he is identified with Atlas). After the birth of Methuselah it is said (Gen. v. 22-4) that Enoch "walked with God 300 years . . . and he was not; for God took him" (לָקַח, μετέθεκεν , LXX. (here only); *tulit*, Vulg.).

The phrase "walked with God" ($\text{הֵתְהַלַּךְ אֶת־הוָאֱלֹהִים}$) is elsewhere only used of Noah (Gen. vi. 9; cf. Gen. xvii. 1, &c.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world (Enoch, xii. 2, "All his action was with the holy ones, and with the watchers during his life"). There is no further mention of Enoch in the O. T., but in Ecclesiasticus (xlix. 14) he is brought forward as one of the peculiar glories ($\text{οὐδὲ εἰς ἐκτίσθη οἶος Ἐ.}$) of the Jews, for he was taken up (ἀνελήθη , Alex. μετετέθη) from the earth. "He pleased the Lord and was translated [into Paradise, Vulg.] being a pattern of repentance" (Eccles. xiv. 14). In the epistle to the Hebrews the spring and issue of Enoch's life are clearly marked. "By faith Enoch was translated (μετετέθη , *translatiis est*, Vulg.) that he should not see death . . . for before his translation (μεταθέσεως) he had this testimony, that he pleased God." The contrast to this divine judgment is found in the constrained words of Josephus: "Enoch departed to the Deity ($\text{ἄεχωρησε πρὸς τὸ θεῖον}$), whence [the sacred writers] have not recorded his death" (*Ant.* i. 3, 4).

The biblical notices of Enoch were a fruitful source of speculation in later times. Some theologians disputed with subtlety as to the place to which he was removed; whether it was to paradise or to the immediate presence of God (cf. Fearnought *ad Iren.* v. 5.) though others more wisely

Church, though one considerable passage quoted by Georg. Syncell. is wanting in the present book (Dillm. p. 85). But it is still uncertain whether the Greek text was the original, or itself a translation. One of the earliest references to the book occurs in the Hebrew *Book of Jubilees* (Dillm. in *Ewald's Jahrb.* 1850, p. 90), and the names of the angels and winds are derived from Aramaic roots (cf. Dillm. pp. 236 ff.). In addition to this a Hebrew book of Enoch was known and used by Jewish writers till the thirteenth century (Dillm. *Eiul.* lvii.), so that on these grounds, among others, many have supposed (J. Scaliger, Lawrence, Hoffmann, Dillmann) that the book was first composed in Hebrew (Aramaean). In such a case no stress can be laid upon the Hebraizing style, which may be found as well in an author as in a translator; and in the absence of direct evidence it is difficult to weigh mere conjectures. On the one hand, if the book had been originally written in Hebrew it might seem likely that it would have been more used by Rabbinical teachers; but, on the other hand, the writer certainly appears to have been a native of Palestine,* and therefore likely to have employed the popular dialect. If the hypothesis of a Hebrew original be accepted, which as a hypothesis seems to be the more plausible, the history of the original and the version finds a good parallel in that of the *Wisdom of Sirach*. [ECCLESIASTICUS.]

3. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. [ENOCH.] It is divided into five parts. The *first part* (Cc. 1-36 Dillm.), after a general introduction, contains an account of the fall of the angels (Gen. vi. 1) and of the judgment to come upon them and upon the giants, their offspring (6-16); and this is followed by the description of the journey of Enoch through the earth and lower heaven in company with an angel, who showed to him many of the great mysteries of nature, the treasure-houses of the storms and winds, and fires of heaven, the prison of the fallen and the land of the blessed (17-36). The *second part* (37-71) is styled "a vision of wisdom," and consists of three "parables," in which Enoch relates the revelations of the higher secrets of heaven and of the spiritual world which were given to him. The first parable (38-44) gives chiefly a picture of the future blessings and manifestation of the righteous, with further details as to the heavenly bodies; the second (45-57) describes in splendid imagery the coming of Messiah and the results which it should work among "the elect" and the gainsayers; the third (58-69) draws out at further length the blessedness of "the elect and holy," and the confusion and wretchedness of the sinful rulers of the world. The *third part* (72-82) is styled "the book of the course of the lights of heaven," and deals with the motions of the sun and moon, and the changes of the seasons; and with this the narrative of the journey of Enoch closes. The *fourth part* (83-91) is not distinguished by any special name, but contains the record of a dream which was granted to Enoch in his youth, in which he saw the history of the kingdoms of God and of the world up to the

* The astronomical calculations by which Lawrence endeavored to fix the locality of the writer in the

final establishment of the throne of Messiah. The *fifth part* (92-105) contains the last addresses of Enoch to his children, in which the teaching of the former chapters is made the ground-work of earnest exhortation. The signs which attended the birth of Noah are next noticed (106-7); and another short "writing of Enoch" (108) forms the close to the whole book (cf. Dillm. *Eiul.* i. ff.; Lücke, *Versuch einer vollständ. Eiul. &c.*, i. 93 ff.)

4. The general unity which the book possesses in its present form marks it, in the main, as the work of one man. The several parts, while they are complete in themselves, are still connected by the development of a common purpose. But internal coincidence shows with equal clearness that different fragments were incorporated by the author into his work, and some additions have been probably made afterwards. Different "books" are mentioned in early times, and variations in style and language are discernible in the present book. To distinguish the original elements and later interpolations is the great problem which still remains to be solved, for the different theories which have been proposed are barely plausible. In each case the critic seems to start with preconceived notions as to what was to be expected at a particular time, and forms his conclusions to suit his prejudices. Hofmann and Weisse place the composition of the whole work after the Christian era, because the one thinks that St. Jude could not have quoted an apocryphal book (Hofmann, *Schriftbeweis*, i. 420 ff.), and the other seeks to detach Christianity altogether from a Jewish foundation (Weisse, *Evangelienfrage*, 214 ff.). Stuart (*American Bibl. Repert.* 1840) so far anticipated the argument of Weisse as to regard the Christology of the book as a clear sign of its post-Christian origin. Ewald, according to his usual custom, picks out the different elements with a daring confidence, and leaves a result so complicated that no one can accept it in its details, while it is characterised in its great features by masterly judgment and sagacity. He places the composition of the ground-work of the book at various intervals between 144 B.C. and cir. 120 B.C., and supposes that the whole assumed its present form in the first half of the century before Christ. Lücke (2nd ed.) distinguishes two great parts, an older part including cc. 1-36, and 72-105, which he dates from the beginning of the Maccabean struggle, and a later, cc. 37-71, which he assigns to the period of the rise of Herod the Great (141, &c.). He supposes, however, that later interpolations were made without attempting to ascertain their date. Dillmann upholds more decidedly the unity of the book, and assigns the chief part of it to an Aramaean writer of the time of John Hyrcanus (c. 110 B.C.). To this, according to him, "historical" and "Noachian additions" were made, probably in the Greek translation (*Eiul.* lii.). Köstlin (quoted by Hilgenfeld, 96, &c.) assigns cc. 1-16, 21-36, 72-105, to about 110 B.C.; cc. 37-71 to c. B.C. 100-64; and the "Noachian additions" and c. 108 to the time of Herod the Great. Hilgenfeld himself places the original book (cc. 1-16; 20-36; 72-90; 91, 1-19; 93; 94-105) about the beginning of the first century before Christ (*a. a. O.* p. 145 n.). This book he supposes to have passed through the hands of a neighbourhood of the Caspian are inconclusive. Cf. Dillm. p. li.

Christian writer who lived between the times "of Saturninus and Marcion" (p. 181), who added the chief remaining portions, including the great Messianic section, cc. 37-71. In the face of these conflicting theories it is evidently impossible to affirm that the evidence is insufficient for concluding that the interpretation of the Apocalyptic histories (cc. 56, 57; 85-90), on which the chief stress is laid for fixing the date of the book, involves necessarily minute criticism of details, which belongs rather to a commentary than to a general introduction; but notwithstanding the arguments of Hilgenfeld and Jost (*Gesch. Jud.* ii. 218 n.), the whole book appears to be distinctly of Jewish origin. Some inconsiderable interpolations may have been made in successive translations, and large fragments of a much earlier date were undoubtedly incorporated into the work, but as a whole it may be regarded as describing an important phase of Jewish opinion shortly before the coming of Christ.

5. In doctrine the Book of Enoch exhibits a great advance of thought within the limits of revelation in each of the great divisions of knowledge. The teaching on nature is a curious attempt to reduce the scattered images of the O. T. to a physical system. The view of society and man, of the temporary triumph and final discomfiture of the oppressors of God's people, carries out into elaborate detail the pregnant images of Daniel. The figure of the Messiah is invested with majestic dignity as "the Son of God" (c. 105, 2 only), "whose name was named before the sun was made" (48, 3), and who existed "aforetime in the presence of God" (62, 6; cf. Lawrence, *Prel. Diss.* li. f.). And at the same time His human attributes as "the son of man," "the son of woman" (c. 62, 5 only), "the elect one," "the righteous one," "the anointed," are brought into conspicuous notice. The mysteries of the spiritual world, the connexion of angels and men, the classes and ministries of the hosts of heaven, the power of Satan (40, 7; 65, 6), and the legions of darkness, the doctrines of resurrection, retribution, and eternal punishment (c. 22, cf. Dillm. p. xix.), are dwelt upon with growing earnestness as the horizon of speculation was extended by intercourse with Greece. But the message of the book is emphatically one of "faith and truth" (cf. Dillm. p. 32), and while the writer combines and repeats the thoughts of scripture, he adds no new element to the teaching of the prophets. His errors spring from an undisciplined attempt to explain their words, and from a proud exaltation in present success. For the great characteristic by which the book is distinguished from the later apocalypse of Ezra [ESDRAS, 2ND BOOK] is the tone of triumphant expectation by which it is pervaded. It seems to repeat in every form the great principle that the world, natural, moral, and spiritual, is under the immediate government of God. Hence it follows that there is a terrible retribution reserved for sinners, and a glorious kingdom prepared for the righteous, and Messiah is regarded as the divine mediator of this double issue (c. 90, 91). Nor is it without a striking fitness that a patriarch translated from earth, and admitted to a herald of wisdom, righteousness, and judgment to a people who, even in suffering, saw in their tyrants only the victims of a coming vengeance.

6. Notwithstanding the quotation in St. Jude, and the wide circulation of the book itself, the

apocalypse of Enoch was uniformly and distinctly separated from the canonical scriptures. Tertullian alone maintained its authority (l. c.), while he admitted that it was not received by the Jews. Origen, on the other hand (c. *Cels.* v. p. 267, ed. Spenc.), and Augustine (*de Civ.* xv. 23, 4), definitively mark it as apocryphal, and it is reckoned among the apocryphal books in the Apostolic Constitutions (vi. 16), and in the catalogues of the *Synopsis S. Scripturae*, Nicephorus (Credner, *Zur Gesch. d. Kan.* 145), and Montfaucou (*Bibl. Coislin.* p. 193).

7. The literature of the subject has been already noticed incidentally. The German edition of Dillmann places within the reach of the student all the most important materials for the study of the book. Special points are discussed by Gfrörer, *Das Jahrh. d. Heils.* i. 3 ff.; C. Wieseler, *Die 70 Wochen des Daniel*, 1839. An attempt was made by the Rev. E. Murray (*Enoch restitutus, &c.*, Lond. 1838) to "separate from the books of Enoch the book quoted by St. Jude," which met with little favour. [B. F. W.]

ENOCH, CITY. [ENOCH, No. 1.]

ENON. [ÆNON.]

EN-ROGEL (עֵין רֹגֵל; πηγὴ Πρωγάλα; *Fons Rogel*), a spring which formed one of the landmarks on the boundary-line between Judah (Josh. xv. 7) and Benjamin (xviii. 16). It was the point next to Jerusalem, and at a lower level, as is evident from the use of the words "ascended" and "descended" in these two passages. Here, apparently concealed from the view of the city, Jonathan and Ahimaz remained, after the flight of David, awaiting intelligence from within the walls (2 Sam. xvii. 17), and here, "by the stone Zoheleth, which is 'close to' (עַל) En-rogel," Adonijah held the feast, which was the first and last act of his attempt on the crown (1 K. i. 9). These are all the occurrences of the name in the Bible. By Josephus on the last incident (*Ant.* vii. 14, §4) its situation is given as "without the city, in the royal garden," and it is without doubt referred to by him in the same connexion, in his description of the earthquake which accompanied the sacrilege of Uzziah (*Ant.* ix. 10, §4), and which, "at the place called Eroge,"^a shook down a part of the Eastern hill, "so as to obstruct the roads, and the royal gardens."

In the Targum, and the Arabic and Syriac versions, the name is commonly given as "the spring of the fuller" (قَطْر، كَنْزَرَة), and this is generally

accepted as the signification of the Hebrew name—*Rogel* being derived from *Ragal*, to tread, in allusion to the practice of the Orientals in washing linen.

In more modern times, a tradition, apparently first recorded by Brocardus, would make En-rogel the well of Job or Nehemiah (*Bir Eyub*), below the junction of the valleys of Kedron and Hinnom, and south of the Pool of Siloam. In favour of this is the fact that in the Arabic version of Josh. xv. 7 the name of Ain-Eyub, or "spring of Job," is given for En-rogel, and also that in an early Jewish Itinerary (*Uri of Biel*, in Hottinger's *Cippi Hebraici*) the name is given as "well of Joab," as if retaining the memory of Joab's connexion with Adonijah—a name

^a This natural interpretation of a name only slightly corrupt appears to have first suggested itself to Stanley (*S. & P.* 184).

which it still retains in the traditions of the Greek Christians (Williams, *Holy City*, 490). Against this general belief, some strong arguments are urged by Dr. Bonar in favour of identifying En-rogel with the present "Fountain of the Virgin," *Ain Ummed-Daraj* = "spring of the mother of steps"—the perennial source from which the Pool of Siloam is supplied (*Land of Promise*, App. v.). These arguments are briefly as follows:—

1. The *Bir Eyub* is a well and not a spring (En), while, on the other hand, the "Fountain of the Virgin" is the only real spring close to Jerusalem. Thus if the latter be not En-rogel, the single spring of this locality has escaped mention in the Bible.

2. The situation of the Fountain of the Virgin agrees better with the course of the boundary of Benjamin than that of the *Bir Eyub*, which is too far south.

3. *Bir Eyub* does not suit the requirements of 2 Sam. xvii. 17. It is too far off both from the city, and from the direct road over Olivet to the Jordan; and is in full view of the city (Van de Velde, i. 475), which the other spot is not.

4. The martyrdom of St. James was effected by casting him down from the temple wall into the valley of Kedron, where he was finally killed by a fuller with his washing-stick. The natural inference is that St. James fell near where the fullers were at work. Now *Bir Eyub* is too far off from the site of the temple to allow of this, but it might very well have happened at the Fountain of the Virgin. (See Stanley's *Sermons on the Apost. Age*, p. 333-4.)

5. *Daraj* and *Rogel* are both from the same root, and therefore the modern name may be derived from the ancient one, even though at present it is taken to allude to the "steps" by which the reservoir of the Fountain is reached.

Add to these considerations (what will have more significance when the permanence of Eastern habits is recollected)—6. That the Fountain of the Virgin is still the great resort of the women of Jerusalem for washing and treading their clothes: and also—

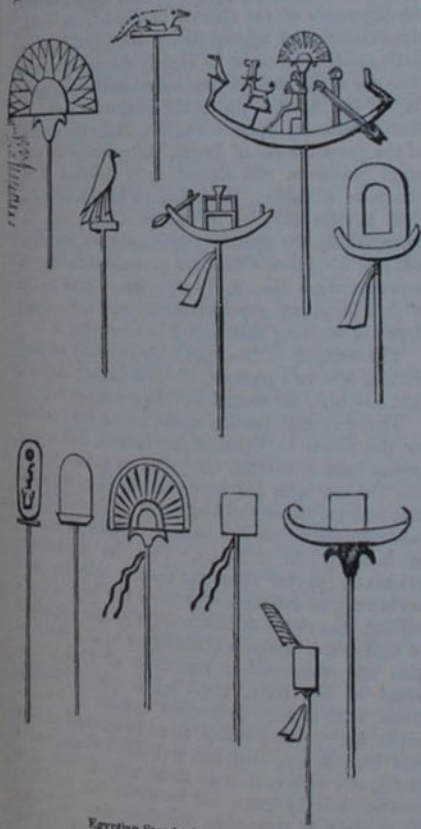
7. That the level of the king's gardens must have been above the *Bir Eyub*, even when the water is at the mouth of the well—and it is generally seventy or eighty feet below; while they must have been lower than the Fountain of the Virgin, which thus might be used without difficulty to irrigate them. (See Robinson, i. 331-334; and for the best description of the *Bir Eyub*, see Williams, *Holy City*, ii. 489-495.) [JERUSALEM.] [G.]

