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[W. T.]

GOTHOLIAS. Josias, son of Gotholias (Γοθολίου; *Gotholiae*), was one of the sons of Elam who returned from Babylon with Esdras (1 Esd. viii. 33). The name is the same as ATHALIAH, with the common substitution of the Greek G for the Hebrew guttural *Ain* (comp. Gomorrah, Gaza, &c.). This passage compared with 2 K. xi. 1, &c. shows that Athaliah was both a male and female name.

GOTHONIEL (Γοθονιήλ, *i. e.* Othniel; *Gothoniel*), father of Chabris, who was one of the governors (ἄρχοντες) of the city of Bethulia (Jud. vi. 15).

GOURD. I. קִיקָיוֹן, only in Jon. iv. 6-10; κολοκύνθη; *hedera*. A difference of opinion has long existed as to the plant which is intended by this word. The argument is as old as Jerome, whose rendering *hedera* was impugned by Augustine as a heresy! In reality Jerome's rendering was not intended to be critical, but rather as a kind of *pis aller* necessitated by the want of a proper Latin word to express the original. Besides he was unwilling to leave it in merely Latinised Hebrew (kikayon), which might have occasioned misapprehensions. Augustine, following the LXX. and Syr. Versions, was in favour of the rendering *gourd*, which was adopted by Luther, the A. V. &c. In Jerome's description of the plant called in Syr. *karo*, and Punic *el-keroa*, Celsius recognises the Ricinus, Palma Christi, or Castor-oil plant (*Hierobot.* ii. 273 ff.; Bochart, *Hieroz.* ii. 293, 623). The Ricinus was seen by Niebuhr (*Descript. of Arab.* p. 148) at Basra, where it was distinguished by the name *el-keroa*; by Rauwolf (*Trav.* p. 52) it was noticed in great abundance near Tripoli, where the Arabs called it *el-kerua*; while both Hasselquist and Robinson observed very large specimens of it in the neighbourhood of Jericho ("Ricinus in altitudinem arboris insignis," Hasselq. p. 555; see also Robins. i. 553).

Niebuhr observes that the Jews and Christians at Mosul (Nineveh) maintained that the tree which sheltered Jonah was not "el-keroa," but "el-kerra," a sort of *gourd*. This revival of the August. rendering has been defended by J. E. Faber (*Notes on Harmer's Observations*, &c. i. 145). And it must be confessed that the evidently miraculous character of the narrative in Jon. deprives the Palma Christi of any special claim to identification on the ground of its rapid growth and decay, as described by Niebuhr. Much more important, however, is it to observe the tree-like character of this plant, rendering it more suitable for the purpose which it is stated to have fulfilled; also the authority of the Palestine Jews who were contemporaries of Jerome, as compared with that of the Mosul Jews conversed with by Niebuhr. But most decisive of all seems the derivation of the Hebrew word from the Egyptian *kiki* (Herodot. ii. 94; comp. Bähr *ad loc.*; and Jablonsky, *Opusc.* pt. i. p. 110) established by Celsius, with whose arguments Michaelis declares himself entirely satisfied (J. D. Mich. *Supplem.*); and confirmed by the Talmudical שֶׁמֶן קִיק, kik-oil, prepared from the seeds of the Ricinus (Buxt. *Lex. Chald. Talmud.* p. 2029), and Dioscorides. iv. 164, where κρότων (= Palma Christi) is described under the name of κίκι, and the oil made from its seeds is called κίκινον ἔλαιον.

II. פַּקָּעוֹת, and פְּקָעִים. 1. In 2 K. iv. 39; a fruit used as food, disagreeable to the taste, and supposed to be poisonous. 2. In 1 K. vi. 18, vii. 24, as an architectural ornament, where A. V. "knops." In Hebrew the *plant* is described as גֶּפֶן שָׂדֶה; ἄμπελον ἐν τῷ ἀγρῷ; *vitem silvestrem*; wherein A. V. "wild vine." The *fruit* is called in Heb. as above; τολύπη ἀγρία, LXX. = ἀγρία κολοκύνθη, Suid.; *colocynthides agri*; "wild gourds," A. V.

The inconsistency of all these renderings is manifest; but the fact is that the Hebrew name of the *plant* may denote any shrub which grows in tendrils, such as the colocynth, or the cucumber. Rosenmüller and Gesenius pronounce in favour of the *wild cucumber*, cucumis agrestis, or asininus (Cels. *Hierobot.* i. 393 ff.). This opinion is confirmed by the derivation from פָּקַע, to burst. The wild cucumber bursts at the touch of the finger, and scatters its seeds, which the colocynth does not (Rosenm. *Alterthumsk.* iv. pt. 1, &c.). [T. E. B.]

GOVERNOR. In the Auth. Ver. this one English word is the representative of no less than ten Hebrew and four Greek words. To discriminate between them is the object of the following article.

1. אַלּוּף, *allûph*, the chief of a tribe or family, אֶלֶף, *eleph* (Judg. vi. 15; Is. lx. 22; Mic. v. 1), and equivalent to the "prince of a thousand" of Ex. xviii. 21, or the "head of a thousand" of Num. i. 16. It is the term applied to the "dukes" of Edom (Gen. xxxiv. The LXX. have retained the etymological significance of the word in rendering it by χιλίαρχοι in Zech. ix. 7, xii. 5, 6 (comp. שָׁלִישׁ, from שָׁלֹשׁ). The usage in other passages seems to imply a more intimate relationship than that which would exist between a chieftain and his fellow-clansmen, and to express the closest friendship. *Allûph* is then "a guide, director, counsellor" (Ps. lv. 13; Prov. ii. 17; Jer. iii. 4), the object of confidence or trust (Mic. v. 1).

2. חוֹקֵק, *chôkêk* (Judg. v. 9), and 3. מְחֹקֵק, *m'chôkêk* (Judg. v. 14), denote a ruler in his capacity of *lawgiver* and dispenser of justice (Gen xlix. 10; Prov. viii. 15; comp. Judg. v. 14, with Is. x. 1).

4. מֹשֵׁל, *môshêl*, a ruler considered especially as having *power* over the property and persons of his subjects; whether his authority were absolute, as in Josh. xii. 2 of Sihon, and in Ps. cv. 20 of Pharaoh; or delegated, as in the case of Abraham's steward (Gen. xxiv. 2), and Joseph as second to Pharaoh (Gen. xlv. 8, 26; Ps. cv. 21). The "governors of the people" in 2 Chr. xxiii. 20, appear to have been the king's body-guard (cf. 2 K. xi. 19).