EN-SHE'MESH (שֶׁמֶשׁ) = "spring of the sun;" ἡ πηγὴ τοῦ ἡλίου, πηγὴ Βαβσαμύς; *Ensemes*, id est, *Fons Solis*), a spring which formed one of the landmarks on the north boundary of Judah (Josh. xv. 7) and the south boundary of Benjamin (xviii. 17). From these notices it appears to have been between the "ascent of Adummin"—the road leading up from the Jordan valley south of the *Wady Kelt*—and the spring of En-rogel, in the valley of Kedron. It was therefore east of Jerusalem and of the Mount of Olives. The only spring at present answering to this position is the *Ain-Haud* or *Ain-Chôt*—the "Well of the Apostles,"—about a mile below Bethany, the traveller's first halting-place on the road to Jericho. Accordingly this spring is generally identified with En-Shemesh. The aspect of *Ain-haud* is such that the rays of the sun are on it the whole day. This is not inappropriate in a fountain dedicated to that luminary. [G.]

ENSIGN (D); in the A. V. generally "ensign," sometimes "standard;" עֲנִי, "standard," with the exception of Cant. ii. 4, "banner;" דָג, "ensign"). The distinction between these three Hebrew terms is sufficiently marked by their respective uses: *nes* is a *signal*; *degel* a military *standard* for a large division of an army; and *oth*, the same for a small one. Neither of them, however, expresses the idea which "standard" conveys to our minds, viz., a *flag*; the standards in use among the Hebrews probably resembled those of the Egyptians and Assyrians—a figure or device of some kind elevated on a pole. (1.) The notices of the *nes* or "ensign" are most frequent; it consisted of some well understood signal which was exhibited on the top of a pole from a bare mountain top (Is. xiii. 2, xviii. 3)—the very emblem of conspicuous isolation (Is. xxx. 17). Around it the inhabitants mustered, whether for the purpose of meeting an enemy (Is. v. 26, xviii. 3, xxxi. 9), which was sometimes notified by the blast of a trumpet (Jer. iv. 21, li. 27); or as a token of rescue (Ps. lx. 4; Is. xi. 10; Jer. iv. 6); or for a public proclamation (Jer. l. 2); or simply as a gathering point (Is. xlix. 22, lxi. 10). What the nature of the signal was, we have no means of stating; it has been inferred from Is. xxxiii. 23, and Ez. xxvii. 7, that it was a flag; we do not observe a flag depicted either in Egyptian or Assyrian representations of vessels (Wilkinson, iii. 211; Bonomi, pp. 166, 167); but, in lieu of a flag, certain devices, such as the phoenix, flowers, &c., were embroidered on the sail; whence it appears that the device itself, and perhaps also the sail bearing the device, was the *nes* or "ensign." It may have been sometimes the name of a leader, as implied in the title which Moses gave to his altar "Jehovah-nissi" (Ex. xvii. 15). It may also have been, as Michaelis (*Suppl.* p. 1648) suggests, a blazing torch. The important point, however, to be observed is, that the *nes* was an occasional signal, and not a military standard, and that *elevation* and *conspicuity* are implied in the use of the term: hence it is appropriately applied to the "pole" on which the brazen serpent hung (Num. xxi. 8), which was indeed an "ensign" of deliverance to the pious Israelite; and again to the censers of Korah and his company, which became a "sign" or beacon of warning to Israel (Num. xvi. 38). (2.) The term *degel* is used to describe the standards which were given to each of the four divisions of the Israelite army at the time of the Exodus (Num. i. 52, ii. 2 ff., x. 14 ff.). Some doubt indeed exists as to its meaning in these passages, the LXX. and Vulgate regarding it not as the standard itself, but as a certain military division annexed to a standard, just as *velitibus* is sometimes used for a body of soldiers (Tac. *Hist.* i. 70; Liv. viii. 8). The sense of *compact* and *martial array* does certainly seem to lurk in the word; for in Cant. vi. 4, 10, the brilliant glances of the bride's eyes are compared to the destructive advance of a well-arranged host, and a similar comparison is employed in reference to the bridegroom (Cant. v. 10); but on the other hand, in Cant. ii. 4, no other sense than that of a "banner" will suit, and we therefore think the rendering in the A. V. correct. No reliance can be placed on the term in Ps. xx. 5, as both the sense and the text are matters of doubt (see Olshausen and Hengstenberg, *in loc.*). A standard implies, of course, a standard-bearer; but the supposed notice to that officer in Is. x. 18, is incorrect

the words meaning rather "as a sick man pineth away;" in a somewhat parallel passage (Is. lix. 19) the marginal version is to be followed, rather than the text. The character of the Hebrew military standards is quite a matter of conjecture; they probably resembled the Egyptian, which consisted of a sacred emblem such as an animal, a boat, or the king's name (Wilkinson, i. 294). Rabbinical writers state the devices to have been as follows: for the tribe of Judah a lion; for Reuben a man; for Ephraim an ox; and for Dan an eagle (Carpzov, *Crit. App.* p. 667); but no reliance can be placed on this. As each of the four divisions, consisting of three tribes, had its standard, so had each tribe its "sign" (*oth*) or "ensign," probably in imitation of the Egyptians, among whom not only each battalion, but even each company had its particular ensign (Wilkinson, *l. c.*). We know nothing of its nature. The word occurs figuratively in Ps. lxxiv. 4, apparently in reference to the images of idol gods.

[W. L. B.]



Egyptian Standards, from Wilkinson.

EN-TAPPUAH (עֲנַתְּפֻאָה = "spring of apple," or "citron;" *πηγή Θαφθάθ*; *Fons Tappuah*). The boundary of Manasseh went from facing Shechem "to the inhabitants of En-tappuah" (Josh. xvii. 7). It is probably identical with Tappuah, the position of which will be elsewhere examined. [TAPPUAH.] This place must not be confounded with BETH-TAPPUAH in the mountains of Judah.

[G.]

EPAENETUS (*Ἐπαίνετος*), a Christian at Beroa, greeted by St. Paul in Rom. xvi. 5, and

designated as his beloved, and the first fruit of Asia (so the majority of ancient MSS. and the critical editors: the received text has *Ἀχαΐας*) unto Christ. The Synopsis of the Pseudo-Dorotheus makes him first bishop of Carthage, but Justinian remarks that the African churches do not recognise him. [H. A.]

EP'APHRAS (*Ἐπαφρᾶς*), a fellow-labourer with the Apostle Paul, mentioned Col. i. 7, as having taught the Colossian church the grace of God in truth, and designated a faithful minister (*διάκονος*) of Christ on their behalf. (On the question whether Epaphras was the founder of the Colossian church, see the prolegomena to the Epistle, in Alford's *Greek Testament*, iii. 35 ff.) He was at that time with St. Paul at Rome (Col. iv. 12), and seems by the expression *ὁ ἐξ ὑμῶν*, there used, to have been a Colossian by birth. We find him again mentioned in the Epistle to Philemon (ver. 23), which was sent at the same time as that to the Colossians. St. Paul there calls him *ὁ συναϊχμαλωτὸς μου*, but whether the word represents matter of fact, or is only a tender and delicate expression of Epaphras's attention to the Apostle in his imprisonment (cf. Rom. xvi. 13), we cannot say.

Epaphras may be the same as Epaphroditus, who is called, in Phil. ii. 25, the Apostle of the Philippians, and having come from Philippi to Rome with contributions for St. Paul, was sent back with the Epistle. It has been supposed by many, and among them by Grotius. In all probability the name Epaphras is an abbreviation of Epaphroditus: but on the question of the identity of the persons, the very slight notices in the N. T. do not enable us to speak with any confidence. The name Epaphroditus was sufficiently common: see Tacit. *Ann.* xv. 55; Sueton. *Domit.* 14; Joseph. *Life*, §76. The martyrologies make Epaphras to have been first bishop of Colossae, and to have suffered martyrdom there. [H. A.]

EPAPHRODITUS (*Ἐπαφρόδιτος*, Phil. ii. 25, iv. 18). See above under EPAPHRAS. [H. A.]

EPHAIH (עֵפָיִה; *Γεφάρ, Γαιφά; Ephā*), the first, in order, of the sons of Midian (Gen. xxv. 4, 1 Chr. i. 33), afterwards mentioned by Isaiah in the following words:—"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory" (Is. lx. 6, 7). This passage clearly connects the descendants of Ephah with the Midianites, the Keturahite Sheba, and the Ishmaelites, both in the position of their settlements, and in their wandering habits; and shows that, as usual, they formed a tribe bearing his name. But no satisfactory identification of this tribe has been discovered. The

Arabic word *عَيْفَة* (*Gheufeḥ*), which has been supposed to be the same as Ephah, is the name of a town, or village, near *Bulbeys* (the modern *Bilbeys*), a place in Egypt, in the province of the Sharkeyeh, not far from Cairo: but the tradition that Ephah settled in Africa does not rest on sufficient authority. [E. S. P.]

EPHAIH (עֵפָיִה; *Γαιφά; Ephā*). 1. Cubine of Calel in the line of Judah (1 Chr. ii. 46,

2. Son of Jahdai; also in the line of Judah (1 Chr. ii. 47).

EPHAI. [MEASURES.]

EPHAI (following the *Keri*, 'עֵפַי; but the original text is 'עֵפַי = OPHAI; and so LXX. 'Ιωφά; *Ophi*), a Netophathite, whose sons were among the "captains ('עֲרָ) of the forces" left in Judah after the deportation to Babylon (Jer. xl. 8). They submitted themselves to Gedaliah, the Babylonian governor, and were apparently massacred with him by Ishmael (xli. 3, comp. xl. 13).

EPHER (עֶפֶר; 'Αφείρ, 'Οφείρ; *Opher*, *Epher*), the second, in order, of the sons of Midian (Gen. xxv. 4, 1 Chr. i. 33), not mentioned in the Bible except in these genealogical passages. His settlements have not been identified with any probability. According to Gesenius, the name is equivalent to the Arabic *Ghifr*, غِفْر, signifying

"a calf," and "a certain little animal, or insect, or animalcule." Two tribes bear a similar appellation,

Ghifâr (غِفَار); but one was a branch of the first

Amalek, the other of the Ishmaelite Kinâneh (cf. Caussin, *Essai sur l'Hist. des Arabes*, i. 20, 297, and 298; and Abulfelâ, *Hist. Antislamica*, ed. Fleischer, 196; neither is ascribed to Midian. The first settled about Yethrib (El-Medeeneh); the second, in the neighbourhood of Mekkeh. [E. S. P.]

EPHER (עֶפֶר; 'Αφερ, Alex. Γαφέρ; *Epher*).

1. A son of Ezra, among the descendants of Judah; possibly, though this is not clear, of the family of the great Caleb (1 Chr. iv. 17).

2. ('Οφείρ). One of the heads of the families of Manasseh on the east of Jordan (1 Chr. v. 24). The name may be compared with that of Ophrah, the native place of Gideon, in Manasseh, on the west of Jordan. In the original the two are identical except in termination (עֶפֶר, עֶפְרָה); and according to the LXX. (as above) the vowel-points were once the same. [G.]

EPHES-DAMMIM (עֶפְרַת דַּמִּיִּם; 'Εφερμείν;

Alex. 'Αφεισδομμείν; in *finibus Dammim*), a place between Socoh and Azekah, at which the Philistines were encamped before the affray in which Goliath was killed (1 Sam. xvii. 1). The meaning of the word is uncertain, but it is generally explained as the "end" or "boundary of blood," in that case probably derived from its being the scene of frequent sanguinary encounters between Israel and the Philistines. Under the shorter form of PAS-DAMMIM it occurs once again in a similar connexion (1 Chr. xi. 13). For the situation of the place see ELAH, VALLEY OF. [G.]

EPHESIANS, THE EPISTLE TO THE,

was written by the apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), apparently immediately after he had written the epistle to the Colossians [COLOSSIANS, EP. TO], and during that period (perhaps the early part of A.D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close.

This sublime epistle was addressed to the Christian church at the ancient and famous city of

EPHESIANS, EPISTLE TO THE

Ephesus (see below), that church which the apostle had himself founded (Acts xix. 1 sq., comp. xviii. 19), with which he abode so long (τριετίας, Acts xx. 31), and from the elders of which he parted with such a warm-hearted and affecting farewell (Acts xx. 18-35). It does not seem to have been called out by any special circumstances, nor even to have involved any distinctly precautionary teaching (comp. Schneckengerber, *Beiträge*, p. 135 sq.), whether against Oriental or Judaistic theosophy, but to have been suggested by the deep love which the apostle felt for his converts at Ephesus, and which the mission of Tychicus, with an epistle to the Church of Colossae, afforded him a convenient opportunity of evincing in written teaching and exhortation. The epistle thus contains many thoughts that had pervaded the nearly contemporaneous epistle to the Colossians, reiterates many of the same practical warnings and exhortations, bears even the tinge of the same diction, but at the same time enlarges upon such profound mysteries of the divine counsels, displays so fully the *origin and developments of the Church in Christ*, its union, communion, and aggregation in Him, that this majestic epistle can never be rightly deemed otherwise than one of the most sublime and consolatory outpourings of the Spirit of God to the children of men. To the Christian at Ephesus dwelling under the shadow of the great temple of Diana, daily seeing its outward grandeur, and almost daily hearing of its pompous ritualism, the allusions in this epistle to that mystic building of which Christ was the corner-stone, the apostles the foundations, and himself and his fellow Christians portions of the august superstructure (ch. ii. 19-22), must have spoken with a force, an appropriateness, and a reassuring depth of teaching that cannot be over estimated.

The contents of this epistle easily admit of being divided into two portions, the first mainly *doctrinal* (ch. i.—iii.), the second *hortatory and practical*.

The doctrinal portion opens with a brief address to the saints in Ephesus (see below), and rapidly passes into a sublime ascription of praise to God the Father, who has predestinated us to the adoption of sons, blessed and redeemed us in Christ, and made known to us His eternal purpose of uniting all in Him (ch. i. 3-14). This not unnaturally evokes a prayer from the apostle that his converts may be enlightened to know the hope of God's calling, the riches of His grace, and the magnitude of that power which was displayed in the resurrection and transcendent exaltation of Christ,—the Head of His body, the Church (ch. i. 15-23). Then, with a more immediate address to his converts, the apostle reminds them how, dead as they had been in sin, God had quickened them, raised them, and even enthroned them with Christ,—and how all was by grace, not by works (ch. ii. 1-10). They were to remember, too, how they had once been alienated and yet were now brought nigh in the blood of Christ; how He was their Peace, how by Him both they and the Jews had access to the Father, and how on Him as the corner-stone they had been built into a spiritual temple to God (ch. ii. 11-22). On this account, having heard, as they must have done, how to the apostle was revealed the profound mystery of this call of the Gentile world, they were not to faint at his troubles (ch. iii. 1-13): nay, he prayed to the great Father of all to give them inward strength to teach them with the love of Christ and fill them with the richness of God (ch. iii. 13-19). The prayer is concluded by

a sublime exhortation (ch. iii. 20, 21), which serves to order in the more directly practical portion.

This the apostle commences by entreating them to walk worthy of this calling, and to keep the unity of the Spirit: there was but one body, one Spirit, one Lord, and one God (ch. iv. 1-6). Each had his portion of grace from God (ch. iv. 7-10), who had appointed ministering orders in the Church, until all come to the unity of the faith, and grow up and become united with the living Head, even Christ (ch. iv. 11-16). Surely then they were to walk no longer as darkened, feelingless heathen; they were to put off the old man, and put on the new (ch. iv. 17-24). This too was to be practically evinced in their outward actions; they were to be truthful, gentle, honest, pure, and forgiving; they were to walk in love (ch. iv. 25-32). Fornication, covetousness, and impurity, were not even to be named; they were once in heathen darkness, now they are light, and must reverse the deeds of the past (ch. v. 3-14). Thus were they to walk exactly, to be filled with joy, to sing, and to give thanks (ch. v. 15-21). Wives were to be subject to their husbands, husbands to love and cleave to their wives (ch. v. 22-33); children were to honour their parents, parents to bring up boldly their children (ch. vi. 1-4); servants and masters were to perform to each other their reciprocal duties (ch. vi. 5-9).

With a noble and vivid exhortation to arm themselves against their spiritual foes with the armour of God (ch. vi. 10-20), a brief notice of the coming of Tychicus (ch. vi. 21, 22), and a twofold doxology (ch. vi. 23, 24), this sublime epistle comes to its close.

With regard to the *authenticity* and *genuineness* of this epistle, it is not too much to say that there are no just grounds for doubt. The testimonies of antiquity are unusually strong. Even if we do not press the supposed allusions in Ignatius, *Eph.* ch. 12, and Polycarp, *Philipp.* ch. 12, we can confidently adduce Irenaeus, *Haer.* v. 2, 3, v. 14, 3, Clem. Alex. *Paedag.* l. p. 108 (ed. Pott.), *Strom.* iv. p. 592 (ed. Pott.), Origen, *Contr. Cels.* iii. 20, Tertull. *de Praescr. Haer.* ch. 36, and after them the constant and persistent tradition of the ancient Church. Even Marcion did not deny that the epistle was written by St. Paul, nor did heretics refuse occasionally to cite it as confessedly due to him as its author; comp. Irenaeus, *Haer.* i. 8, 5. In recent times, however, its genuineness has been somewhat vehemently called in question. De Wette, both in the introductory pages of his *Commentary* on this Ep. (ed. 2, 1847), and in his *Introduction* to the *N. T.* (ed. 5, 1848), labours to prove that it is a mere spiritless expansion of the Ep. to the Colossians, though compiled in the Apostolic age; Schweigler (*Nachapost. Zeitalt.* ii. 330 sq.); Baur (*Paulus*, p. 418 sq.), and others advance a step further and reject both epistles as of no higher antiquity than the age of Montanism and early Gnosticism. Without here entering into the details, it seems just to say that the adverse arguments have been urged with a certain amount of specious plausibility, but that the replies have been so clear, so reasonable and impartial inquirer in doubt as to the authorship of the epistle. On the one hand we have mere subjective judgments, not unmarked by arrogance, relying mainly on supposed divergences in doctrine and presumed insipidities of diction, but wholly destitute of any sound historical basis; on

the other hand we have unusually convincing counter-investigations, and the unvarying testimony of the ancient Church. If the discrepancies in matter and style are so decided as to lead a writer of the 19th century to deny confidently the genuineness of this epistle, how are we to account for its universal reception by writers of the 2nd and 3rd centuries, who spoke the language in which it was written, and who were by no means unacquainted with the phenomena of pious fraud and literary imposture?

For a detailed reply to the arguments of De Wette and Baur, the student may be referred to Meyer, *Einleit. z. Eph.* p. 19 sq. (ed. 2), Davidson, *Introd. to N. T.* ii. p. 352 sq., and Alford, *Prolegomena*, p. 8.

Two special points require a brief notice.

(1.) The *readers* for whom this epistle was designed. In the opening words, Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ τοῖς ἁγίοις τοῖς ὄντιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, the words ἐν Ἐφέσῳ are omitted by B. 67, Basil (expressly), and possibly Tertullian. This, combined with the somewhat noticeable omission of all greetings to the members of a Church with which the apostle stood in such affectionate relation, and some other internal objections, have suggested a doubt whether these words really formed a part of the original text. At first sight these doubts seem plausible; but when we oppose to them (a) the overwhelming weight of diplomatic evidence for the insertion of the words, (b) the testimony of all the versions, (c) the universal designation of this epistle by the ancient Church (Marcion standing alone in his assertion that it was written to the Laodiceans) as an epistle to the *Ephesians*, (d) the extreme difficulty in giving any satisfactory meaning to the isolated participle, and the absence of any parallel usage in the Apostle's writings,—we can scarcely feel any doubt as to the propriety of removing the brackets in which these words are enclosed in the 2nd edition of *Tischendorf*, and of considering them an integral part of the original text. If called upon to supply an answer to, or an explanation of the internal objections, we must record the opinion that none on the whole seems so free from objection as that which regards the Epistle as also designed for the benefit of churches either conterminous to, or dependent on that of Ephesus. The counter-arguments of Meyer, though ably urged, are not convincing. Nor can an appeal to the silence of writers of the ancient church on this further destination be conceived of much weight, as their references are to the usual and titular designation of the Epistle, but do not, and are not intended to affect the question of its wider or narrower destination. It is not unnatural to suppose that the special greetings might have been separately entrusted to the bearer Tychicus, possibly himself an Ephesian, and certainly commissioned by the Apostle (ch. vi. 22) to inform the Ephesians of his state and circumstances.

(2.) The question of priority in respect of composition between this Epistle and that to the Colossians is very difficult to adjust. On the whole, both internal and external considerations seem somewhat in favour of the priority of the Epistle to the Colossians. Comp. Neander, *Planting*, i. 329 (Bohn); Schleiermacher, *Stud. u. Krit.* for 1832, p. 500, and Wieseler, *Chronol.*, p. 450, sq. On the similarity of contents, see COLOSSIANS, Ep. 10.

(3.) The opinion that this Epistle and those to the

Colossians and to Philemon were written during the Apostle's imprisonment at Caesarea (Acts xxi. 27, -xxvi. 32) has already been noticed [COLOSSIANS, -xxvi. 32], and on deliberation rejected. The weight of probability seems distinctly on the side of the opinion of the ancient Church, that the present Epistle was written during the Apostle's first imprisonment in Rome.

The editions of this Epistle have been numerous. We may specify those of Rückert (Leipz. 1834), Harless (Esl. 1834),—an admirable edition, completely undervalued by De Wette; Olshausen (Königsb. 1840), De Wette (Leipz. 1847), Stier (Berl. 1848), Meyer (Gött. 1853); and in our own country those of Eadie (Glasg. 1854), Ellicott (Lond. 1855), and Alford (Lond. 1857). [C. J. E.]

EPHESUS (Ἐφεσός), an illustrious city in the district of Ionia (πόλις Ἰωνίας ἐπιφανεστάτη, Steph. Byz. s. v.), nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. Not that this geographical term was known in the first century. The ASIA of the N. T. was simply the Roman province which embraced the western part of the peninsula. Of this province Ephesus was the capital. [EPHESUS]

Among the more marked physical features of the peninsula are the two large rivers, Hermus and Maeander, which flow from a remote part of the interior westward to the Archipelago, Smyrna (Rev. ii. 8) being near the mouth of one and Miletus (Acts xx. 17) of the other. Between the valleys drained by these two rivers is the shorter stream and smaller basin of the Cayster, called by the Turks *Kutschuk-Mendere*, or the Little Maeander. Its upper level (often called the Caystrian meadows) was closed to the westward by the gorge between Galleus and Pactyas, the latter of these mountains being a prolongation of the range of Messogis which bounds the valley of the Maeander on the north, the former more remotely connected with the range of Tmolus which bounds the valley of the Hermus on the south. Beyond the gorge and towards the sea the valley opens out again into an alluvial flat (Herod. ii. 10), with hills rising abruptly from it. The plain is now about 5 miles in breadth, but formerly it must have been smaller; and some of the hills were once probably islands. Here Ephesus stood, partly on the level ground and partly on the hills.

Of the hills, on which a large portion of the city was built, the two most important were Prion and



Site of Ephesus. From Labadie.

Coressus, the latter on the S. of the plain, and being in fact almost a continuation of Pactyas, the former being in front of Coressus and near it, though separated by a deep and definite valley. Further to the N.E. is another conspicuous eminence. It seems to be the hill mentioned by Propertius (*de Aedif.* v. i.) as one on which a church dedicated to St. John was built; and its present name *Ayasuluk* is thought to have reference to him, and to be a corruption of ὁ ἅγιος θεόλογος. Ephesus is closely connected with this apostle, not only as being the scene (Rev. i. 11, ii. 1) of the most prominent of the churches of the Apocalypse, but also in the story of his later life as given by Eusebius. Possibly his Gospel and Epistles were written here. There is a tradition that the mother of our Lord was buried at Ephesus, as also Timothy and St. John; and Ignatius addressed one of his epistles to the church of this place (τῇ ἐκκλησίᾳ τῆ ἀξιωμακρίστῃ, τῇ ὄσῃ ἐν Ἐφεσῷ τῆς Ἀσίας, Helele, *Pat. Apostol.* p. 154), which held a conspicuous

position during the early ages of Christianity, and was in fact the metropolis of the churches of this part of Asia. But for direct Biblical illustration we must turn to the life and writings of St. Paul, in following which minutely it is remarkable how all the most characteristic features of ancient Ephesus come successively into view.

1. *Geographical Relations.*—These may be viewed in connexion, first with the sea and then with the land.

All the cities of Ionia were remarkably well situated for the growth of commercial prosperity (Herod. i. 142), and none more so than Ephesus. With a fertile neighbourhood and an excellent climate, it was also most conveniently placed for traffic with all the neighbouring parts of the Levant. In the time of Augustus it was the great emporium of all the regions of Asia within the Taurus (Strab. xiv. p. 950); its harbour (named Panormus) at the mouth of the Cayster, was elaborately constructed though alluvial matter caused serious hindrance

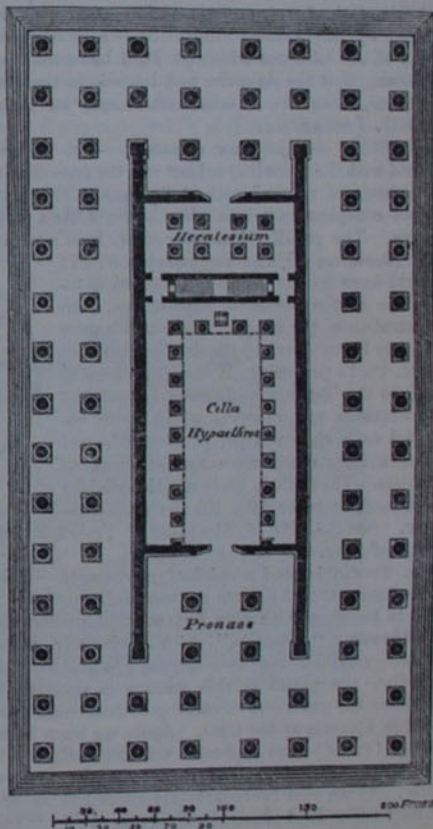
both in the time of Attalus, and in St. Paul's own time (Tac. Ann. xvi. 23). The Apostle's life alone furnishes illustrations of its mercantile relations with Achaia on the W., Macedonia on the N., and Syria on the E. At the close of his second missionary circuit, he sailed across from Corinth to Ephesus (Acts xviii. 19) when on his way to Syria (ib. 21, 22); and there is some reason for believing that he once made the same short voyage over the Aegean in the opposite direction at a later period [CORINTHIANS, FIRST EP. TO]. On the third missionary circuit, besides the notice of the journey from Ephesus to Macedonia (ix. 21, xx. 1), we have the coast voyage on the return to Syria given in detail (xx. xxi.) and the geographical relations of this city with the islands and neighbouring parts of the coast minutely indicated (xx. 15-17). To these passages we must add 1 Tim. i. 3; 2 Tim. iv. 12, 20; though it is difficult to say confidently whether the journeys implied there were by land or by water. See likewise Acts xix. 27, xx. 1.

As to the relations of Ephesus to the inland regions of the continent, these also are prominently brought before us in the Apostle's travels. The "upper coasts" (τὰ ἀνωρειακά μέρη, Acts xix. 1) through which he passed, when about to take up his residence in the city, were the Phrygian table-lands of the interior; and it was probably in the same district that on a previous occasion (Act xvi. 6) he formed the unsuccessful project of preaching the Gospel in the district of Asia. Two great roads at least, in the Roman times, led eastward from Ephesus; one through the passes of Tmolus to Sardis (Rev. iii. 1) and thence to Galatia and the N.E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Maeander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardinian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northwards to Smyrna and southwards to Miletus. By the latter of these it is probable that the Ephesian elders travelled, when summoned to meet Paul at the latter city (Acts xx. 17, 18). Part of the pavement of the Sardinian road has been noticed by travellers under the cliffs of Galesus. All these roads, and others, are exhibited on the map in Leake's *Asia Minor*.

2. *Temple and worship of Diana.*—Conspicuous at the head of the harbour of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, which had been begun before the Persian war, was burnt down in the night when Alexander the Great was born; and another structure, raised by the enthusiastic co-operation of all the inhabitants of "Asia" had taken its place. Its dimensions were very great. In length it was 425 feet, and in breadth 220. The columns were 127 in number, and each of them was 60 feet high. In style too it constituted an epoch in Greek art (Vitruv. iv. 1); since it was here first that the graceful Ionic order was perfected. The magnificence of this sanctuary was a proverb throughout the civilised world. (Ὁ τῆς Ἀπριμίδος ναὸς ἐν Ἐφέσῳ μόνος ἐστὶ θεῶν ἄλλοι, Philo Byz. Spect. Mund. 7.) All these circumstances give increased force to the architectural allegory in the great epistle which St. Paul

wrote in this place (1 Cor. iii. 9-17), to the passages where imagery of this kind is used in the epistles addressed to Ephesus (Ephes. ii. 19-22; 1 Tim. iii. 15, vi. 19; 2 Tim. ii. 19, 20), and to the words spoken to the Ephesian elders at Miletus (Acts xx. 32).

The chief points connected with the uproar at Ephesus (Acts xix. 23-41) are mentioned in this article DIANA; but the following details must be added. In consequence of this devotion the city of Ephesus was called νεώκορος (ver. 35) or "warden" of Diana. This was a recognised title applied in such cases, not only to individuals, but to communities. In the instance of Ephesus, the term is abundantly found both on coins and on inscriptions. Its *neocorate* was, in fact, as the "town-clerk" said, proverbial. Another consequence of the celebrity of Diana's worship at Ephesus was, that it



Plan of the Temple of Diana at Ephesus. (From Gohl's *Ephesus*.)

large manufactory grew up there of portable shrines (ναοί, ver. 24, the ἀφιδριώματα of Dionys. Halicarn. ii. 2, and other writers) which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (ὁ χαλκεύς, 2 Tim. iv. 14) was one. The case of Demetrius the "silversmith" (ἀργυροποιός in the Acts) is explicit. He was alarmed for his trade, when he saw the Gospel, under the preaching of St. Paul, gaining ground upon idolatry and superstition; and he spread panic among the craftsmen of various grades, the τέχνηται (ver. 24) or designers, and the ἔργατα

(v. 25) or common workmen, if this is the distinction between them.

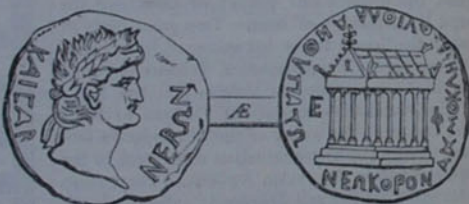
5. *The Asiarchs.*—Public games were connected with the worship of Diana at Ephesus. The month of May was sacred to her. The uproar mentioned in the Acts very probably took place at this season. St. Paul was certainly at Ephesus about that time of the year (1 Cor. xvi. 8); and Demetrius might well be peculiarly sensitive, if he found his trade failing at the time of greatest concourse. However this may be, the Asiarchs ('Ἀσιάρχαι, A. V. "chiefs of Asia," were present (Acts xix. 31). These were officers appointed, after the manner of the aediles at Rome, to preside over the games which were held in different parts of the province of Asia, just as other provinces had their *Galatarchs*, *Lyciarchs*, &c. Various cities would require the presence of these officers in turn. In the account of Polycarp's martyrdom at Smyrna (Hefele, *Pat. Apost.* p. 286) an important part is played by the Asiarch Philip. It is a remarkable proof of the influence which St. Paul had gained at Ephesus, that the Asiarchs took his side in the disturbance. See Dr. Wordsworth's note on Acts xix. 31. [ASIAICHAÆ.]