5. נָגִיד, *nâgîd*, is connected etymologically with נָגַד and נָגַד, and denotes a *prominent* personage, whatever his capacity. It is applied to a king as the military and civil chief of his people (2 Sam. v. 2, vi. 21; 1 Chr. xxix. 22), to the general of an army (2 Chr. xxxii. 21), and to the head of a tribe (2 Chr. xix. 11). The heir-apparent to the crown was thus designated (2 Chr. xi. 22), as holding a prominent position among the king's sons. The term is also used of persons who fulfilled certain offices in the temple, and is applied equally to the high-priest (2 Chr. xxxi. 10, 13), as to inferior priests (2 Chr. xxxv. 8) to whose charge were committed the treasures and the dedicated things (1 Chr

xxvi. 24), and to Levites appointed for special service (2 Chr. xxxi. 12). It denotes an officer of high rank in the palace, the lord high chamberlain (2 Chr. xxviii. 7), who is also described as "over the household" (1 K. iv. 6), or "over the house" (1 K. xviii. 3). Such was the office held by Shebna, the scribe, or secretary of state (Is. xxii. 15), and in which he was succeeded by Eliakim (2 K. xviii. 18). It is perhaps the equivalent of *οἰκονόμος*, Rom. xvi. 23, and of *ἱεροστάτης*, 1 Esd. vii. 2 (cf. 1 Esd. i. 8).

6. נָשִׂיא, *nâsî*. The prevailing idea in this word is that of *elevation*. It is applied to the chief of the tribe (Gen. xvii. 20; Num. ii. 3, &c.), to the heads of sections of a tribe (Num. iii. 32, vii. 2), and to a powerful sheykh (Gen. xxiii. 6). It appears to be synonymous with *allûph* in 2 Chr. i. 2, נְשִׂיאִים = רָאשֵׁי אָבוֹת (cf. 2 Chr. v. 2). In general it denotes a man of elevated rank. In later times the title was given to the president of the great sanhedrim (Selden, *De Synedriis*, ii. 6, §1).

7. פַּחַת, *pechâh*, is probably a word of Assyrian origin. It is applied in 1 K. x. 15 to the petty chieftains who were tributary to Solomon (2 Chr. ix. 14); to the military commander of the Syrians (1 K. xx. 24), the Assyrians (2 K. xviii. 24, xxiii. 6), the Chaldeans (Jer. li. 23), and the Medes (Jer. li. 38). Under the Persian viceroys, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors" (פַּחוֹת, *pachôth*) inferior in rank to the satraps (Ezr. viii. 36), like the other provinces which were under the dominion of the Persian king (Neh. ii. 7, 9). It is impossible to determine the precise limits of their authority, or the functions which they had to perform. They formed a part of the Babylonian system of government, and are expressly distinguished from the סְגָנִים, *s'gânim* (Jer. li. 23, 28), to whom, as well as to the satraps, they seem to have been inferior (Dan. iii. 2, 3, 27); as also from the שָׂרִים, *sârim* (Esth. iii. 12, viii. 9), who, on the other hand, had a subordinate jurisdiction. Sheshbazzar, the "prince" (נָשִׂיא, Ezr. i. 8) of Judah, was appointed by Cyrus "governor" of Jerusalem (Ezr. v. 14), or "governor of the Jews," as he is elsewhere designated (Ezr. vi. 7), an office to which Nehemiah afterwards succeeded (Neh. v. 14) under the title of Tirshatha (Ezr. ii. 63; Neh. viii. 9). Zerubbabel, the representative of the royal family of Judah, is also called the "governor" of Judah (Hag. i. 1), but whether in consequence of his position in the tribe or from his official rank is not quite clear. Tatnai, the "governor" beyond the river, is spoken of by Josephus (*Ant.* xi. 4, §4), under the name of Sisines, as *ἔπαρχος* of Syria and Phoenicia (cf. 1 Esd. vi. 3); the same term being employed to denote the Roman proconsul or propraetor as well as the procurator (Jos. *Ant.* xx. 8, §1). It appears from Ezr. vi. 8 that these governors were entrusted with the collection of the king's taxes; and from Neh. v. 18, xii. 26, that they were supported by a contribution levied upon the people, which was technically termed "the bread of the governor" (comp. Ezr. iv. 14). They were probably assisted in discharging their official duties by a council (Ezr. iv. 7, vi. 6). In the Peshito version of Neh. iii. 11, Pahath Moab is not taken as a proper name, but is rendered "chief of Moab;" and a similar translation is given in other passages where the words occur, as in Ezr. ii. 6, Neh. vii. 11, x. 14. The "governor" beyond the river had a judgment-seat at Jerusalem, from which probably he administered justice when making a progress through his province (Neh. iii. 7).

8. פָּקִיד, *pâkîd*, denotes simply a person *appointed* to any office. It is used of the officers proposed to be appointed by Joseph (Gen. xli. 34); of Zebul, Abimelech's lieutenant (Judg. ix. 28); of an officer of the High-priest (2 Chr. xxiv. 11), inferior to the *nâgîd* (2 Chr. xxxi. 12, 13), or *pâkîd nâgîd* (Jer. xx. 1); and of a priest or Levite of high rank (Neh. xi. 14, 22). The same term is applied to the eunuch who was over the men of war (2 K. xxv. 19; Jer. lii. 25), and to an officer appointed for especial service (Esth. ii. 3). In the passage of Jer. xx. above quoted it probably denotes the captain of the temple guard mentioned in Acts iv. 1, v. 2, and by Josephus (*B. J.* vi. 5, §3).

9. שַׁלִּיט, *shallît*, a man of *authority*. Applied to Joseph as Pharaoh's prime minister (Gen. xlii. 6); to Arioch, the captain of the guard, to the king of Babylon (Dan. ii. 15), and to Daniel as third in rank under Belshazzar (Dan. v. 29).

10. שַׂר, *sar*, a *chief*, in any capacity. The term is used equally of the general of an army (Gen. xxi. 22), or the commander of a division (1 K. xvi. 9, xi. 24), as of the governor of Pharaoh's prison (Gen. xxxix. 21), and the chief of his butlers and bakers (Gen. xl. 2), or herdsmen (Gen. xlvii. 6). The chief officer of a city, in his civic capacity, was thus designated (1 K. xxii. 26; 2 K. xxiii. 8). The same dignitary is elsewhere described as "over the city" (Neh. xi. 9). In Judg. ix. 30 *sar* is synonymous with *pâkîd* in ver. 28, and with both *pâkîd* and *nâgîd* in 1 Chr. xxiv. 5. שָׂרֵי הַמְּדִינוֹת, *sârê hamm'dînôth*, "the princes of provinces" (1 K. xx. 14), appear to have held a somewhat similar position to the "governors" under the Persian kings.

11. *ἐθνάρχης*, 2 Cor. xi. 32—an officer of rank under Aretas, the Arabian king of Damascus. It is not easy to determine the capacity in which he acted. The term is applied in 1 Macc. xiv. 47, xv. 1 to Simon the High-priest, who was made general and *ethnarch* of the Jews, as a vassal of Demetrius. From this the office would appear to be distinct from a military command. The jurisdiction of Archelaus, called by Josephus (*B. J.* ii. 6, §3) an ethnarchy, extended over Idumaea, Samaria, and all Judaea, the half of his father's kingdom, which he held as the Emperor's vassal. But, on the other hand, Strabo (xvii. 13), in enumerating the officers who formed part of the machinery of the Roman government in Egypt, mentions ethnarchs apparently as inferior both to the military commanders and to the nomarchs, or governors of districts. Again, the prefect of the colony of Jews in Alexandria (called by Philo *γενάρχης*, *lib. in Flacc.* §10) is designated by this title in the edict of Claudius given by Josephus (*Ant.* xix. 5, §2). According to Strabo (Joseph. *Ant.* xiv. 7, §2) he exercised the prerogatives of an ordinary independent ruler. It has therefore been conjectured that the ethnarch of Damascus was merely the governor of the resident Jews, and this conjecture receives some support from the parallel narrative in Acts ix. 24, where the Jews alone are said to have taken part in the conspiracy against the Apostle. But it does not seem probable that an officer of such limited jurisdiction would be

styled "the ethnarch of Aretas the king;" and as the term is clearly capable of a wide range of meaning, it was most likely intended to denote one who held the city and district of Damascus as the king's vassal or representative.