4. *Study and practice of magic.*—Not unconnected with the preceding subject was the remarkable prevalence of magical arts at Ephesus. This also comes conspicuously into view in St. Luke's narrative. The peculiar character of St. Paul's miracles (*δυνάμεις οὐ τὰς τυχοῦσας*, ver. 11) would seem to have been intended as antagonistic to the prevalent superstition. In illustration of the magical books which were publicly burnt (ver. 19) under the influence of St. Paul's preaching, it is enough here to refer to the *Ἐφέσια γράμματα* (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were carried about as amulets. The faith in these mystic syllables continued, more or less, till the sixth century. See the Life of Alexander of Tralles in the *Dict. of Biog.*

5. *Provincial and municipal government.*—It is well known that Asia was a proconsular province; and in harmony with this fact we find proconsuls (*ἀνθύπατοι*, "deputies," A. V.) specially mentioned (ver. 38). Nor is it necessary to inquire here whether the plural in this passage is generic, or whether the governors of other provinces were present in Ephesus at the time. Again we learn from Pliny (v. 31) that Ephesus was an assize-town (*forum or conventus*); and in the sacred narrative (ver. 38) we find the court-days alluded to as actually being held (*ἀγόραισι ἔχοντα*, A. V. "the law is open") during the uproar; though perhaps it is not absolutely necessary to give the expression this exact reference as to time (see Wordsworth). Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate (*γερονσία* or *βουλή*) is mentioned, not only by Strabo, but by Josephus (*Ant.* xiv. 10, §25, xvi. 6, §§4, 7); and St. Luke, in the narrative before us, speaks of the *δῆμος* (ver. 30, 33, A. V. "the people") and of its customary assemblies (*ἐκκλησίαι*, ver. 39, A. V. "a lawful assembly"). That the tumultuary meeting which was gathered on the occasion in question should take place in the theatre (ver. 29, 31) was nothing extraordinary. It was at a meeting in the theatre at Caesarea that Agrippa I. received his death-

stroke (Acts xii. 23), and in Greek cities this was often the place for large assemblies (*Tac. Hist.* ii. 80; *Val. Max.* ii. 2). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "Town-Clerk" (*γραμματεὺς*) or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility.

It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. An *ἀρχεῖον* or state-paper office is mentioned on an inscription in Chishull. The *γραμματεὺς* frequently appears; so also the *Ἀσιάρχαι* and *ἀνθύπατοι*. Sometimes these words are combined in the same inscription: see for instance Böckh. *Corp. Insc.* 2999, 2994. The following is worth quoting at length, as containing also the words *δῆμος* and *νεώκορος*:—*Ἡ φιλοσεβαστῆς Ἐφεσίων βουλή καὶ ὁ νεώκορος δῆμος καθήρσαν ἐπὶ ἀνθυπάτου Πεδουκαίου Πρευσκίονος ψηφισαμένου Τιβ. Κλ. Ἰταλικῷ τοῦ γραμματέως τοῦ δήμου.* 2966. The coins of Ephesus are full of allusions to the worship of Diana in various aspects. The word *νεώκορος* is of frequent occurrence. That which is given below has also the word *ἀνθύπατος*: it exhibits an image of the temple, and, bearing as it does the name and head of Nero, it must have been struck about the time of St. Paul's stay in Ephesus.



Coin of Ephesus, exhibiting the Temple of Diana.

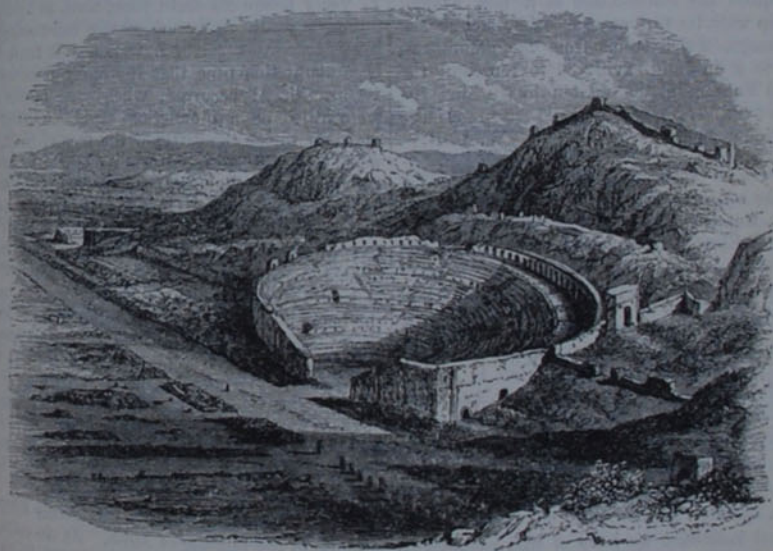
We should enter on doubtful ground if we were to speculate on the Gnostic and other errors which grew up at Ephesus in the later Apostolic age, and which are foretold in the address at Miletus, and indicated in the Epistle to the Ephesians, and more distinctly in the Epistles to Timothy. It is more to our purpose if we briefly put down the actual facts recorded in the N. T. as connected with the rise and early progress of Christianity in this city.

That Jews were established there in considerable numbers is known from Josephus (*ll. c.*), and might be inferred from its mercantile eminence; but it is also evident from Acts ii. 9, vi. 9. In harmony with the character of Ephesus as a place of concourse and commerce, it is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (Acts xviii. 25, xix. 3). The case of Apollos (*xviii. 24*) is an exemplification further of the intercourse between this place and Alexandria. The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (Acts ii.). Whatever previous plans St. Paul may have entertained (*xvi. 6*), his first visit was on his return from the second missionary circuit (*xviii. 19-21*); and his stay on that occasion was very short: nor is there any proof that he found any Christians at Ephesus; but he left there Aquila and Priscilla (*ver. 19*), who both then and at a later period (*2 Tim. iv. 19*) were of signal service. In St.

Paul's own stay of more than two years (ix. 8, 10, xi. 31), which formed the most important passage of his third circuit, and during which he laboured, first in the synagogue (xiv. 8), and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote the First Epistle to the Corinthians, we have the period of the chief evangelization of this shore of the Aegean. The direct narrative in Acts xix. receives but little elucidation from the Epistle to the Ephesians, which was written after several years from home; but it is supplemented in some important particulars (especially as regards the Apostle's personal habits of self-denial, xx. 34) by the address at Miletus. This address shows that the church at Ephesus was thoroughly organised under its presbyters. At a later period TIMOTHY was set over them, as we learn from the two epistles addressed to him. Among St. Paul's other companions, two, Trophimus and Tychicus, were natives of Asia (xi. 4), and the latter probably (2 Tim. iv. 12), the former certainly (Acts xxi. 29), natives of Ephesus. In the same connexion we ought to mention Onesiphorus (2 Tim. i. 16-18) and his household (iv. 19). On the other hand must be noticed

certain specified Ephesian antagonists of the Apostle, the sons of Sceva and his party (Acts xix. 14), Hymeneus and Alexander (1 Tim. i. 20; 2 Tim. iv. 14) and Phygellus and Hermogenes (2 Tim. i. 15).

The site of ancient Ephesus has been visited and examined by many travellers during the last 200 years; and descriptions, more or less copious, have been given by Pococke, Tournefort, Spon and Wheler, Chandler, Poujoulat, Prokesch, Beaujour, Schubert, Arundell, Fellows, and Hamilton. The fullest accounts are, among the older travellers, in Chandler, and among the more recent, in Hamilton. Some views are given in the second volume of the *Ionian Antiquities*, published by the Dilettanti Society. Leake, in his *Asia Minor*, has a discussion on the dimensions and style of the Temple. The whole place is now utterly desolate, with the exception of the small Turkish village at *Ayasuluk*. The ruins are of vast extent, both on Coressus and on the plain; but there is great doubt as to many topographical details. In Kiepert's *Hellas* is a map, more or less conjectural, the substance of which will be found in the *Dict. of Geog.* s. v. Ephesus. Guhl's plans also are mostly from Kiepert.



View of the Theatre at Ephesus. (From Laborde.)

It is satisfactory, however, that the position of the theatre on Mount Prion is absolutely certain. Fellows says it must have been one of the largest in the world. A view of it, from Laborde, is given above. The situation of the temple is doubtful, but it probably stood where certain large masses remain on the low ground, full in view of the theatre. The disappearance of the temple may easily be accounted for, partly by the rising of the soil, and partly by the incessant use of its materials for medicinal buildings. Some of its columns are said to be in St. Sophia at Constantinople, and even in the cathedrals of Italy.

To the works above referred to must be added, Parry, *De robis Ephesiorum* (Gött. 1837), a slight sketch; Guhl, *Ephesiaca* (Berl. 1843), a very elaborate work; Hensen's *Paubus* (Gött. 1830), which contains a good chapter on Ephesus; Biscoe *On the Acts* (Oxf. 1829), pp. 274-285; Mr. Akerman's paper on the Coins of Ephesus in the *Trans-*

actions of the Numismatic Soc. 1841; Gronov. *Antiq. Graec.* vii. 387-401; and an article by Ampère in the *Rev. des Deux Mondes* for Jan. 1842.

An elaborate work on Ephesus is understood to be in preparation by Mr. Falkener. [J. S. H.]

EPH'LAL (עֲפָלָל; Ἀφάμηλ; Alex. Ὀφλάδ; *Ophlal*), a descendant of Judah, of the family of Hezron and of Jerahmeel (1 Chr. ii. 37).

EPHOD (עִפְדֹּן), a sacred vestment originally appropriate to the High-priest (Ex. xxviii. 4), but afterwards worn by ordinary priests (1 Sam. xxii. 18), and deemed characteristic of the office (1 Sam. ii. 28, xiv. 3; Hos. iii. 4). For a description of the robe itself see HIGH-PRIEST. A kind of ephod was worn by Samuel (1 Sam. ii. 18), and by David, when he brought the ark to Jerusalem (2 Sam. vi. 14; 1 Chr. xv. 27); it differed from the priestly ephod in material, being made of ordinary linen (*bañ*), whereas the other was of fine

ἄνεν (*shesh*); it is noticeable that the LXX. does not give ἑσώμης or Ἐφοῖδς in the passages last quoted, but terms of more general import, *στολή* ἔξαλλος, *στολή* βυσσίνη. Attached to the ephod of the High-priest was the breast-plate with the Urim and Thummim; this was the *εφθα* κατ' ἔξοχην, which Abiathar carried off (1 Sam. xxiii. 6) from the tabernacle at Nob (1 Sam. xxi. 9), and which David consulted (1 Sam. xxiii. 9, xxx. 7). The importance of the ephod as the receptacle of the breast-plate led to its adoption in the idolatrous forms of worship instituted in the time of the Judges (Judg. viii. 27, xvii. 5, xviii. 14 ff.). The amount of gold used by Gideon in making his ephod (Judg. viii. 26) has led Gesenius (*Thesaur.* p. 135), following the Peschito version, to give the word the meaning of an idol-image, as though that and not the priest was clothed with the ephod; but there is no evidence that the idol was so invested, nor does such an idea harmonise with the general use of the ephod. The ephod itself would require a considerable amount of gold (Ex. xxviii. 6 ff., xxxix. 2 ff.); but certainly not so large a sum as is stated to have been used by Gideon; may we not therefore assume that to *make an ephod* implied the introduction of a new system of worship with its various accessories, such as the graven image, which seems from the prominence assigned to it in Judg. xviii. 31 to represent the Urim and Thummim, the molten image, and the Teraphim (xvii. 4, 5), which would require a large consumption of metal? [W. L. B.]

EPHOD (עֶפְדִּים; Σουφί, Alex. Ουφιδς; *Ephod*).

Hanniel the son of Ephod, as head of the tribe of Manasseh, was one of the men appointed to assist Joshua and Eleazar in the apportionment of the land of Canaan (Num. xxxiv. 23).

EPHRAIM (עִפְרַיִם; Ἐφραϊμ; Joseph. Ἐφραϊμης; *Ephraim*), the second son of JOSEPH by his wife Asenath. He was born during the seven years of plenteousness, and an allusion to this is possibly latent in the name, though it may also allude to Joseph's increasing family:—"The name of the second he called Ephraim (*i. e.* double fruitfulness), for God hath caused me to be fruitful (הִפְרִינִי, *hiphrani*) in the land of my affliction" (Gen. xli. 52, xli. 20).^a

The first indication we have of that ascendancy over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakably possessed, is in the blessing of the children by Jacob, Gen. xlviii.—a passage on the age and genuineness of which the severest criticism has cast no doubt (Tuch, *Genesis*, 548; Ewald, i. 534, note). Like his own father, on an occasion not dissimilar, Jacob's eyes were dim so that he could not see (xlviii. 10,

^a Josephus (*Ant.* ii. 6, §1) gives the derivation of the name somewhat differently—"restorer, because he was restored to the freedom of his forefathers;" ἀποδοῦς . . . διὰ τὸ ἀποδοῦναι κτλ.

^b "I will make thee fruitful," מִפְרָךְ, *Maphraech*, Gen. xlviii. 4; "Be thou fruitful," פְּרֵה, *Phreh*, xxxv. 11; both from the same root as the name *Ephraim*.

^c There seems to have been some connexion between Ephrath, or Bethlehem, and Ephraim, the clue to which is now lost (Ewald, *Gesch.* i. 493, note).

The expression "Ephrathite" is generally applied to a native of Ephrath, *i. e.* Bethlehem; but there are some instances of its meaning an Ephraimite.

comp. xxvii. 1). The intention of Joseph was evidently that the right hand of Jacob should convey its ampler blessing to the head of Manasseh, his first-born, and he had so arranged the young men. But the result was otherwise ordained. Jacob had been himself a younger brother, and his words show plainly that he had not forgotten this, and that his sympathies were still with the younger of his two grandchildren. He recalls the time when he was flying with the birthright from the vengeance of Esau; the day when, still a wanderer, God Almighty had appeared to him at "Luz in the land of Canaan," and blessed him in words which foreshadowed the name of^b Ephraim; the still later day when the name of Ephrath^c became bound up with the sorest trial of his life (xlviii. 7, xxxv. 16). And thus, notwithstanding the pre-arrangement and the remonstrance of Joseph, for the second time in that family, the younger brother was made greater than the elder—Ephraim was set before Manasseh (xlviii. 19, 20).

Ephraim would appear at that time to have been about 21 years old. He was born before the beginning of the seven years of famine, towards the latter part of which Jacob had come to Egypt, 17 years before his death (Gen. xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (Gen. i. 23), and it must have been about this time that the affair mentioned in 1 Chr. vii. 21 occurred, when some of the sons were killed on a plundering expedition along the sea-coast to rob the cattle of the men of Gath, and when Ephraim named a son Beriah, to perpetuate the memory of the disaster which had fallen on his house. [BERIAH.] Obscure as is the interpretation of this fragment, it enables us to catch our last glimpse of the Patriarch, mourning inconsolable in the midst of the circle of his brethren, and at last commemorating his loss in the name of the new child, who, unknown to him, was to be the progenitor of the most illustrious of all his descendants—Jehoshua, or Joshua, the son of Nun (1 Chr. vii. 27; see Ewald, i. 491). To this early period too must probably be referred the circumstance alluded to in Ps. lxxviii. 9, when the "children of Ephraim, carrying slack bows,"^d turned back in the day of battle." Certainly no instance of such behaviour is recorded in the later history.

The numbers of the tribe do not at once fulfil the promise of the blessing of Jacob. At the census in the wilderness of Sinai (Num. i. 32, 33, ii. 19) its numbers were 40,500, placing it at the head of the children of Rachel—Manasseh's number being 32,200, and Benjamin's 35,400. But forty years later, on the eve of the conquest (Num. xvi. 37), without any apparent cause, while Manasseh had advanced to 52,700, and Benjamin to 45,600, Ephraim had decreased to 32,500, the only smaller number

These are 1 Sam. i. 1, 1 K. xi. 26; in both of which the word is accurately transferred to our version. But in Judg. xii. 5, where the Hebrew word is the same, and with the definite article (הַיִּפְרַתִּי), it is incorrectly rendered "an Ephraimite." In the other occurrences of the word "Ephraimite" in vers. 4, 5, 6 of the same chapter, the Hebrew is "Ephraim." This narrative raises the curious inquiry, which we have no means of satisfying, whether the Ephraimites had not a peculiar accent or *patois*—similar to that which in later times caused "the speech" of the Gallileans to "betray" them to the inhabitants of Jerusalem.

^d This is the rendering of Ewald.

being that of Simeon, 22, 200. At this period the families of both the brother tribes are enumerated, and Manasseh has precedence over Ephraim in order of mention. During the march through the wilderness the position of the sons of Joseph and Benjamin was on the west side of the tabernacle (Num. ii. 18-24), and the prince of Ephraim was Elishama the son of Ammihud (Num. i. 10).

It is at the time of the sending of the spies that we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. The representative of Ephraim on this occasion was "Oshes the son of Nun," whose name was at the termination of the affair changed by Moses to the more distinguished form in which it is familiar to us. As among the founders of the nation Abram had acquired the name of Abraham, and Jacob of Israel, so Oshes, "help," became Jehoshua or Joshua, "the help of Jehovah" (Ewald, ii. 306).

Under this great leader, and in spite of the smallness of its numbers, the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. These will be referred to in their turn.

According to the present arrangement of the records of the book of Joshua—the "Domesday book of Palestine"—the two great tribes of Judah and Joseph (Ephraim and Manasseh) first took their inheritance; and after them, the seven other tribes entered on theirs (Josh. xv., xvi., xvii., xviii. 5). The boundaries of the portion of Ephraim are given in xvi. 1-10. The passage is evidently in great disorder, and in our ignorance of the landmarks, and of the force of many of the almost technical terms with which these descriptions abound, it is unfortunately impossible to arrive at more than an approximation to the case. The south boundary was coincident for part of its length with the north boundary of Benjamin. Commencing at the Jordan, at the reach opposite Jericho, it ran to the "water of Jericho," probably the *Ain Dūk* or *Ain Sultān*, thence by one of the ravines, the *Wady Harith* or *W. Suceint*, it ascended through the wilderness—*Mabar*, the uncultivated waste hills—to Mount Bethel and Luz; and thence by Ataroth, "the Japhlette," Bethoron the lower, and Gezer—all with one exception unknown—to the Mediterranean, probably about Joppa. This agrees with the enumeration in 1 Chr. vii., in which Bethel is given as the Eastern, and Gezer—somewhere about *Ramleh*—as the Western, limit. The general direction of this line is N.E. by E. In Josh. xvi. 8, we probably have a fragment of the northern boundary (comp. xvii. 10), the torrent Kanah being the *Nahr el Akhdar* just below the ancient Caesarea. But it is very possible that there never was any definite subdivision of the territory assigned to the two brother tribes. Such is certainly the inference to be drawn from the very old fragment preserved in Josh. xvii. 14-18, in which the two are represented as complaining that only one portion of such subdivision did exist, it is not possible now to make out what it was, except, generally, that Ephraim lay to the south and Manasseh to the north. Among the towns named as Manasseh's were Bethshean in the Jordan Valley. Enlor on

* The expression "Jordan-Jericho" is a common one (Num. xxvi. 3, 65; xxxiii. 48, &c.); the "by" or "near" in the A. V. has no business there.

the slopes of the "Little Hermon," Taanach on the north side of Carmel, and Dor on the sea-coast south of the same mountain. Here the boundary—the north boundary—joined that of Asher, which dipped below Carmel to take in an angle of the plain of Sharon: N. and N.W. of Manasseh lay Zebulun and Issachar respectively. The territory thus allotted to the "house of Joseph" may be roughly estimated at 55 miles from E. to W. by 70 from N. to S., a portion about equal in extent to the counties of Norfolk and Suffolk combined. But though similar in size, nothing can be more different in its nature from those level counties than this broken and hilly tract. Central Palestine consists of an elevated district which rises from the flat ranges of the wilderness on the south of Judah, and terminates on the north with the slopes which descend into the great plain of Esdraelon. On the west a flat strip separates it from the sea, and on the east another flat strip forms the valley of the Jordan. Of this district the northern half was occupied by the great tribe we are now considering. This was the *Har-Ephraim*, the "Mount Ephraim," a district which seems to extend as far south as Ramah and Bethel (1 Sam. i. 1, vii. 17; 2 Chr. xiii. 4, 19, compared with xv. 8), places but a few miles north of Jerusalem, and within the limits of Benjamin. In structure it is limestone—rounded hills separated by valleys of denudation, but much less regular and monotonous than the part more to the south, about and below Jerusalem; with "wide plains in the heart of the mountains, streams of running water, and continuous tracts of vegetation" (Stanley, 229). All travellers bear testimony to the "general growing richness" and beauty of the country in going northwards from Jerusalem, the "innumerable fountains" and streamlets, the villages more thickly scattered than anywhere in the south, the continuous cornfields and orchards, the moist, vapoury atmosphere (Martineau, 516, 521; Van de Velde, i. 386, 8; Stanley, 234, 5). These are the "precious things of the earth, and the fulness thereof," which are invoked on the "ten thousands of Ephraim" and the "thousands of Manasseh" in the blessing of Moses. These it is which, while Dan, Judah, and Benjamin are personified as lions and wolves, making their lair and tearing their prey among the barren rocks of the south, suggested to the Lawgiver, as they had done to the Patriarch before him, the patient "bullock" and the "bough by the spring, whose branches ran over the wall" as fitter images for Ephraim (Gen. xlix. 22; Deut. xxxiii. 17). And centuries after, when its great disaster had fallen on the kingdom of Israel, the same images recur to the prophets. The "flowers" are still there in the "olive valleys," "faded" though they be (Is. xxviii. 1). The vine is an empty unprofitable vine, whose very abundance is evil (Hos. x. 1); Ephraim is still the "bullock," now "unaccustomed to the yoke," but waiting a restoration to the "pleasant places" of his former "pasture" (Jer. xxxi. 18; Hos. ix. 13, iv. 16)—"the heifer that is taught and loveth to tread out the corn," the heifer with the "beautiful neck" (Hos. x. 11), or the "kine of Bashan on the mountain of Samaria" (Amos iv. 1).

The wealth of their possession had not the same immediately degrading effect on this tribe that it had on some of its northern brethren. [ASHER.] Various causes may have helped to avert this evil. 1. The central situation of Ephraim, in the highway of all communications from one part of the country to another. From north to south, from Jordan to the

Sea—from Galilee, or still more distant Damascus, to Philistia and Egypt—these roads all lay more or less through Ephraim, and the constant traffic along them must have always tended to keep the district from sinking into stagnation. 2. The position of Shechem, the original settlement of Jacob, with his well and his "parcel of ground," with the two sacred mountains of Ebal and Gerizim, the scene of the impressive and significant ceremonial of blessing and cursing; and of Shiloh, from whence the division of the land was made, and where the ark remained from the time of Joshua to that of Eli; and further of the tomb and patrimony of Joshua, the great hero not only of Ephraim but of the nation—the fact that all these localities were deep in the heart of the tribe, must have made it always the resort of large numbers from all parts of the country—of larger numbers than any other place, until the establishment of Jerusalem by David. 3. But there was a spirit about the tribe itself which may have been both a cause and a consequence of these advantages of position. That spirit, though sometimes taking the form of noble remonstrance and reparation (2 Chr. xxviii. 9-15), usually manifests itself in jealous complaint at some enterprise undertaken or advantage gained in which they had not a chief share. To Gideon (Judg. viii. 1), to Jephthah (xii. 1), and to David (2 Sam. xix. 41-43), the cry is still the same in effect—almost the same in words—"Why did ye despise us that our advice should not have been first had?" "Why hast thou served us thus that thou calledst us not?" The unsettled state of the country in general, and of the interior of Ephraim in particular (Judg. ix.), and the continual incursions of foreigners, prevented the power of the tribe from manifesting itself in a more formidable manner than by these murmurs, during the time of the Judges and the first stage of the monarchy. Samuel, though a Levite, was a native of Ramah in Mount Ephraim, and Saul belonged to a tribe closely allied to the family of Joseph, so that during the priesthood of the former and the reign of the latter the supremacy of Ephraim may be said to have been practically maintained. Certainly in neither case had any advantage been gained by their great rival in the south. Again, the brilliant successes of David and his wide influence and religious zeal, kept matters smooth for another period, even in the face of the blow given to both Shechem and Shiloh by the concentration of the civil and ecclesiastical capitals at Jerusalem. Twenty thousand and eight hundred of the choice warriors of the tribe, "men of name throughout the house of their father," went as far as Hebron to make David king over Israel (1 Chr. xii. 30). Among the officers of his court we find more than one Ephraimite (1 Chr. xxvii. 10, 14), and the attachment of the tribe to his person seems to have been great (2 Sam. xix. 41-43). But this could not last much longer, and the reign of Solomon, splendid in appearance but oppressive to the people, developed both the circumstances of revolt, and the leader who was to turn them to account. Solomon saw through the crisis, and if he could have succeeded in killing Jeroboam as he tried to do (1 K. xi. 40), the disruption might have been postponed for another century. As it was, the outbreak was deferred for a time, but the irritation was not allayed, and the insane folly of his son brought the mischief to a head. Rehoboam probably selected Shechem—the old capital of the country—for his coronation, in

the hope that his presence and the ceremonial might make a favourable impression, but in this he failed utterly, and the tumult which followed shows now complete was the breach—"To your tents, O Israel! now see to thine own house, David!" Rehoboam was certainly not the last king of Judah whose chariot went as far north as Shechem, but he was the last who visited it as a part of his own dominion, and he was the last who, having come so far, returned unmolested to his own capital. Jehoshaphat escaped, in a manner little short of miraculous, from the risks of the battle of Ramoth-Gilead, and it was the fate of two of his successors, Ahaziah and Josiah—differing in everything else, and agreeing only in this—that they were both carried dead in their chariots from the plain of Esdraelon to Jerusalem.

Henceforward in two senses the history of Ephraim is the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe. This is not surprising, and quite susceptible of explanation. North of Ephraim the country appears never to have been really taken possession of by the Israelites. Whether from want of energy on their part, or great stubbornness of resistance on that of the Canaanites, certain it is that of the list of towns from which the original inhabitants were not expelled, the great majority belong to the northern tribes, Manasseh, Asher, Issachar, and Naphtali. And in addition to this original defect there is much in the physical formation and circumstances of the upper portion of Palestine to explain why those tribes never took any active part in the kingdom. They were exposed to the inroads and seductions of their surrounding heathen neighbours—on one side the luxurious Phoenicians, on the other the plundering Bedouins of Midian; they were open to the attacks of Syria and Assyria from the north, and Egypt from the south; the great plain of Esdraelon, which communicated more or less with all the northern tribes, was the natural outlet of the no less natural high roads of the maritime plain from Egypt, and the Jordan valley for the tribes of the East, and formed an admirable base of operations for an invading army.

But on the other hand the position of Ephraim was altogether different. It was one at once of great richness and great security. Her fertile plains and well watered valleys could only be reached by a laborious ascent through steep and narrow ravines, all but impassable for an army. There is no record of any attack on the central kingdom, either from the Jordan valley or the maritime plain. On the north side, from the plain of Esdraelon, it was more accessible, and it was from this side that the final invasion appears to have been made. But even on that side the entrance was so difficult and so easily defensible—as we learn from the description in the book of Judith (iv. 6, 7)—that, had the kingdom of Samaria been less weakened by internal dissensions, the attacks even of the great Shalmaneser might have been resisted, as at a later date were those of Holofernes. How that kingdom originated, how it progressed, and how it fell, will be elsewhere considered. [ISRAEL, KINGDOM OF.] There are few things more mournful in the sacred story than the descent of this haughty and jealous tribe, from the culminating point at which it stood when it entered on the fairest portion of the Land of Promise—the chief sanctuary and the chief settlement of the nation within its limits, its leader the leader of the whole people—through the district which marked its intercourse with its fellows

while it was a member of the confederacy, and the tumult, dissension, and ungodliness which characterized its independent existence, down to the sudden captivity and total oblivion which closed its career. Josiah had her times of revival and of recurring prosperity, but here the course is uniformly downward—a sad picture of opportunities wasted and personal gifts abused. "When Israel was a child, then I loved him, and called my son out of Egypt. . . I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them. I drew them with cords of a man, with bands of love. . . but the Assyrian shall be their king, because they refused to return. . . How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?" (Hos. xi. 1-8). [G.]

EPHRAIM (עֲפְרַיִם; *Ephraim*). In Baal-hazor which is 'by' Ephraim" was Absalom's sheep-farm, at which took place the murder of Amnon, one of the earliest precursors of the great revolt (2 Sam. xiii. 23). The Hebrew particle עַל, rendered above "by" (A. V. "beside"), always seems to imply actual proximity, and therefore we should conclude that Ephraim was not the tribe of that name, but a town. Ewald conjectures that it is identical with EPHRAIM, EPHRON, and OPHRAH of the O. T., and also with the EPHRAIM which was for a time the residence of our Lord (*Gesch.* iii. 219, note). But with regard to the three first names there is the difficulty that they are spelt with the guttural letter *ain*, which is very rarely exchanged for the *aleph*, which commences the name before us. There is unfortunately no clue to its situation. The LXX. make the following addition to verse 34:—"And the watchman went and told the king, and said, I have seen men on the road of the Oronen (τῆς ὄρωνην, Alex. τῶν δρωνην) by the side of the mountain." Ewald considers this to be a genuine addition, and to refer to Beth-horon, N.W. of Jerusalem, off the Nablús road, but the indication is surely too slight for such an inference. Any force it may have is against the identity of this Ephraim with that in John xi. 54, which was probably in the direction N.E. of Jerusalem. [G.]

EPHRAIM (Ἐφραΐμ; *Ephrem*; Cod. Amiat. *Efrem*), a city (Ἐ. λεγομένην πόλιν) "in the district near the wilderness" to which our Lord retired with His disciples when threatened with violence by the priests (John xi. 54). By the "wilderness" (ἐρημος) is probably meant the wild uncultivated hill-country N.E. of Jerusalem, lying between the central towns and the Jordan valley. In this case the conjecture of Dr. Robinson is very admissible that Ophrah and Ephraim are identical, and that their modern representation is *et-Taiyibeh*, a village on a conspicuous conical hill, commanding a view "over the whole eastern slope, the valley of the Jordan and the Dead Sea" (Rob. i. 444). It is situated 4 or 5 miles east of Bethel, and 16 from Jerusalem; a position agreeing tolerably with the indications of Jerome in the *Onomasticon* (*Ephraim, Ephron*), and is too conspicuous to have escaped mention in the Bible. [G.]

EPHRAIM, GATE OF (שַׁעַר עֲפְרַיִם; *πόλη* *Ἐφραΐμ*; *porta Ephraim*), one of the gates of the city of Jerusalem (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39), doubtless, according to the Oriental practice, on the side looking towards the

locality from which it derived its name, and therefore at the north, probably at or near the position of the present "Damascus gate." [JERUSALEM.] [G.]

EPHRAIM, THE WOOD OF (יער עֲפְרַיִם, δρυμὸς Ἐφραΐμ; *saltus Ephraim*), a wood, or rather a forest (the word *ya'ar* implying dense growth), in which the fatal battle was fought between the armies of David and of Absalom (2 Sam. xviii. 6), and the entanglement in which added greatly to the slaughter of the latter (ver. 8). It would be very tempting to believe that the forest derived its name from the place near which Absalom's sheep-farm was situated (2 Sam. xiii. 23), and which would have been a natural spot for his head-quarters before the battle, especially associated as it was with the murder of Amnon. But the statements of xviii. 24, 26, and also the expression of xviii. 3, "that thou succour us out of the city," i. e. Mahanaim, allow no escape from the conclusion that the locality was on the east side of Jordan, though it is impossible to account satisfactorily for the presence of the name of Ephraim on that side of the river. The suggestion is due to Grotius that the name was derived from the slaughter of Ephraim at the fords of Jordan by the Gileadites under Jephthah (Judg. xii. 1, 4, 5); but that occurrence took place at the very brink of the river itself, while the city of Mahanaim and the wooded country must have lain several miles away from the stream, and on the higher ground above the Jordan valley. Is it not at least equally probable that the forest derived its name from this very battle? The great tribe of Ephraim, though not specially mentioned in the transactions of Absalom's revolt, cannot fail to have taken the most conspicuous part in the affair, and the reverse was a more serious one than had overtaken the tribe for a very long time, and possibly combined with other circumstances to retard materially their rising into an independent kingdom. [G.]

EPHRAIM (עֲפְרוֹן, *Ephron*; *Keri*, עֲפְרָן; *Ephrón*; *Ephron*), a city of Israel, which with its dependent hamlets (בנות = "daughters," A. V. "towns") Abijah and the army of Judah captured from Jeroboam (2 Chr. xiii. 19). It is mentioned with Bethel and Jeshanah, but the latter not being known, little clue to the situation of Ephraim is obtained from this passage. It has been conjectured that this Ephraim or Ephron is identical with the Ephraim by which Absalom's sheep-farm of Baal-hazor was situated; with the city called Ephraim near the wilderness in which our Lord lived for some time; and with Ophrah (עֲפְרָה), a city of Benjamin, apparently not far from Bethel (Josh. xviii. 23; comp. Joseph. *B. J.* iv. 9, §9), and which has been located by Dr. Robinson (i. 447), with some probability, at the modern village of *et-Taiyibeh*. But nothing more than conjecture can be arrived at on these points. (See Ewald, *Geschichte*, iii. 219, 466, v. 365; Stanley, 214.) [G.]

EPH'RATAH, or EPH'RATH (אֶפְרַתָּה, or אֶפְרַת; *Ephrathá* and *Ephrát*; *Ephratha*, Jerom.). 1. Second wife of Caleb the son of Hezron, mother of Hur, and grandmother of Caleb the spy, according to 1 Chr. ii. 19, 50, and probably 24, and iv. 4. [CALEB-EPH'RATAH.]