12. ἡγεμών, the *procurator* of Judaea under the Romans (Matt. xxvii. 2, &c). The verb is employed (Luke ii. 2) to denote the nature of the jurisdiction of Quirinus over the imperial province of Syria.

13. οἰκονόμος (Gal. iv. 2), a steward; apparently entrusted with the management of a minor's property.

14. ἀρχιτρίκλινος, John ii. 9, "the *governor* of the feast." It has been conjectured, but without much show of probability, that this officer corresponded to the συμποσίαρχος of the Greeks, whose duties are described by Plutarch (*Sympos. Quaest.* 4), and to the *arbiter bibendi* of the Romans. Lightfoot supposes him to have been a kind of chaplain, who pronounced the blessings upon the wine that was drunk during the seven days of the marriage feast. Again, some have taken him to be equivalent to the τραπεζοποιός, who is defined by Pollux (*Onom.* vi. 1) as one who had the charge of all the servants at a feast, the carvers, cup-bearers, cooks, &c. But there is nothing in the narrative of the marriage feast at Cana which would lead to the supposition that the ἀρχιτρίκλινος held the rank of a servant. He appears rather to have been on intimate terms with the bridegroom, and to have presided at the banquet in his stead. The duties of the master of a feast are given at full length in Ecclus. xxxv. (xxxii.).

In the Apocryphal books, in addition to the common words, ἄρχων, δεσπότης, στρατηγός, which are rendered "governor," we find ἐπιστάτης (1 Esdr. i. 8; Jud. ii. 14), which closely corresponds to פֶּחָה; ἔπαρχος used of Zerubbabel and Tatnai (1 Esdr. vi. 3, 29, vii. 1), and προστάτης, applied to Sheshbazzar (1 Esdr. ii. 12), both of which represent פֶּחָה; ἱεροστάτης (1 Esdr. vii. 2) and προστάτης τοῦ ἱεροῦ (2 Macc. iii. 4), "the governor of the temple" = נָגִיד (cf. 2 Chr. xxxv. 8); and σατράπης (1 Esdr. iii. 2, 21), "a satrap," not always used in its strict sense, but as the equivalent of στρατηγός (Jud. v. 2, vii. 8). [W. A. W.]

GO'ZAN (גּוֹזָן; Γωζάν; *Gozan*) seems in the A. V. of 1 Chr. v. 26 to be the name of a river; but in Kings (2 K. xvii. 6, and xviii. 11) it is evidently applied not to a river but a country. Where Kings and Chronicles differ, the authority of the latter is weak; and the name Gozan will therefore be taken in the present article for the name of a tract of country.

Gozan was the tract to which the Israelites were carried away captive by Pul, Tiglath-Pileser, and Shalmaneser, or possibly Sargon. It has been variously placed; but it is probably identical with the *Gauzanitis* of Ptolemy (*Geograph.* v. 18), and may be regarded as represented by the Mygdonia of other writers (Strab., Polyb., &c.). It was the tract watered by the Habor (Ἀβόρρας, or Χαβώρας), the modern *Khabour*, the great Mesopotamian affluent of the Euphrates. Mr. Layard describes this region as one of remarkable fertility (*Nineveh and Babylon*, pp. 269-313). According to the LXX. Halah and Habor were *both* rivers of Gozan (2 K. xvii. 6); but this is a mistranslation of the Hebrew text, and it is corrected in the following chapter, where we have the term "river" used in the singular of the Habor only. Halah seems to have been a region adjoining Gozan. [HALAH.] With respect to the term Mygdonia, which became the recognized name of the region in classic times, and which Strabo (xvi. 1, §27) and Plutarch (*Lucull.* c. 32) absurdly connect with the Macedonian Mygdones, it may be observed that it is merely Gozan, with the participial or adjectival מ prefixed. The Greek writers always represent the Semitic *z* by their own *d*. Thus Gaza became *Cad*ytis, Achzib became Ecdippa, the river *Zab* became the *Diaba*, and M'gozan became Mygdon.

The conjunction of Gozan with Haran or Harran in Isaiah (xxxvii. 12) is in entire agreement with the position here assigned to the former. As Gozan was the district on the *Khabour*, so Haran was that upon the *Bilik*, the next affluent of the Euphrates. [See CHARRAN.] The Assyrian kings, having conquered the one, would naturally go on to the other. [G. R.]

GRA'BA (Ἀγραβά, Alex. Ἀγγαβά; *Armocha*), 1 Esd. v. 29. [HAGABA.] As is the case with many names in the A. V. of the Apocryphal books, it is not obvious whence our translators got the form they have here employed—without the initial A, which even the corrupt Vulgate retains.

GRAPE. [VINE.]

GRASS. 1. This is the ordinary rendering of the Heb. word חָצִיר, which signifies properly an enclosed spot, from the root חָצַר, to enclose; but this root also has the second meaning to flourish, and hence the noun frequently signifies "fodder," "food of cattle." In this sense it occurs in 1 K. xviii. 5; Job xl. 5; Ps. civ. 14; Is. xv. 6, &c. As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job viii. 12; Ps. xxxvii. 2), and also of the brevity of human life (Is. xl. 6, 7; Ps. xc. 5). The LXX. render חָצִיר by βοτάνη and πόα, but most frequently by χόρτος, a word which in Greek has passed through the very same modifications of meaning as its Hebrew representative: χόρτος = *gramen*, "fodder," is properly *a court* or inclosed *space* for cattle to feed in (Hom. *Il.* xi. 774), and then any feeding-place whether inclosed or not (Eur. *Iph. T.* 134, χόρτοι εὐδένδροι). Gesenius questions whether חָצִיר, χόρτος, and the Sanscr. *harit* = green may not be traceable to the same root.

2. In Jer. l. 11, A. V. renders עֶגְלָה דָּשָׁא *as the heifer at grass*, and the LXX. ὡς βοῦδια ἐν βοτάνῃ. It should be "as the heifer treading out corn" (comp. Hos. x. 11). דָּשָׁא comes from דּוּשׁ *conterere*, *triturare*, and has been confounded with דֶּשֶׁא, *gramen*, from root דָּשָׁא, to germinate. This is the word rendered *grass* in Gen. i. 11, 12, where it is distinguished from עֵשֶׂב, the latter signifying *herbs* suitable for human food, while the former is *herbage* for cattle. Gesenius says it is used chiefly concerning grass, which has no seed (at least none obvious to general observers), and the smaller weeds which spring up spontaneously from the soil. The LXX. render it by χλόη, as well as by χόρτος, and βοτάνη, and πόα.

3. In Num. xxii. 4, where mention is made of the ox licking up the grass of the field, the Heb

word is יֶרֶק, which elsewhere is rendered *green*, when followed by דֶּשֶׁא or עֵשֶׂב, as in Gen. i. 30, and Ps. xxxvii. 2. It answers to the German *das Grüne*, and comes from the root יָרַק, to flourish like grass.

4. עֵשֶׂב is used in Deut., in the Psalms, and in the Prophets, and as distinguished from דֶּשֶׁא, signifies *herbs* for human food (Gen. i. 30; Ps. civ. 14), but also fodder for cattle (Deut. xi. 15; Jer. xiv. 6). It is the grass of the field (Gen. ii. 5; Ex. ix. 22) and of the mountain (Is. xlii. 15; Prov. xxvii. 25).

In the N. T. wherever the word grass occurs it is the representative of the Greek χόρτος. [W. D.]

GRASSHOPPER. [LOCUST.]

GRAVE. [BURIAL.]

GREAVES (מִצְחָה). This word occurs in the A. V. only in 1 Sam. xvii. 6, in the description of the equipment of Goliath—"he had greaves of brass upon his legs." Its ordinary meaning is a piece of defensive armour which reached from the foot to the knee, and thus protected the shin of the wearer. This was the case with the κνημίς of the Greeks, which derived its name from its covering the κνήμη, *i. e.* the part of the leg above-named. But the *Mitzchah* of the above passage can hardly have been armour of this nature. Whatever the armour was, it was not worn on the legs, but on the feet (רַגְלַי) of Goliath. It appears to be derived from a root signifying brightness, as of a star (see Gesenius and Fürst). The word is not in either the dual or plural number, but is singular. It would therefore appear to have been more a kind of shoe or boot than a "greave;" though in our ignorance of the details of the arms of the Hebrews and the Philistines we cannot conjecture more closely as to its nature. At the same time it must be allowed that all the old versions, including Josephus, give it the meaning of a piece of armour for the leg—some even for the thigh. [G.]

GREECE, GREEKS, GRECIANS. The histories of Greece and Palestine are as little connected as those of any other two nations exercising the same influence on the destinies of mankind could well be.

The Homeric Epos in its widest range does not include the Hebrews, while on the other hand the Mosaic idea of the Western world seems to have been sufficiently indefinite. It is possible that Moses may have derived some geographical outlines from the Egyptians; but he does not use them in Gen. x. 2-5, where he mentions the descendants of Javan as peopling the isles of the Gentiles. This is merely the vaguest possible indication of a geographical locality; and yet it is not improbable that his Egyptian teachers were almost equally in the dark as to the position of a country which had not at that time arrived at a unity sufficiently imposing to arrest the attention of its neighbours. The amount and precision of the information possessed by Moses must be measured by the nature of the relation which we can conceive as existing in his time between Greece and Egypt. Now it appears from Herodotus that prior to the Trojan war the current of tradition, sacred and mythological, set from Egypt towards Greece; and the first quasi-historical event which awakened the curiosity, and stimulated the imagination of the Egyptian priests, was the story of Paris and Helen (Herod. ii 43, 51, 52, and 114). At the time of the Exodus, therefore, it is not likely that Greece had entered into any definite relation whatever with Egypt. Withdrawn from the sea-coast, and only gradually fighting their way to it during the period of the Judges, the Hebrews can have had no opportunity of forming connexions with the Greeks. From the time of Moses to that of Joel, we have no notice of the Greeks in the Hebrew writings, except that which was contained in the word Javan (Gen. x. 2); and it does not seem probable that during this period the word had any peculiar significance for a Jew, except in so far as it was associated with the idea of islanders. When, indeed, they came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the western migration, it was natural that they should mark the similarity of sound between יָוָן = יוֹן and Iones, and the application of that name to the Asiatic Greeks would tend to satisfy in some measure a longing to realize the Mosaic ethnography. Accordingly the O. T. word which is *Grecia*, in A. V. *Greece, Greeks*, &c., is in Hebrew יָוָן, *Javan* (Joel iii. 6; Dan. viii. 21): the Hebrew, however, is sometimes retained (Is. lxvi. 19; Ez. xxvii. 13). In Gen. x. 2, the LXX. have, καὶ Ἰώναν καὶ Ἐλισά, with which Rosenmüller compares Herod. i. 56-58, and professes to discover the two elements of the Greek race. From Ἰώναν he gets the Ionian or Pelasgian, from Ἐλισά (for which he supposes the Heb original אֶלִישָׁה), the Hellenic element. This is excessively fanciful, and the degree of accuracy which it implies upon an ethnological question cannot possibly be attributed to Moses, and is by no means necessarily involved in the fact of his divine inspiration.

The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchant. About B.C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel iii. 6); and in Ez. xxvii. 13 the Greeks are mentioned as bartering their brazen vessels for slaves. On the other hand, Bochart says that the Greek slaves were highly valued throughout the East (*Geogr. Sac.* pt. i. lib. iii. c. 3, p. 175); and it is probable that the Tyrians took advantage of the calamities which befell either nation to sell them as slaves to the other. Abundant opportunities would be afforded by the attacks of the Lydian monarchy on the one people, and the Syrian on the other; and it is certain that Tyre would let slip no occasion of replenishing her slave-market.

Prophetical notice of Greece occurs in Dan. viii. 21, &c., where the history of Alexander and his successors is rapidly sketched. Zechariah (ix. 13) foretells the triumphs of the Maccabees against the Graeco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks, amongst other Gentiles, through the instrumentality of Jewish missionaries (lxvi. 19). For the connexion between the Jews and the quasi-Greek kingdoms which sprang out of the divided empire of Alexander, reference should be made to other articles.

The presence of Alexander himself at Jerusalem, and his respectful demeanour, are described by Josephus (*Ant.* xi. 8, §3); and some Jews are even said to have joined him in his expedition against Persia (Hecat. ap. Joseph. c. *Apion*, ii. 4), as the Samaritans had already done in the siege of Tyre (Joseph. *Ant.* xi. 8, §§4-6). In 1 Macc. xii. 5-23

(about B.C. 180), and Joseph. *Ant.* xii. 4, §10, we have an account of an embassy and letter sent by the Lacedaemonians to the Jews. [AREUS; ONIAS.] The most remarkable feature in the transaction is the claim which the Lacedaemonians prefer to kindred with the Jews, and which Areus professes to establish by reference to a book. It is by no means unlikely that two declining nations, the one crouching beneath a Roman, the other beneath a Graeco-Syrian invader, should draw together in face of the common calamity. This may have been the case, or we may with Jahn (*Heb. Comm.* ix. 91, note) regard the affair as a piece of pompous trifling or idle curiosity, at a period when "all nations were curious to ascertain their origin, and their relationship to other nations."