2. The ancient name of Bethlehem-Judah, as is manifest from Gen. xxxv. 16, 19, xlvi. 7, both which passages distinctly prove that it was called Ephrath or Ephrathai in Jacob's time, and use the

regular formula for adding the modern name, **בֵּית לֶחֶם**, which is *Bethlehem*, comp. *c. g.* Gen. xxii. 2, xxxv. 27; Josh. xv. 10. It cannot therefore have derived its name from Ephratah, the mother of Hur, as the author of *Quaest. Hebr. in Paralip.* says, and as one might otherwise have supposed from the connexion of her descendants, Salma and Hur, with Bethlehem, which is somewhat obscurely intimated in 1 Chr. ii. 50, 51, iv. 4. It seems obvious therefore to infer that, on the contrary, Ephratah the mother of Hur was so called from the town of her birth, and that she probably was the owner of the town and district. In fact, that her name was really gentilitious. But if this be so, it would indicate more communication between the Israelites in Egypt and the Canaanites than is commonly supposed. When, however, we recollect that the land of Goshen was the border country on the Palestine side; that the Israelites in Goshen were a tribe of sheep and cattle drovers (Gen. xlvii. 3); that there was an easy communication between Palestine and Egypt from the earliest times (Gen. xii. 10, xvi. 1, xxi. 21, &c.); that there are indications of communications between the Israelites in Egypt and the Canaanites, caused by their trade as keepers of cattle, 1 Chr. vii. 21, and that in the nature of things the owners or keepers of large herds and flocks in Goshen would have dealings with the nomad tribes in Palestine, it will perhaps seem not impossible that a son of Hezron may have married a woman having property in Ephratah. Another way of accounting for the connexion between Ephratah's descendants and Bethlehem, is to suppose that the elder Caleb was not really the son of Hezron, but merely reckoned so as the head of a Hezronite house. He may in this case have been one of an Edomitish or Horite tribe, an idea which is favoured by the name of his son Hur [CALEB], and have married an Ephrathite. Caleb the spy may have been their grandson. It is singular that "Salma the father of Bethlehem" should have married a Canaanitish woman. Could she have been of the kindred of Caleb in any way? If she were, and if Salma obtained Bethlehem, a portion of Hur's inheritance, in consequence, this would account for both Hur and Salma being called "father of Bethlehem." Another possible explanation is, that *Ephratah* may have been the name given to some daughter of Benjamin to commemorate the circumstance of Rachel his mother having died close to Ephrath. This would receive some support from the son of Rachel's other son Joseph being called *Ephraim*, a word of identical etymology, as appears from the fact that **עֲפְרַיִם** means indifferently an Ephrathite, *i. e.* *Bethlemite* (Ruth i. 1, 2), or an Ephraimite (1 Sam. i. 1). But it would not account for Ephratah's descendants being settled at Bethlehem. The author of the *Quaest. Hebr. in Paralip.* derives *Ephrata* from *Ephraim*, "Ephrath, quia de Ephraim fuit." But this is not consistent with the appearance of the name in Gen. It is perhaps impossible to come to any certainty on the subject. It must suffice therefore to note, that in Gen., and perhaps in Chron., it is called *Ephrath* or *Ephrata*, in Ruth, *Bethlehem-Judah*, but the inhabitants, *Ephrathites*; in Micah (v. 2), *Bethlehem-Ephratah*; in Matt. ii. 6, *Bethlehem in the land of Juda*. Jerome, and after him Kalisch, observe that Ephratah, *fruitful*, has the same meaning as Bethlehem, *house of bread*; a view which is favoured by Stanley's description of the neighbouring

corn-fields (*Sinai & Palestine*, p. 164). [BETHLEHEM.]

3. Gesenius thinks that in Ps. cxxxiii. 6, *Ephratah* means *Ephraim*. [A. C. H.]

EPHRATHITE (עֲפְרַתִּי; 'Εφραθαίος; *Ephrathaeus*). 1. An inhabitant of Bethlehem (Ruth i. 2). 2. An Ephraimite (1 Sam. i. 1; Judg. xii. 4, &c.). [A. C. H.]

EPHRON (עֶפְרוֹן; 'Εφρών; *Ephron*), the son of Zochar, a Hittite; the owner of a field which lay facing Mamre or Hebron, and of the cave therein contained, which Abraham bought from him for 400 shekels of silver (Gen. xxiii. 8-17; xxv. 9; xlix. 29, 30, l. 13). By Josephus (*Ant.* i. 14) the name is given as Ephraim; and the purchase-money 40 shekels.

EPHRON (Εφρών; *Ephron*), a very strong city (πόλις μεγάλη ὄχυρά σφόδρα) on the east of Jordan between Carnaim (Ashteroth-Karnaim) and Bethshean, attacked and demolished by Judas Macabaeus (1 Macc. v. 46-52; 2 Macc. xii. 27). From the description in the former of these two passages it appears to have been situated in a defile or valley, and to have completely occupied the pass. Its site has not been yet discovered. [G.]

EPHRON, MOUNT (הַר עֶפְרוֹן; τὸ ὄρος 'Εφρών; *Mons Ephron*). The "cities of Mount Ephron" formed one of the landmarks on the northern boundary of the tribe of Judah (Josh. xv. 9), between the "water of Nephtoth" and Kirjath-jearim. As these latter are with great probability identified with *Ain Lifta* and *Kuriet el-enab*, Mount Ephron is probably the range of hills on the west side of the *Wady Beit-Hanina* (traditional valley of the Terebinth), opposite *Lifta*, which stands on the eastern side. It may possibly be the same place as **EPHRAIM**. [G.]

EPICUREANS, THE (Ἐπικουρεῖοι) derived their name from Epicurus (342-271 B.C.), a philosopher of Attic descent, whose "Garden" at Athens rivalled in popularity the "Porch" and the "Academy." The doctrines of Epicurus found wide acceptance in Asia Minor (*Lampsacius, Mytilene, Tarsus*, Diog. L. x. 1, 11 ff.) and Alexandria (Diog. L. l. c.), and they gained a brilliant advocate at Rome in Lucretius (95-50 B.C.). The object of Epicurus was to find in philosophy a practical guide to happiness (ἐνέργεια . . . τὴν εὐδαιμόνια βίον περιποιῦσα, Sext. Emp. *adv. Math.* xi. 169). True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. He necessarily cast aside dialectics as a profitless science (Diog. L. x. 30, 31), and substituted in its place (as τὸ κανονικόν, Diog. L. x. 19) an assertion of the right of the senses, in the widest acceptation of the term, to be considered as the criterion of truth (κριτήρια τῆς ἀληθείας εἶναι τὰς αἰσθήσεις καὶ τὰς προλήψεις (general notions) καὶ τὰ πάθη). He made the study of physics subservient to the uses of life, and especially to the removal of superstitious fears (Lucr. i. 146 ff.); and maintained that ethics are the proper study of man, as leading him to that supreme and lasting pleasure which is the common object of all.

It is obvious that a system thus framed would degenerate by a natural descent into mere naturalism; and in this form Epicureism was the

popular philosophy at the beginning of the Christian era (cf. *Diog. L. x. 5, 9*). When St. Paul addressed "Epicureans and Stoics" (Acts xvii. 18) at Athens, the philosophy of life was practically reduced to the teaching of those two antagonistic schools, which represented in their final separation the distinct and complementary elements which the Gospel reconciled. For it is unjust to regard Epicureanism as a mere sensual opposition to religion. It was a necessary step in the development of thought, and prepared the way for the reception of Christianity, not only negatively but positively. It not only weakened the hold which polytheism retained on the mass of men by daring criticism, but it maintained with resolute energy the claims of the body to be considered a necessary part of man's nature co-ordinate with the soul, and affirmed the existence of individual freedom against the Stoic doctrines of pure spiritualism and absolute fate. Yet outwardly Epicureanism appears further removed from Christianity than Stoicism, though essentially it is at least as near; and in the address of St. Paul (Acts xvii. 22 ff.) the affirmation of the doctrines of creation (v. 24), providence (v. 26), inspiration (v. 28), resurrection, and judgment (v. 31), appears to be directed against the cardinal errors which it involved.

The tendency which produced Greek Epicureanism, when carried out to its fullest development, is peculiar to no age or country. Among the Jews it led to Sadduceism [SADDUCEES], and Josephus appears to have drawn his picture of the sect with a distinct regard to the Greek prototype (*Joseph. Ant. xviii. 1, §4; de B. J. ii. 8, §14; cf. Ant. x. 11, §7, de Epicureis*). In modern times the essay of Gassendi (*Syntaxma Philosophiae Epicuri*, Hag. Com. 1659) was a significant symptom of the restoration of sensationalism.

The chief original authority for the philosophy of Epicurus is Diogenes Laertius (*Lib. x.*), who has preserved some of his letters and a list of his principal writings. The poem of Lucretius must be used with caution, and the notices in Cicero, Seneca, and Plutarch are undisputedly hostile. [B. F. W.]

EPIPHANES (1 Macc. i. 10, x. 1). [ANTI-OCCHUS EPIPHANES.]

EPIPHI (Ἐπιφί, 3 Macc. vi. 38), name of the eleventh month of the Egyptian Vague year, and the Alexandrian or Egyptian Julian year: Copt.

ⲉⲡⲏⲏ; Arab. **أبيب**. In ancient Egyptian it

is called "the third month [of] the season of the waters." [EGYPT.] The name Epiphi is derived from that of the goddess of the month, Apap-t (*Lepsius, Chron. d. Aeg. i. 141*). The supposed derivation of the Hebrew month-name Abib from Epiphi is discussed in other articles. [CHRONOLOGY; MONTHS.] [R. S. P.]

EPISTLE. The Epistles of the N. T. are described under the names of the Apostles by whom, or the churches to whom, they were addressed. It is proposed in the present article to speak of the Epistle or letter as a means of communication.

The use of written letters implies, it needs hardly be said, a considerable progress in the development of civilised life. There must be a recognised system of notation, phonetic or symbolic; men must be taught to write, and have writing materials at hand. In the early nomadic stages of society

accordingly, like those which mark the period of the patriarchs of the O. T., we find no traces of any but oral communications. Messengers are sent instructed what to say from Jacob to Esau (*Gen. xxxii. 3*), from Balak to Balaam (*Num. xxii. 5, 7, 16*), bringing back in like manner a verbal, not a written answer (*Num. xxiv. 12*). The negotiations between Jephthah and the king of the Ammonites (*Judg. xi. 12, 13*) are conducted in the same way. It is still the received practice in the time of Saul (*1 Sam. xi. 7, 9*). The reign of David, bringing the Israelites, as it did, into contact with the higher civilisation of the Phoenicians, witnessed a change in this respect also. The first recorded letter (כְּתָבָה = "book;" comp. use of βιβλίον, *Herod. i. 123*) in the history of the O. T. was that which "David wrote to Joab, and sent by the hand of Uriah" (*2 Sam. xi. 14*), and this must obviously, like the letters that came into another history of crime (in this case also in traceable connexion with Phoenician influence, *1 K. xxi. 8, 9*), have been "sealed with the king's seal," as at once the guarantee of their authority, and a safeguard against their being read by any but the persons to whom they were addressed. The material used for the impression of the seal was probably the "clay" of *Job xxxviii. 14*. The act of sending such a letter is, however, pre-eminently, if not exclusively, a kingly act, where authority and secrecy were necessary. Joab, e.g. answers the letter which David had sent him after the old plan, and receives a verbal message in return. The demand of Benhadad and Ahab's answer to it are conveyed in the same way (*1 K. xx. 2, 5*). Written communications, however, become more frequent in the later history. The king of Syria sends a letter to the king of Israel (*2 K. v. 5, 6*). Elijah the prophet sends a writing (כְּתָבָה) to Jehoram (*2 Chr. xxi. 12*). Hezekiah introduces a system of couriers like that afterwards so fully organised under the Persian kings (*2 Chr. xxx. 6, 10*; comp. *Herod. viii. 98*, and *Esth. viii. 10, 14*), and receives from Sennacherib the letter which he "spreads before the Lord" (*2 K. xix. 14*). Jeremiah writes a letter to the exiles in Babylon (*Jer. xxix. 1, 3*). The books of Ezra and Nehemiah contain or refer to many such documents (*Ezra. iv. 6, 7, 11, v. 6, vii. 11; Neh. ii. 7, 9, vi. 5*). The stress laid upon the "open letter" sent by Sanballat (*Neh. vi. 5*) indicates that this was a breach of the customary etiquette of the Persian court. The influence of Persian, and yet more, perhaps, that of Greek civilisation, led to the more frequent use of letters as a means of intercourse. Whatever doubts may be entertained as to the genuineness of the Epistles themselves, their occurrence in *1 Macc. xi. 30, xii. 6, 20, xv. 1, 16; 2 Macc. xi. 16, 34*, indicates that they were recognised as having altogether superseded the older plan of messages orally delivered. The two stages of the history of the N. T. present in this respect a very striking contrast. The list of the Canonical Books shows how largely Epistles were used in the expansion and organisation of the Church. Those which have survived may be regarded as the representatives of many others that are lost. We are perhaps too much in the habit of forgetting that the absence of all mention of written letters from the Gospel history is just as noticeable. With the exception of the spurious letter to Abgarus of Edessa (*Euseb. H. E. i. 13*) there are no Epistles of Jesus. The explanation of this is to be found

partly in the circumstances of one who, known as the "carpenter's son," was training as His disciples, those who, like himself, belonged to the class of labourers and peasants, partly in the fact that it was by personal, rather than by written, teaching that the work of the prophetic office, which He reproduced and perfected, had to be accomplished. The Epistles of the N. T. in their outward form are such as might be expected from men who were brought into contact with Greek and Roman customs, themselves belonging to a different race, and so reproducing the imported style with only partial accuracy. They begin (the Epistle to the Hebrews and 1 John excepted) with the names of the writer, and of those to whom the Epistle is addressed. Then follows the formula of salutation (analogous to the *εὐ πρόπτειν* of Greek, the *S. S. D.*, or *S. D. M.*, *salutem, salutem dicit, salutem dicit multam*, of Latin correspondence)—generally in St. Paul's Epistles in some combination of the words *χαίρει, ελεος, εἰρήνη*; in others, as in Acts xv. 23, Jam. i. 1, with the closer equivalent of *χαίρειν*. Then the letter itself commences, in the first person, the singular and plural being used, as in the letters of Cicero, indiscriminately (comp. 1 Cor. ii.; 2 Cor. i. 8, 15; 1 Thess. iii. 1, 2; and passim). Then when the substance of the letter has been completed, questions answered, truths enforced, come the individual messages, characteristic, in St. Paul's Epistles especially, of one who never allowed his personal affections to be swallowed up in the greatness of his work. The conclusion in this case was probably modified by the fact that the letters were dictated to an amanuensis. When he had done his work, the Apostle took up the pen or reed, and added, in his own large characters (Gal. vi. 11), the authenticating autograph, sometimes with special stress on the fact that this was his writing (1 Cor. xvi. 21; Gal. vi. 11; Col. iv. 18; 2 Thess. iii. 17), always with one of the closing formulae of salutation, "Grace be with thee"—"the Grace of our Lord Jesus Christ be with your spirit." In one instance, Rom. xvi. 22, the amanuensis in his own name adds his salutation. In the *ἔβρωσο* of Acts xiii. 30, the *ἔβρωσε* of Acts xv. 29 we have the equivalents to the *vale, valet*, which formed the customary conclusion of Roman letters. It need hardly be said that the fact that St. Paul's Epistles were dictated in this way accounts for many of their most striking peculiarities, the frequent digressions, the long parentheses, the vehemence and energy as of a man who is speaking strongly as his feelings prompt him rather than writing calmly. An allusion in 2 Cor. iii. 1 brings before us another class of letters which must have been in frequent use in the early ages of the Christian Church, the *ἐπιστολαὶ συστατικαὶ*, by which travellers or teachers were commended by one church to the good offices of others. Other persons (there may be a reference to Apollos, Acts xviii. 27) had come to the Church of Corinth relying on these. St. Paul appeals to his converts, as the *ἐπιστολὴ Χριστοῦ* (2 Cor. iii. 3), written "not with ink but with the spirit of the living God." For other particulars as to the material and implements used for Epistles, see WRITING.

[E. H. P.]
ER (עֵר, watchful; **Hp*: Her). 1. First-born of Judah. His mother was Bath-Shuah (daughter of Shuah), a Canaanite. His wife was Tamar, the mother, after his death, of Pharez and Zarah, by Judah. Er "was wicked in the sight of the Lord;

and the Lord slew him." It does not appear what the nature of his sin was; but, from his Canaanitish birth on the mother's side, it was probably connected with the abominable idolatries of Canaan (Gen. xxxv. 2. 3-7; Num. xxvi. 19).

2. Descendant of Shelah the son of Judah (1 Chr. iv. 21).

3. With a final *yod*, ERI, perhaps designating a family, son of Gad (Gen. xlii. 16).

4. Son of Jose, and father of Elmodan, in our Lord's genealogy (Luke iii. 28), about contemporary with Uzziah king of Judah.

[A. C. H.]

ER'AN (עֵרָן; but Sam. and Syr. עֵרָן Edan; **Eḏén*; Heran), son of Shuthelah, eldest son of Ephraim (Num. xxvi. 36). The name does not occur in the genealogies of Ephraim in 1 Chr. vii. 20-29, though a name, EZER (עֵזֶר), is found which may possibly be a corruption of it. Eran was the head of the family of

ERAN'ITES, THE (הַעֲרָנִי; Sam. הַעֲרָנִי; **Eḏevī*; Heranitae), Num. xxvi. 36.

ERECH (עֶרֶךְ; **Opéx*; Arach), one of the cities of Nimrod's kingdom in the land of Shinar (Gen. x. 10). Until recently, the received opinion, following the authority of St. Ephrem, Jerome, and the Targumists, identified it with Edessa or Callirhoë (*Ūrfah*), a town in the north-west of Mesopotamia. This opinion is supported by Von Bohlen (*Introd. to Gen.* p. 233), who connects the name Callirhoë with the Biblical Erech through the Syrian form *Eurhok*, suggesting the Greek word *εὐρύπος*. This identification is, however, untenable: Edessa was probably built by Seleucus, and could not, therefore, have been in existence in Ezra's time (Ezr. iv. 9), and the extent thus given to the land of Shinar presents a great objection. Erech must be sought in the neighbourhood of Babylon: Gesenius (*Thesaur.* p. 151) identifies it with Aracca on the Tigris in Susiana; but it is doubtless the same as Orchoë, 82 miles S., and 43 E. of Babylon, the modern designations of the site, *Warka, Irka, and Irak*, bearing a considerable affinity to the original name. This place appears to have been the necropolis of the Assyrian kings, the whole neighbourhood being covered with mounds, and strewed with the remains of bricks and coffins. Some of the bricks bear a monogram of "the moon," and Col. Rawlinson surmises that the name Erech may be nothing more than a form of *ἔρη* (Bonomi, *Nineveh*, p. 45, 508). The inhabitants of this place were among those who were transplanted to Samaria by Asshapper (Ezr. iv. 9). [W. L. B.]

ESA'IAS (Rec. T. **Hsaías*; Lachm. with B **Hsaías*; *Isaías*; Cod. Amiat. *Esaiás*), Matt. iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, xv. 7; Mark vii. 6; Luke xiii. 4, iv. 17; John i. 23, xii. 38, 39, 41; Acts viii. 28, 30; xxviii. 25; Rom. ix. 27, 29; x. 16, 20; xv. 12. [ISAIAH.]

ESAR-HADDON (עֶסַר-חַדְדֹן; **Asorḥār* *Saxerḥōnōs*, LXX.; **Asuriddanos*, Ptol.; *Assur-akh-iddina*, Assy.; *Asar-haddon*), one of the greatest of the kings of Assyria. He was the son of Sennacherib (2 K. xix. 37) and the grandson of Sargon who succeeded Shalmaneser. It has been generally thought that he was Sennacherib's eldest son; and this seems to have been the view of Polyhistor who made Sennacherib place a son.

Assurmes, on the throne of Babylon during his own lifetime (ap. Euseb. Chron. Can. i. 5). The contrary, however, appears by the inscriptions, which show the Babylonian viceroy—called *Asor-nadim* by Polyhistor, but *Aparanadius* (Assar-nadim?) by Ptolemy—to have been a distinct person from Esar-haddon. Thus nothing is really known of Esar-haddon until his succession (ab. B.C. 680), of which seems to have followed quietly and without difficulty on the murder of his father and the flight of his guilty brothers (2 K. xix. 37; Is. xxxvii. 38). It may, perhaps, be concluded from this that he was at the death of his father the eldest son, as *Asar-nadim*, the Babylonian viceroy, having died previously.

Esar-haddon appears by his monuments to have been one of the most powerful—if not the most powerful—of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. Towards the east he engaged in wars with Median tribes “of which his fathers had never heard the name;” towards the west he extended his influence over Cilicia and Cyprus; towards the south he claims authority over Egypt and over Ethiopia. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the son of Merodach-Baladan who headed the national party, introduced the new policy of substituting for the former government by viceroys, a direct dependence upon the Assyrian crown. He did not reduce Babylonia to a province, or attempt its actual absorption into the empire, but united it to his kingdom in the way that Hungary was, until 1848, united to Austria, by holding both crowns himself and residing now at one and now at the other capital. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from B.C. 680 to B.C. 667; and it was undoubtedly within this space of time that Manasseh, king of Judah, having been seized by his captains at Jerusalem on a charge of rebellion, was brought before him at Babylon (2 Chr. xxxiii. 11) and detained for a time as prisoner there. Eventually Esar-haddon, persuaded of his innocence, or excusing his guilt, restored him to his throne, thus giving a proof of clemency not very usual in an Oriental monarch. It seems to have been in a similar spirit that Esar-haddon, according to the inscriptions, gave a territory upon the Persian Gulf to a son of Merodach-Baladan, who submitted to his authority and became a refugee at his court.

As a builder of great works Esar-haddon is particularly distinguished. Besides his palace at Babylon, which has been already mentioned, he built at least three others in different parts of his dominions, either for himself or his son; while in a single inscription he mentions the erection by his hands of no fewer than thirty temples in Assyria and Mesopotamia. His works appear to have possessed a peculiar magnificence. He describes his temples as “shining with silver and gold,” and boasts of his Nineveh palace that it was “a building such as the kings his fathers who went before him had never made.” The south-west palace at Nimrud is the best preserved of his constructions. This building, which was excavated by Mr. Layard, is remarkable from the peculiarity

of its plan as well as from the scale on which it is constructed. It corresponds in its general design almost exactly with the palace of Solomon (1 K. vii. 1-12), but is of larger dimensions, the great hall being 220 feet long by 100 broad (Layard's *Nin. & Bab.* p. 634), and the porch or antechamber 160 feet by 60. It had the usual adornment of winged bulls, colossal sphinxes, and sculptured slabs, but is furnished less to our collections than many inferior buildings, from the circumstance that it had been originally destroyed by fire, by which the stones and alabaster were split and calcined. This is the more to be regretted as there is reason to believe that Phœnician and Greek artists took part in the ornamentation.

It is impossible to fix the length of Esar-haddon's reign or the order of the events which occurred in it. Little is known to us of his history but from his own records, and they have not come down to us in the shape of annals, but only in the form of a general summary. That he reigned thirteen years at Babylon is certain from the Canon of Ptolemy, and he cannot have reigned a shorter time in Assyria. He may, however, have reigned longer; for it is not improbable that after a while he felt sufficiently secure of the affections of the Babylonians to re-establish the old system of vice-regal government in their country. Saosduchius may have been set up as ruler of Babylon by his authority in B.C. 667, and he may have withdrawn to Nineveh and continued to reign there for some time longer. His many expeditions and his great works seem to indicate, if not even to require, a reign of some considerable duration. It has been conjectured that he died about B.C. 660, after occupying the throne for twenty years. He appears to have been succeeded by his son *Asshur-bani-pal*, or Sardanapalus II., the prince for whom he had built a palace in his own lifetime. [G. R.]

ESAU, the oldest son of Isaac, and twin-brother of Jacob. The singular appearance of the child at his birth originated the name: “And the first came out red (*אֶדְמוֹנִי*), all over like an hairy garment, and they called his name *Esau*” (*עֵשָׂו*, i. e. “hairy,” “rough,” Gen. xxv. 25). This was not the only remarkable circumstance connected with the birth of the infant. Even in the womb the twin-brothers struggled together (xxv. 22). Esau was the first-born; but as he was issuing into life Jacob's hand grasped his heel. The bitter enmity of two brothers, and the increasing strife of two great nations, were thus foreshadowed (xxv. 23, 26). Esau's robust frame and “rough” aspect were the types of a wild and daring nature. The peculiarities of his character soon began to develop themselves. Scorning the peaceful and commonplace occupations of the shepherd, he revelled in the excitement of the chase, and in the martial exercises of the Canaanites (xxv. 27). He was, in fact, a thorough *Bedawy*, a “son of the desert” (so we may translate *אִישׁ שְׂדֵה*), who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his wilful, vagrant boy; and his keen relish for savoury food being gratified by Esau's venison, he liked him all the better for his skill in hunting (xxv. 28). An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his

brother on the other. The former returned from the field, exhausted by the exercise of the chase, and faint with hunger. Seeing some pottage of lentils which Jacob had prepared, he asked for it. Jacob only consented to give the food on Esau's swearing to him that he would in return give up his birthright. There is something revolting in this whole transaction. Jacob takes advantage of his brother's distress to rob him of that which was dear as life itself to an Eastern patriarch. The birthright not only gave him the headship of the tribe, both spiritual and temporal, and the possession of the great bulk of the family property, but it carried with it the covenant blessing (xxvii. 28, 29, 36; Heb. xii. 16, 17). Then again whilst Esau, under the pressure of temporary suffering, despises his birthright by selling it for a mess of pottage (Gen. xxv. 34), he afterwards attempts to secure that which he had deliberately sold (xxvii. 4, 34, 38; Heb. xii. 17).

It is evident the whole transaction was public, for it resulted in a new name being given to Esau. He said to Jacob, "Feed me with that same red (הָאֵדוֹם); therefore was his name called *Edom*" (אֵדוֹם, Gen. xxv. 30). It is worthy of note, however, that this name is seldom applied to Esau himself, though almost universally given to the country he settled in, and to his posterity. [EDOM; EDMITES.] The name "Children of Esau" is in a few cases applied to the Edomites (Deut. ii. 4; Jer. xlix. 8; Obad. 18); but it is rather a poetical expression.

Esau married at the age of 40, and contrary to the wish of his parents. His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35).

The next episode in the history of Esau and Jacob is still more painful than the former, as it brings fully out those bitter family rivalries and divisions, which were all but universal in ancient times, and which are still a disgrace to Eastern society. Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But fearing his aged father's patriarchal authority, he secretly congratulates himself: "The days of mourning for my father are at hand, then will I slay my brother Jacob" (Gen. xxvii.). Thus he imagined that by one bloody deed he would regain all that had been taken from him by artifice. But he knew not a mother's watchful care. Not a sinister glance of his eyes, not a hasty expression of his tongue, escaped Rebekah. She felt that the life of her darling son, whose gentle nature and domestic habits had won her heart's affections, was now in imminent peril; and she advised him to flee for a time to her relations in Mesopotamia. The sons of both mother and child were visited upon them by a long and painful separation, and all the attendant anxieties and dangers. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau, and obtaining his consent to Jacob's departure—"and Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife such as these, what good shall my life do me?" Her object was attained at once. The blessing was renewed to Jacob, and he received his father's commands to go to Padan-aram (Gen. xxvii. 46, xxviii. 1-5).

When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a

new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). This marriage appears to have brought him into connexion with the Ishmaelitic tribes beyond the valley of Arabia. He soon afterwards established himself in Mount Seir, still retaining, however, some interest in his father's property in Southern Palestine. It is probable that his own habits, and the idolatrous practices of his wives and rising family, continued to excite and even increase the anger of his parents; and that he, consequently, considered it more prudent to remove his household to a distance. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impressions of his brother's early offences seem to have been almost completely effaced. His reception of Jacob was cordial and honest; though doubts and fears still lurked in the mind of the latter, and betrayed him into something of his old duplicity; for while he promises to go to Seir, he carefully declines his brother's escort, and immediately after his departure, turns westward across the Jordan (Gen. xxxii. 7, 8, 11; xxxiii. 4, 12, 17).

It does not appear that the brothers again met until the death of their father, about 20 years afterwards. Mutual interests and mutual fear seem to have constrained them to act honestly, and even generously towards each other at this solemn interview. They united in laying Isaac's body in the cave of Machpelah. Then "Esau took all his cattle, and all his substance, which he had got in the land of Canaan"—such, doubtless, as his father with Jacob's consent had assigned to him—"and went into the country from the face of his brother Jacob" (xxxv. 29; xxxvi. 6). He now saw clearly that the covenant blessing was Jacob's; that God had inalienably allotted the land of Canaan to Jacob's posterity; and that it would be folly to strive against the Divine will. He knew also that as Canaan was given to Jacob, Mount Seir was given to himself (comp. xxvii. 39, xxxii. 3; and Deut. ii. 5); and he was, therefore, desirous with his increased wealth and power to enter into full possession of his country, and drive out its old inhabitants (Deut. ii. 12). Another circumstance may have influenced him in leaving Canaan. He "lived by his sword" (Gen. xxvii. 40); and he felt that the rocky fastnesses of Edom would be a safer and more suitable abode for such as by their habits provoked the hostilities of neighbouring tribes, than the open plains of Southern Palestine.

There is a difficulty connected with the names of Esau's wives, which is discussed under ABOLBAMAH and BASHEMATH. Of his subsequent history nothing is known; for that of his descendants see EDM and EDMITES. [J. L. P.]

E'SAU (Hosab; Sel), 1 Esd. v. 29. [ZIDA.]

ESA'Y (Hosias; Isaia, Isaïas), Eccles. xlviii. 20, 22; 2 Esd. ii. 18. [ISAIAH.]

ESDRAELON. This name is merely the Greek form of the Hebrew word JEZREEL. It occurs in this exact shape only twice in the A. V.—(Jud. iii. 9, iv. 6). In Jud. iii. 3 it is ESDRAELON, and in i. 8 ESDRELOM, with the addition of "the great plain." In the O. T. the plain is called the VALLEY OF JEZREEL; by Josephus the great plain, τὸ πεδῖον μέγα. The name is derived from the old royal city of JEZREEL, which occupied a

commanding site, near the eastern extremity of the plain, on a spur of Mount Gilboa.

The Great plain of Esdraelon to the Central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The western section of it is properly the plain of ACCHO, or 'Akka. The main body of the plain is a triangle. Its base on the east extends from Jenin (the ancient Engannim) to the foot of the hills below Nazareth, and is about 15 miles long; the north side, formed by the hills of Galilee, is about 12 miles long; and the south side, formed by the Samaria range, is about 15 miles. The apex on the west is a narrow pass opening into the plain of 'Akka. This vast expanse has a gently undulating surface—in spring all grows with corn where cultivated, and rank weeds and grass where neglected—dotted with several low gray tells, and near the sides with a few olive groves. This is that Valley of Megiddo (בְּקַעַת מְגִידוֹ), so called from the city of MEGIDDO, which stood on its southern border, where Barak triumphed, and where king Josiah was defeated and received his death wound (Judg. v. 2; 2 Chr. xxxv.). Probably, too, it was before the mind of the Apostle John when he figuratively described the final conflict between the hosts of good and evil who were gathered to a place called *Ar-mageddon* (Ἀρμαγεδών, from the Heb. עַר מְגִידוֹ, that is, the city of Megiddo; Rev. xvi. 16). The river *Kishon*—"that ancient river" so fatal to the army of Sisera (Judg. v. 21)—drains the plain, and flows off through the pass westward to the Mediterranean.

From the base of this triangular plain three branches stretch out eastward, like fingers from a hand, divided by two bleak, grey ridges—one bearing the familiar name of Mount Gilboa; the other called by Franks Little Hermon, but by natives *Jebel ed-Duhy*. The northern branch has Tabor on the one side, and Little Hermon on the other; into it the troops of Barak defiled from the heights of Tabor (Judg. iv. 6); and on its opposite side are the sites of Nain and Endor. The southern branch lies between Jenin and Gilboa, terminating in a point among the hills to the eastward; it was across it Abahiah fled from Jehu (2 K. ix. 27). The central branch is the richest as well as the most elevated; it descends in green, fertile slopes to the banks of the Jordan, having Jezreel and Shunem on opposite sides at the western end, and Bethshean in its midst towards the east. This is the "Valley of Jezreel" proper—the battle-field on which Gideon triumphed, and Saul and Jonathan were overthrown (Judg. vii. 1, sq.; 1 Sam. xxix. and xxxi.).