The notices of the Jewish people which occur in Greek writers have been collected by Josephus (*c. Apion.* i. 22). The chief are Pythagoras, Herodotus, Choerilus, Aristotle, Theophrastus, and Hecataeus. The main drift of the argument of Josephus is to show that the Greek authors derived their materials from Jewish sources, or with more or less distinctness referred to Jewish history. For Pythagoras, he cites Hermippus' life; for Aristotle, Clearchus: but it should be remembered that the Neo-Platonism of these authorities makes them comparatively worthless; that Hermippus in particular belongs to that Alexandrian school which made it its business to fuse the Hebrew traditions with the philosophy of Greece, and propitiated the genius of Orientalism by denying the merit of originality to the great and independent thinkers of the West. This style of thought was farther developed by Iamblichus; and a very good specimen of it may be seen in Le Clerc's notes on Grotius, *de Verit.* It has been ably and vehemently assailed by Ritter, *Hist. Phil.* b. i. c. 3.

Herodotus mentions the *Syrians of Palestine* as confessing that they derived the rite of circumcision from the Egyptians (ii. 104). Bähr, however, does not think it likely that Herodotus visited the interior of Palestine, though he was acquainted with the sea-coast. (On the other hand see Dahlmann, pp. 55, 56, Engl. transl.) It is almost impossible to suppose that Herodotus could have visited Jerusalem without giving us some more detailed account of it than the merely incidental notices in ii. 159 and iii. 5, not to mention that the site of Κάδυτις is still a disputed question.

The victory of Pharaoh-Necho over Josiah at Megiddo is recorded by Herodotus (comp. Herod. ii. 159 with 2 K. xxiii. 29 ff., 2 Chr. xxxv. 20 ff.). It is singular that Josephus should have omitted these references, and cited Herodotus only as mentioning the rite of circumcision.

The work of Theophrastus cited is not extant; he enumerates amongst other oaths that of *Corban*.

Choerilus is supposed by Josephus to describe the Jews in a by no means flattering portrait of a people who accompanied Xerxes in his expedition against Greece. The chief points of identification are, their speaking the Phoenician language, and dwelling *in the Solymean mountains, near a broad lake*, which according to Josephus was the Dead Sea.

The Hecataeus of Josephus is Hecataeus of Abdera, a contemporary of Alexander the Great, and Ptolemy son of Lagus. The authenticity of the History of the Jews attributed to him by Josephus has been called in question by Origen and others.

After the complete subjugation of the Greeks by the Romans, and the absorption into the Roman empire of the kingdoms which were formed out of the dominions of Alexander, the political connexion between the Greeks and Jews as two independent nations no longer existed.

The name of the country, Greece, occurs once in N. T., Acts xx. 2, Ἑλλας = Greece, *i. e.* Greece Proper, as opposed to Macedonia. In the A. V. of O. T. the word *Greek* is not found; either Javan is retained, or, as in Joel iii. 6, the word is rendered by *Grecian*. In Maccabees *Greeks* and *Grecians* seem to be used indifferently (comp. 1 Macc. i. 10, vi. 2; also 2 Macc. iv. 10, *Greekish*). In N. T., on the other hand, a distinction is observed, Ἑλλην being rendered *Greek*, and Ἑλληνιστής *Grecian*. The difference of the English terminations, however, is not sufficient to convey the difference of meanings. Ἑλλην in N. T. is either a Greek by race, as in Acts xvi. 1-3, xviii. 17, Rom. i. 14; or more frequently a *Gentile*, as opposed to a Jew (Rom. ii. 9, 10, &c.); so fem. Ἑλληνίς, Mark vii. 26, Acts xvii. 12. Ἑλληνιστής (properly "one who speaks Greek") is a foreign Jew; opposed, therefore, not to Ἰουδαῖος, but to Ἑβραῖος, a home-Jew, one who dwelt in Palestine. So Schleusner, &c.; according to Salmasius, however, the Hellenists were Greek proselytes, who had become Christians; so Wolf, Parkhurst, &c., arguing from Acts xi. 20, where Ἑλληνισταί are contrasted with Ἰουδαίοι in 19. The question resolves itself partly into a textual one, Griesbach having adopted the reading Ἑλληνας, and so also Lachmann. [T. E. B.]

GRINDING. [MILL.]

GROVE. A word used in the A. V., with two exceptions, to translate the mysterious Hebrew term Asherah (אֲשֵׁרָה). This term is examined under its own head (p. 120), where it is observed that almost all modern interpreters agree that an idol or image of some kind must be intended, and not a grove, as our translators render, following the version of the LXX. (ἄλση) and of the Vulgate (*lucus*). This is evident

Sacred symbolic Tree of the Assyrians. From Lord Aberdeen's Black Stone.
(*Fergusson's Nineveh and Persepolis*, p. 291.)

from many passages, and especially from 2 K. xxiii. 6, where we find that Josiah "brought out the Asherah" (translated by our version "the grove") "from the house of the Lord" (comp. also Judg. iii. 7; 1 K. xiv. 23, xviii. 19). In many passages the "groves" are grouped with molten and graven images in a manner that leaves no doubt that some idol was intended (2 Chron. xxxiii. 19, xxxiv. 3, 4; Is. xvii. 8). There has been much dispute as to what the Asherah was; but in addition to the views set forth under ASHERAH, we must not omit to notice a probable connexion between this symbol or image—whatever it was—and the sacred symbolic tree, the representation of which occurs so frequently on Assyrian sculptures, and is shown in the preceding woodcut. The connexion is ingeniously maintained by Mr. Fergusson in his *Nineveh and Persepolis restored* (pp. 299-304), to which the reader is referred.

2. The two exceptions noticed above are Gen. xxi. 33 and 1 Sam. xxii. 6 (margin), where "grove" is employed to render the word אֶשֶׁל, *Eshel*, which in the text of the latter passage, and in 1 Sam. xxxi. 13, is translated "tree." Professor Stanley (*S. & P.* §77; also p. 21, note) would have Eshel to be a tamarisk; but this is controverted by Bonar (*Land of Prom.*), on the ground of the thin and shadeless nature of that tree. It is now however generally recognised (amongst others, see Gesen. *Thes.* 50b; Stanley, *S. & P.* §76, 3; p. 142 note, 220 note, and *passim*), that the word *Elon*, אֵלוֹן, which is uniformly rendered by the A. V. "plain," signifies a grove or plantation. Such were the Elon of Mamre (Gen. xiii. 18, xiv. 13, xviii. 1); of Moreh (Gen. xii. 6; Deut. xi. 30); of Zaanaim (Judg. iv. 11), or Zaanannim (Josh. xix. 33); of the pillar (Judg. ix. 6); of Meonenim (Judg. ix. 37); and of Tabor (1 Sam. x. 3). In all these cases the LXX. have δρῦς or βάλανος; the Vulgate—which the A. V. probably followed—*Vallis* or *Convallis*, in the last three however *Quercus*.