Two things are worthy of special notice in the plain of Esdraelon. 1. its wonderful richness. its unbroken expanse of verdure contrasts strangely with the grey, bleak crowns of Gilboa, and the rugged ranges on the north and south. The gigantic chasms, the luxuriant grass, and the exuberance of the crops on the few cultivated spots, show the fertility of the soil. It was the frontier of Zebulun—"Rejoice, Zebulun, in thy going out" (Deut. xxxiii. 18). But it was the special portion of Issachar—"And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. xlix. 15). 2. its desolation. If we except the eastern branches, there is not a single inhabited village on its whole surface and not more than one-

sixth of its soil is cultivated. It is the home of the wild, wandering Bedawin, who scour its smooth turf on their fleet horses in search of plunder; and when hard pressed can speedily remove their tents and flocks beyond the Jordan, and beyond the reach of a weak government. It has always been insecure since history began. The old Canaanite tribe drove victoriously through it in their chariots (Judg. iv. 3, 7); the nomad Midianites and Amalekites—those "children of the east," who were "as grasshoppers for multitude," whose "camels were without number"—devoured its rich pastures (Judg. vi. 1-6, vii. 1); the Philistines long held it, establishing a stronghold at Bethshean (1 Sam. xxix. 1, xxxi. 10); and the Syrians frequently swept over it with their armies (1 K. xx. 26; 2 K. xiii. 17). In its condition, thus exposed to every hasty incursion, and to every shock of war, we read the fortunes of that tribe which for the sake of its richness consented to sink into a half-nomadic state—"Rejoice, O Issachar, in thy tents . . . Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute" (Gen. xlix. 14, 15; Deut. xxxiii. 18). Once only did this tribe shake off the yoke; when under the heavy pressure of Sisera, "the chiefs of Issachar were with Deborah" (Judg. v. 15). Their exposed position and valuable possessions in this open plain made them anxious for the succession of David to the throne, as one under whose powerful protection they would enjoy that peace and rest they loved; and they joined with their neighbours of Zebulun and Naphtali in sending to David presents of the richest productions of their rich country (1 Chr. xii. 32, 40).

The whole borders of the plain of Esdraelon are dotted with places of high historic and sacred interest. Here we group them together, while referring the reader for details to the separate articles. On the east we have *Endor*, *Nain*, and *Shunem*, ranged round the base of the "hill of Moreh;" then *Bethshean* in the centre of the "Valley of Jezreel;" then *Gilboa*, with the "well of Harod," and the ruins of *Jezreel* at its western base. On the south are *Engannim*, *Taanach*, and *Megiddo*. At the western apex, on the overhanging brow of *Carmel*, is the scene of Elijah's sacrifice; and close by the foot of the mountain below, runs the *Kishon*, on whose banks the false prophets of Baal were slain. On the north, among places of less note, are *Nazareth* and *Tabor*. The modern Syrians have forgotten the ancient name as they have forgotten the ancient history of Esdraelon; and it is now known among them only as *Merj ibn 'Amer*, "the Plain of the Son of 'Amer." A graphic sketch of Esdraelon is given in Stanley's *S. & P.* 335, sq. See also the *Handbook for Syria and Palestine*, pp. 351, sq.; Robinson, ii. 315-30, 366, iii. 113, sq. [J. L. P.]

ESDRAS (Ἐσδρας; *Esdras*), 1 Esd. viii. 1, 3, 7, 8, 9, 19, 23, 25, 91, 92, 96; ix. 1, 7, 16, 39, 40, 42, 45, 46, 49; 2 Esd. i. 1; ii. 10, 33, 42; vi. 10; vii. 2, 25; viii. 2, 19; xiv. 1, 38. [EZRA.]

ESDRAS, FIRST BOOK OF, the first in order of the Apocryphal books in the English Bible, which follows Luther and the German Bibles in separating the Apocryphal from the Canonical books, instead of binding them up together according to

historical order (Walton's *Prolegom. de vera. Græc.* §9). The classification of the 4 books which have been named after Ezra is particularly complicated. In the Vatican and other quasi-modern editions of the LXX., our 1st Esdr. is called the first book of Esdras, in relation to the Canonical book of Ezra which follows it, and is called the second Esdras. But in the Vulgate, 1st Esdr. means the canonical Book of Ezra, and 2nd Esdr. means *Nehemiah*, according to the primitive Hebrew arrangement, mentioned by Jerome, in which *Ezra* and *Nehemiah* made up two parts of the one book of Ezra; and 3rd and 4th Esdr. are what we now call 1 and 2 Esdras. These last, with the prayer of Manasses, are the only apocryphal books admitted *eo nomine* into the Romish Bibles, the other apocrypha being declared canonical by the Council of Trent. The reason of the exclusion of 3rd Esdras from the Canon seems to be that the Tridentine fathers in 1546, were not aware that it existed in Greek. For it is not in the Complutensian edition (1515), nor in the *Biblia Regia*; Vatablus (about 1540) had never seen a Greek copy, and, in the preface to the apocryphal books, speaks of it as only existing in some MSS and printed Latin Bibles.* Baduel also, a French Protestant divine (*Bibl. Crit.* (about 1550), says that he knew of no one who had ever seen a Greek copy. For this reason it seems it was excluded from the Canon, though it has certainly quite as good a title to be admitted as Tobit, Judith, &c. It has indeed been stated (Bp. Marsh, *Comp. View. ap. Soames Hist. of Ref.* ii. 308) that the Council of Trent in excluding the 2 Books of Esdras followed Augustine's Canon. But this is not so. Augustine (*de Doctr. Christ.* lib. ii. 13) distinctly mentions among the libri Canonici, *Ezrae duo*;† and that one of these was our first Esdras is manifest from the quotation from it given below from *De Civit. Dei*. Hence it is also sure that it was included among those pronounced as Canonical by the 3rd Council of Carthage A.D. 397, or 419, where the same title is given. *Ezrae libri duo*: where it is to be noticed by the way that Augustine and the Council of Carthage use the term Canonical in a much broader sense than we do; and that the manifest ground of considering them Canonical in any sense, is their being found in the Greek copies of the LXX. in use at that time. In all the earlier editions of the English Bible the books of Esdras are numbered as in the Vulgate. In the 6th Article of the Church of England (first introduced in 1571) the first and second books denote Ezra and Nehemiah, and the 3rd and 4th, among the Apocrypha, are our present 1st and 2nd. In the list of revisers or translators of the *Bishops' Bible*, sent by Archbishop Parker to Sir William Cecil, with the portion revised by each, Ezra, Nehemiah, Esther, and the apocryphal books of Esdras, seem to be all comprised under the one title of ESDRAS. Barlow, Bp. of Chichester, was the translator, as also of the books of Judith, Tobias, and Sapientia (Corresp. of Archbp. Parker, Park. Soc. p. 335). The Geneva Bible first adopted the classification used in our present Bibles, in which EZRA and NEHEMIAH

* "Oratio Manassae, necnon libri duo qui sub libri tertii et quarti Esdrae nomine circumferuntur, hoc in loco, extra scilicet seriem canonicorum librorum, quos sancta Tridentina synodus suscepit, et pro canonicis suscipiendis decrevit, sepositi sunt, ne prorsus interirent, quippe qui à nonnullis sanctis Patribus

give their names to the two Canonical books, and the two Apocryphal become 1 and 2 Esdras; whereas the Greek form of the name marks that these books do not exist in Hebrew or Chaldee.

As regards the antiquity of this book and the rank assigned to it in the early Church, it may suffice to mention that Josephus quotes largely from it, and follows its authority, even in contradiction to the canonical Ezra and Nehemiah, by which he has been led into hopeless historical blunders and anachronisms. It is quoted also by Clemens Alexander (*Strom.* i.); and the famous sentence "Veritas manet, et in vaesicis in aeternum, et vivit et obtinet in saecula saeculorum:" is cited by Cyprian as from Esdras, prefaced by, *ut scriptum est.* (*Epist.* lxxiv.). Augustine also refers to the same passage (*De Civit. Dei.* xviii. 36), and suggests that it may be prophetic of Christ who is the truth. He includes under the name of Esdras our 1 Esdr., and the Canonical books of Ezra and Nehemiah. 1 Esdr. is also cited by Athanasius and other fathers; and perhaps there is no sentence that has been more widely divulged than that of 1 Esdr. iv. 41, "Magna est veritas et praevaleret." But though it is most strange that the Council of Trent should not have admitted this book into their wide Canon, nothing can be clearer on the other hand than that it is rightly included by us among the Apocrypha, not only on the ground of its historical inaccuracy, and contradiction of the true Ezra, but also on the external evidence of the early Church. That it was never known to exist in Hebrew, and formed no part of the Hebrew Canon, is admitted by all. Jerome, in his preface to *Ezra* and *Neh.*, speaks contemptuously of the dream (somnia) of the 3rd and 4th Esdras, and says they are to be utterly rejected. In his Prologus Galeatus he clearly defines the number of books in the Canon, xxii, corresponding to the xxii letters of the Hebrew alphabet, and says that all others are Apocryphal. This of course excludes 1 Esdras. Melito, Origen, Eusebius, Athanasius, Gregory Nazianzen, Hilary of Poitiers, Cyril of Jerusalem, the Council of Laodicea, and many other fathers, expressly follow the same Canon, counting as apocryphal whatever is not comprehended in it.

As regards the contents of the book, and the author or authors of it—the first chapter is a transcript of the two last chapters of 2 Chr. for the most part *verbatim*, and only in one or two parts slightly abridged and paraphrased, and showing some corruptions of the text, the use of a different Greek version, and some various readings, as e.g. 1. 5 μεγαλειότητα, for διὰ χειρὸς, indicating a various reading in the Hebrew; perhaps כִּכְבָּר מִכֶּתֶב, or, as Bretschneider suggests, מִכֶּתֶב; πρωτόν (לְפָנֶיךָ), for the Heb. of 2 Chr. xxxv. 12, לְפָנֶיךָ, "with the oxen," &c. Chapters iii., iv., and v., to the end of v. 6, are the original portions of the book, containing the legend of the three young Jews at the court of Darius; and the rest is a transcript more or less exact of the book of Ezra, with the chapters transposed and quite otherwise arranged, and a portion of Nehemiah.

interdum citantur, et in aliquibus B'bilis Latinis, tam manuscriptis quam impressis, reperiantur."

† Jerome, in his preface to his Latin version of *Ezra* and *Nehemiah*, says, "Ezra à nobis liber editus est," etc.; though he implies that they were sometimes called 1 and 2 Esdras.

Hence a twofold design in the compiler is discernible. One to introduce and give Scriptural sanction to the legend about Zerubbabel, which may or may not have an historical base, and may have existed as a separate work; the other to explain the great obscurities of the book of Ezra, and to present the narrative, as the author understood it, in historical order, in which however he has signally failed. For, not to advert to innumerable other contradictions, the introducing the opposition of the heathen, as offered to Zerubbabel after he had been sent to Jerusalem in such triumph by Darius, and the describing that opposition as lasting "until the reign of Darius" (v. 73), and as put down by an appeal to the decree of Cyrus, is such a palpable inconsistency, as is alone sufficient quite to discredit the authority of the book. It even induces the suspicion that it is a farrago made up of scraps by several different hands. At all events, attempts to reconcile the different portions with each other, or with Scripture, is lost labour.

As regards the time and place when the compilation was made, the original portion is that which alone affords much clue. This seems to indicate that the writer was thoroughly conversant with Hebrew, even if he did not write the book in that language. He was well acquainted too with the books of Esther and Daniel (1 Esdr. iii. 1, 2 sqq.), and other books of Scripture (ib. 20, 21, 39, 41, &c.), and 45 compared with Ps. cxxxvii. 7. But that he did not live under the Persian kings, and was not contemporary with the events narrated, appears by the indiscriminating way in which he uses promiscuously the phrase *Medes and Persians*, or *Persians and Medes*, according as he happened to be imitating the language of Daniel or of the book of Esther. The allusion in ch. iv. 23 to "sailing upon the sea and upon the rivers," for the purpose of "robbing and stealing," seems to indicate residence in Egypt, and acquaintance with the lawlessness of Greek pirates there acquired. The phraseology of v. 73 savours also strongly of Greek rather than Hebrew. If, however, as seems very probable, the legend of Zerubbabel appeared first as a separate piece, and was afterwards incorporated into the narrative made up from the book of Ezra, this Greek sentence from ch. v. would not prove anything as to the language in which the original legend was written. The expressions in iv. 40, "She is the strength, kingdom, power, and majesty of all ages," is very like the doxology found in some copies of the Lord's Prayer, and retained by us, "thine is the kingdom, and the power and the glory for ever." But Lightfoot says that Amen, used in the temple service, instead of saying the Glory of His Kingdom for ever and ever (vi. 427). So that the resemblance may be accounted for by their being both taken from a common source.

For a further account of the history of the times embraced in this book, see EZRA; ESDRAS 2; Joseph. *Antiq. Jud.* xi.; Hervey's *Genealog. of our L. J. Chr.* ch. xi.; Bp. Cosin on the *Canon of Sac.*; Fulk's *Defence of Transl. of Bible*; Park. Soc. p. 18 sqq.; Kitto, *Bibl. Cyclop. Esdras*; and the authorities cited in the course of this article.

[A. C. H.]

ESDRAS, THE SECOND BOOK OF, in the English Version of the Apocrypha, and so called by the author (2 Esdr. i. 1), is more commonly known, according to the reckoning of the Latin Version, as the fourth book of Ezra [see above, ESDRAS I.]; but the arrangement in the Latin MSS. is not uniform, and in the Arabic and Aethiopic versions the book is called the first of Ezra. The original title, Ἀποκάλυψις Ἐσδρα (or προφητεία Ἐσδρα), "the Revelation of Ezra," which is preserved in some old catalogues of the canonical and apocryphal books (Nicephorus, ap. Fabric. *Cod. Pseud. V. T.* ii. 176. Montfaucon, *Biblioth. Coislin.* p. 194) is far more appropriate, and it were to be wished that it could be restored.*

1. For a long time this Book of Ezra was known only by an old Latin version, which is preserved in some MSS. of the Vulgate. This version was used by Ambrose, and, like the other parts of the *Vetus Latina*, is probably older than the time of Tertullian. A second Arabic text was discovered by Mr. Gregory about the middle of the 17th century in two Bodleian MSS., and an English version made from this by Simon Ockley was inserted by Whiston in the last volume of his *Primitive Christianity* (London, 1711). Fabricius added the various readings of the Arabic text to his edition of the Latin in 1723 (*Cod. Pseudep. V. T.* ii. 174 ff.). A third Aethiopic text was published in 1820 by [Archbp.] Lawrence with English and Latin translations, likewise from a Bodleian MS. which had remained wholly disregarded, though quoted by Ludolf in his Dictionary (*Primi Esrae libri, versio Aethiopica . . . Latine Anglicaeque reddita*. Oxon. 1820). The Latin translation has been reprinted by Gfrörer, with the various readings of the Latin and Arabic (*Praef. Pseudep. Stuttg.* 1840, 66 ff.); but the original Arabic text had not yet been published.

2. The three versions were all made directly from a Greek text. This is evidently the case with regard to the Latin (Lücke, *Versuch einer vollst. Einleitung*, i. 149) and the Aethiopic (Van der Vlis, *Disputatio critica de Esrae lib. apocr.* Amstel. 1839, 75 ff.), and apparently so with regard to the Arabic. A clear trace of a Greek text occurs in the Epistle of Barnabas (c. xii. = 2 Ezr. v. 5), but the other supposed references in the Apostolic Fathers are very uncertain (e. g. Clem. i. 20; Herm. *Past.* i. 1, 3, &c.). The next witness to the Greek text is Clement of Alexandria, who expressly quotes the book as the work of "the prophet Ezra" (*Strom.* iii. 16. §100). A question, however, has been raised whether the Greek text was not itself a translation from the Hebrew (Bretschneider, in Henke's *Mus.* iii. 478 ff. ap. Lücke l. c.); but the arguments from language by which the hypothesis of a Hebrew (Aramaic) original is supported, are wholly unsatisfactory; and in default of direct evidence to the contrary, it must be supposed that the book was composed in Greek. This conclusion is further strengthened by its internal character which points to Egypt as the place of its composition.

3. The common Latin text, which is followed in the English version, contains two important interpolations (Ch. i. ii.; xv. xvi.) which are not found in the Arabic and Aethiopic versions, and are sepa-

* Gfrörer obtained a transcript of a Greek MS. at Paris, bearing the title, which proved to be a worthless compilation of late date. *Jahrb. d. Heils*, i. 70, n.;

comp. Van der Vlis, *Disp. crit. de Esrae lib.* i. c. 2

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