In the religions of the ancient heathen world groves play a prominent part. In old times altars only were erected to the gods. It was thought wrong to shut up the gods within walls, and hence, as Pliny expressly tells us, trees were the first temples (Tac. *H. N.* xii. 2; *Germ.* 9; Lucian, *de Sacrific.* 10; see Carpzov, *App. Crit.* p. 332), and from the earliest times groves are mentioned in connexion with religious worship (Gen. xii. 6, 7, xiii. 18; Deut. xi. 30; A. V. "plain;" see above). Their high antiquity, refreshing shade, solemn silence, and awe-inspiring solitude, as well as the striking illustration they afford of natural life, marked them out as the fit localities, or even the actual objects of worship ("Lucos et in iis silentia ipsa adoramus," Plin. xii. 1; "Secretum luci . . . et admiratio umbrae fidem tibi numinis facit," Sen. *Ep.* xli.; "Quo posses vix dicere Numen habet," Ov. *Fast.* iii. 295; "Sacrâ nemus accubet umbrâ," Virg. *Georg.* iii. 334; Ov. *Met.* viii. 742; Ez. vi. 13; Is. lvii. 5; Hos. iv. 13). This last passage hints at another and darker reason why groves were opportune for the degraded services of idolatry; their shadow hid the atrocities and obscenities of heathen worship. The groves were generally found connected with temples, and often had the right of affording an asylum (Tac. *Germ.* 9, 40; Herod. ii. 138; Virg. *Aen.* i. 441, ii. 512; Sil. Ital. i. 81). Some have supposed that even the Jewish Temple had a τέμενος planted with palm and cedar (Ps. xcii. 12, 13) and olive (Ps. lii. 8 as the mosk which stands on its site now has. This is more than doubtful: but we know that a celebrated oak stood by the sanctuary at Shechem (Josh. xxiv. 26; Judg. ix. 6; Stanley, *Sin. and Pal.* 142). We find repeated mention of groves consecrated with deep superstition to particular gods (Liv. vii. 25, xxiv. 3, xxxv. 51; Tac. *Ann.* ii. 12, 51, &c., iv. 73, &c.). For this reason they were stringently forbidden to the Jews (Ex. xxxiv. 13; Jer. xvii. 2; Ez. xx. 28), and Maimonides even says that it is forbidden to sit under the shade of any green tree where an idol-statue was (Fabric. *Bibl. Antiq.* p. 290). Yet we find abundant indications that the Hebrews felt the influence of groves on the mind ("the spirit in the woods," Wordsworth), and therefore selected them for solemn purposes, such as great national meetings (Judg. ix. 6, 37) and the burial of the dead (Gen xxxv. 8; 1 Sam. xxxi. 14). Those connected with patriarchal history were peculiarly liable to superstitious reverence (Am. v. 5, viii. 13), and we find that the groves of Mamre were long a place of worship (Sozomen, *H. E.* ii. 4; Euseb. *Vit. Constant.* 81; Reland, *Palaest.* p. 714). There are in Scripture many memorable trees; *e.g.* Allon-bachuth (Gen. xxxv. 8), the tamarisk (but see above) in Gibeah (1 Sam. xxii. 6), the terebinth in Shechem (Jos. xxiv. 26, under which the law was set up), the palm-tree of Deborah (Judg. iv. 5), the terebinth of enchantments (Judg. ix. 37), the terebinth of wanderers (Judg. iv. 11), and others (1 Sam. xiv. 2, x. 3, sometimes "plain" in A.V., Vulg. "convallis").

This observation of particular trees was among the heathen extended to a regular worship of them. "Tree-worship may be traced from the interior of Africa, not only into Egypt and Arabia, but also onward uninterruptedly into Palestine and Syria, Assyria, Persia, India, Thibet, Siam, the Philippine Islands, China, Japan, and Siberia; also westward into Asia Minor, Greece, Italy, and other countries; and in most of the countries here named it obtains in the present day, combined as it has been in other parts with various forms of idolatry" (*Gen. of Earth and Man*, p. 139). "The worship of trees even goes back among the Iraunians to the rules of Hom, called in the Zend-Avesta the promulgator of the old law. We know from Herodotus the delight which Xerxes took in the great plane-tree in Lydia, on which he bestowed golden ornaments, and appointed for it a sentinel in the person of one of the "immortal ten thousand." The early veneration of trees was associated, by the moist and refreshing canopy of foliage, with that of sacred fountains. In similar connexion with the early worship of nature were among the Hellenic nations the fame of the great palm-tree of Delos, and of an aged platanus in Arcadia. The Buddhists of Ceylon venerate the colossal Indian fig-tree of Anurahdepura. . . . As single trees thus became objects of veneration from the beauty of their form, so did also groups of trees, under the name of 'groves of gods.' Pausanias (i. 21, §9) is full of the praise of a grove belonging to the temple of Apollo at Grynion in Aeolis; and the grove of Colone is celebrated in the renowned chorus of Sophocles" (Humboldt, *Cosmos*, ii. 96, Eng. ed.). The custom of adorning trees "with jewels and mantles" was very ancient and universal (Herod. vii. 31, Aelian, *V. H.* ii. 14; Theocr. *Id.* xviii.; Ov. *Met.* viii. 723, 745, Arnob. *adv. Gentes*, i. 39), and even still exists in the East.

The *oracular* trees of antiquity are well known

Il. xvi. 233; *Od.* v. 237; Soph. *Trach.* 754; Virg. *Georg.* ii. 16; Sil. Ital. iii. 11). Each god had some sacred tree (Virg. *Ecl.* vii. 61 sqq.). The Etrurians are said to have worshipped a palm, and the Celts an oak (Max. Tyr. *Dissert.* 38, in Godwyn's *Mos. and Aar.* ii. 4). On the Druidic veneration of oak-groves, see Pliny, *H. N.* xvi. 44; Tac. *Ann.* xiv. 30. In the same way, according to the missionary Oldendorp, the *negros* "have sacred groves, the abodes of a deity, which no negro ventures to enter except the priests" (Prichard, *Nat. Hist. of Man*, 525-539, 3rd ed.; Park's *Travels*, p. 65). So too the ancient Egyptians (Rawlinson's *Herod.* ii. 298). Long after the introduction of Christianity it was found necessary to forbid all abuse of trees and groves to the purposes of superstition (Harduin, *Act. Concil.* i. 988; see Orelli, *ad Tac. Germ.* 9). [F. W. F.]

GUARD. The Hebrew terms commonly used had reference to the special duties which the body-guard of a monarch had to perform.

(1.) *Tabbach* (טַבָּח) originally signified a "cook," and as butchering fell to the lot of the cook in Eastern countries, it gained the secondary sense of "executioner," and is applied to the body-guard of the kings of Egypt (Gen. xxxvii. 36), and Babylon (2 K. xxv. 8; Jer. xxxix. 9, xl. 1; Dan. ii. 14). [EXECUTIONER.]

(2.) *Ratz* (רָץ) properly means a "runner," and is the ordinary term employed for the attendants of the Jewish kings, whose office it was to run before the chariot (2 Sam. xv. 1; 1 K. i. 5), like the *cursores* of the Roman Emperors (Senec. *Ep.* 87, 126). That the Jewish "runners" superadded the ordinary duties of a military guard appears from several passages (1 Sam. xxii. 17; 2 K. x. 25, xi. 6; 2 Chr. xii. 10). It was their office also to carry despatches (2 Chr. xxx. 6). They had a guard-room set apart for their use in the king's palace, in which their arms were kept ready for use (1 K. xiv. 28; 2 Chr. xii. 11). [FOOTMAN.]

(3.) The terms *mishmereth* (מִשְׁמֶרֶת) and *mishmar* (מִשְׁמָר) express properly the *act of watching*, but are occasionally transferred to the persons who kept watch (Neh. iv. 9. 22, vii. 3, xii. 9; Job vii. 12). The A. V. is probably correct in substituting *mishmarto* (מִשְׁמַרְתּוֹ) for the present reading in 2 Sam. xxiii. 23, Benaiah being appointed "captain of the guard," as Josephus (*Ant.* vii. 14, §4) relates, and not privy councillor: the same error has crept into the text in 1 Sam. xxii. 14, where the words "which goeth at thy bidding" may originally have been "captain of the body-guard." For the duties of the captain of the guard, see CAPTAIN. [W. L. B.]

GUD'GODAH (with the art. הַגֻּדְגֹּדָה; Γαδγάδ; *Gadgad*), Deut. x. 7. [HOR HAGIDGAD.]

GUEST. [HOSPITALITY.]

GUL'LOTH (גֻּלּוֹת, plural of גֻּלָּה), a Hebrew term of unfrequent occurrence in the Bible, and used only in two passages—and those identical relations of the same occurrence—to denote a natural object, viz. the springs added by the great Caleb to the south land in the neighbourhood of Debir, which formed the dowry of his daughter Achsah (Josh. xv. 19; Judg. i. 15). The springs were "upper" and "lower"—possibly one at the top and the other the bottom of a ravine or glen; and they may have derived their unusual name from their appearance being different to that of the ordinary springs of the country. The root (גָּלַל) has the force of rolling or tumbling over, and perhaps this may imply that they welled up in that round or mushroom form which is not uncommon here, though apparently most rare in Palestine. The rendering of the Vat. LXX. is singular. In Josh. it has τὴν Βοτθανίς, and τὴν Γοναιθλάν, the latter doubtless a mere corruption of the Hebrew. The Alex. MS., as usual, is faithful to the Hebrew text. In Judges both have λύτρωσις. An attempt has been lately made by Dr. Rosen to identify these springs with the *Ain Nunkur* near Hebron (see *Zeitschrift der D. M. G.* 1857); but the identification can hardly be received without fuller confirmation (Stanley, *S. & P.* App. §54). [DEBIR.] [G.]

GU'NI (גּוּנִי; Γωνί, ὁ Γαυνί, Alex. Γαυνί; *Guni*). 1. A son of Naphtali (Gen. xlvi. 24; 1 Chr. vii. 13), the founder of the family of the Gunites (Num. xxvi. 48). Like several others of the early Israelite names, Guni is a patronymic—"Gunite;" as if already a family at the time of its first mention (comp. Arodi, Hushim, &c.).

2. A descendant of Gad; father of Abdiel a chief man in his tribe (1 Chr. v. 15).

GU'NITES, THE (הַגּוּנִי; ὁ Γαυνί; *Gunitae*), the "family" which sprang from Guni, son of Naphtali (Num. xxvi. 48). There is not in the Hebrew any difference between the two names, of the individual and the family.

GUR, THE GOING UP TO (מַעֲלֵה־גוּר = the ascent or steep of Gur, or the lion's whelp, Ges. *Thes.* 275; ἐν τῷ ἀναβαίνειν Γαί; *ascensu Gaver*), an ascent or rising ground, at which Ahaziah received his death-blow while flying from Jehu after the slaughter of Joram (2 K. ix. 27). It is described as at (בְּ) Ibleam, and on the way between Jezreel and Beth-hag-gan (A. V. "the garden-house"). As the latter is identified with tolerable probability with the present *Jenin*, we may conclude that the ascent of Gur was some place more than usually steep on the difficult road which leads from the plain of Esdraelon to *Jenin*. By Josephus it is mentioned (*Ant.* ix. 6, §4) merely as "a certain ascent" (ἔν τινι προσβάσει). Neither it nor Ibleam have been yet recovered.

For the details of the occurrence see JEHU. For other ascents see ADUMMIM, ACRABBIM, ZIZ. [G.]

GUR BA'AL (גּוּר־בַּעַל; Πέτρα; *Gurbaal*), a place or district in which dwelt Arabians, as recorded in 2 Chr. xxvi. 7. It appears from the context to have been in the country lying between Palestine and the Arabian peninsula; but this, although probable, and although the LXX. reading is in favour of the conjecture, cannot be proved, no site having been assigned to it. The Arab geographers mention a place called Baal, on the Syrian road, north of El-Medeeneh (*Marásid*, s. v. بعل). The Targum, as Winer (*s. v.*) remarks, reads ערבאי דיתבין בגרר—"Arabs living in Gerar"—suggesting גרר instead of גּוּר; but there is no further evidence to strengthen this supposition. [See also GERAR.] The ingenious conjectures of Bochart (*Phaleg*, ii. 22) respecting the Mehunim, who are mentioned together with the "Arabians that dwelt in Gur Baal," may be considered in reference to the Mehunim, although they are far fetched. [MEHUNIM.] [E. S. P.]

H.

HAAHASH'TARI (הָאֲחַשְׁתָּרִי, with the article, = the Ahashtarite; τὸν Ἀασθῆρ, Alex. Ἀσθηρ; *Ahasthari*), a man, or a family, immediately descended from Ashur, "father of Tekoa" by his second wife Naarah (1 Chr. iv. 6). The name does not appear again, nor is there any trace of a place of similar name.

HABAI'AH (חֲבַיָּה, in Neh. חֳבַיָּה; Λαβεία, Ἐβία, Alex. Ὀβαία; *Hobia, Habia*). Bene-Chabaijah were among the sons of the priests who returned from Babylon with Zerubbabel, but whose genealogy being imperfect, were not allowed to serve (Ezr. ii. 61; Neh. vii. 63). It is not clear from the passage whether they were among the descendants of Barzillai the Gileadite. In the lists of 1 Esdras the name is given as OBDIA.

HAB'AKKUK (חֲבַקּוּק); Jerome, *Prol. in Hab.* renders it by the Greek περίληψις; Ἀμβακούμ; *Habacuc*). Other Greek forms of the name are Ἀββακούμ, which Suidas erroneously renders πατὴρ ἐγέρσεως, Ἀβακούμ (Georg. Cedrenus), Ἀμβακούκ, and Ἀββακούκ (Dorotheus, *Doctr.* 2). The Latin forms are *Ambacum*, *Ambacuc*, and *Abacuc*.

1. Of the facts of the prophet's life we have no certain information, and with regard to the period of his prophecy there is great division of opinion. The Rabbinical tradition that Habakkuk was the son of the Shunammite woman whom Elisha restored to life is repeated by Abarbanel in his commentary, and has no other foundation than a fanciful etymology of the prophet's name, based on the expression in 2 K. iv. 16. Equally unfounded is the tradition that he was the sentinel set by Isaiah to watch for the destruction of Babylon (comp. Is. xxi. 16 with Hab. ii. 1). In the title of the history of Bel and the Dragon, as found in the LXX. version in Origen's *Tetrapla*, the author is called "Habakkuk, the son of Joshua, of the tribe of Levi." Some have supposed this apocryphal writer to be identical with the prophet (Jerome, *prooem. in Dan.*). The psalm in ch. 3 and its title are thought to favour the opinion that Habakkuk was a Levite (Delitzsch, *Habakuk*, p. iii.). Pseudo-Epiphanius (vol. ii. p. 240, *de Vitis Prophetarum*) and Dorotheus (*Chron. Pasch.* p. 150) say that he was of βηθζοχήρ or βηθιτουχάρ (*Bethacat*, Isid. Hispal. c. 47), of the tribe of Simeon. This may have been the same as Bethzacharias, where Judas Maccabaeus was defeated by Antiochus Eupator (1 Macc. vi. 32, 33). The same authors relate that when Jerusalem was sacked by Nebuchadnezzar, Habakkuk fled to Ostracine, and remained there till after the Chaldaeans had left the city, when he returned to his own country and died at his farm two years before the return from Babylon, B.C. 538. It was during his residence in Judaea that he is said to have carried food to Daniel in the den of lions at Babylon. This legend is given in the history of Bel and the Dragon, and is repeated by Eusebius, BarHebraeus, and Eutychius. It is quoted from Joseph ben Gorion (*B. J.* xi. 3) by Abarbanel (*Comm. on Hab.*), and seriously refuted by him on chronological grounds. The scene of the event was shown to mediaeval travellers on the road from Jerusalem to Bethlehem (*Early Travels in Palestine*, p. 29). Habakkuk is said to have been buried at Keilah in the tribe of Judah, eight miles E. of Eleutheropolis (Eusebius, *Onomasticon*). Rabbinical tradition places his tomb at Chukkok, of the tribe of Naphthali, now called *Jakuk*. In the days of Zebenus, bishop of Eleutheropolis, according to Nicephorus (*H. E.* xii. 48) and Sozomen (*H. E.* vii. 28), the remains of the prophets Habakkuk and Micah were discovered at Keilah.

2. The Rabbinical traditions agree in placing Habakkuk with Joel and Nahum in the reign of Manasseh (cf. *Seder Olam Rabba* and *Zuta*, and *Tsemach David*). This date is adopted by Kimchi and Abarbanel among the Rabbis, and by Witsius, Kalinsky, and Jahn among modern writers. The general corruption and lawlessness which prevailed in the reign of Manasseh are supposed to be referred to in Hab. i. 2-4. Both Kalinsky and Jahn conjecture that Habakkuk may have been one of the prophets mentioned in 2 K. xxi. 10. Syncellus (*Chronographia*, pp. 214, 230, 240) makes him contemporary with Ezekiel, and extends the period of his prophecy from the time of Manasseh to that of Daniel and Joshua the son of Josedech. The Chronicon Paschale places him later, first mentioning him in the beginning of the reign of Josiah (Olymp. 32), as contemporary with Zephaniah and Nahum; and again in the beginning of the reign of Cyrus (Olymp. 42), as contemporary with Daniel and Ezekiel in Persia, with Haggai and Zechariah in Judaea, and with Baruch in Egypt. Davidson (*Horne's Intr.* ii. 968), following Keil, decides in favour of the early part of the reign of Josiah. Calmet, Jaeger, Ewald, De Wette, Rosenmüller, Knobel, Maurer, Hitzig, and Meier agree in assigning the commencement of Habakkuk's prophecy to the reign of Jehoiakim, though they are divided as to the exact period to which it is to be referred. Knobel (*Der Prophetism. d. Hebr.*) and Meier (*Gesch. d. poet. nat. Liter. d. Hebr.*) are in favour of the commencement of the Chaldean era, after the battle of Carchemish (B.C. 606), when Judaea was first threatened by the victors. But the question of the date of Habakkuk's prophecy has been discussed in the most exhaustive manner by Delitzsch (*Der Prophet Habakuk, Einl.* §3), and though his arguments are rather ingenious than convincing, they are well deserving of consideration as based upon internal evidence. The conclusion at which he arrives is that Habakkuk delivered his prophecy about the 12th or 13th year of Josiah (B.C. 630 or 629), for reasons of which the following is a summary. In Hab. i. 5 the expression "in your days" shows that the fulfilment of the prophecy would take place in the lifetime of those to whom it was addressed. The same phrase in Jer. xvi. 9 embraces a period of at most twenty years, while in Ez. xii. 25 it denotes about six years, and therefore, reckoning backwards from the Chaldean invasion, the date above assigned would involve no violation of probability, though the argument does not amount to a proof. From the similarity of Hab. ii. 10 and Zeph. i. 7, Delitzsch infers that the latter is an imitation, the former being the original. He supports this conclusion by many collateral arguments. Now Zephaniah, according to the superscription of his prophecy, lived in the time of Josiah, and from iii. 5 must have prophesied after the worship of Jehovah was restored, that is, after the twelfth year of that king's reign. It is probable that he wrote about

B.C. 624. Between this period therefore and the 12th year of Josiah (B.C. 630) Delitzsch places Habakkuk. But Jeremiah began to prophesy in the 13th year of Josiah, and many passages are borrowed by him from Habakkuk (cf. Hab. ii. 13 with Jer. li. 58, &c.). The latter therefore must have written about 630 or 629 B.C. This view receives some confirmation from the position of his prophecy in the O. T. Canon.

3. Instead of looking upon the prophecy as an organic whole, Rosenmüller divided it into three parts corresponding to the chapters, and assigned the first chapter to the reign of Jehoiakim, the second to that of Jehoiachin, and the third to that of Zedekiah, when Jerusalem was besieged for the third time by Nebuchadnezzar. Kalinsky (*Vatic. Chabac. et Nah.*) makes four divisions, and refers the prophecy not to Nebuchadnezzar, but to Esarhaddon. But in such an arbitrary arrangement the true character of the composition as a perfectly developed poem is entirely lost sight of. The prophet commences by announcing his office and important mission (i. 1). He bewails the corruption and social disorganisation by which he is surrounded, and cries to Jehovah for help (i. 2-4). Next follows the reply of the Deity, threatening swift vengeance (i. 5-11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldean hosts, but, confident that God has only employed them as the instruments of correction, assumes (ii. 1) an attitude of hopeful expectancy, and waits to see the issue. He receives the divine command to write in an enduring form the vision of God's retributive justice, as revealed to his prophetic eye (ii. 2, 3). The doom of the Chaldeans is first foretold in general terms (ii. 4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (ii. 6-20). The strophical arrangement of these "woes" is a remarkable feature of the prophecy. They are distributed in strophes of three verses each, characterised by a certain regularity of structure. The first four commence with a "Woe!" and close with a verse beginning with כִּי (for). The first verse of each of these contains the character of the sin, the second the development of the woe, while the third is confirmatory of the woe denounced. The fifth strophe differs from the others in form in having a verse introductory to the woe. The prominent vices of the Chaldeans' character, as delineated in i. 5-11, are made the subjects of separate denunciations: their insatiable ambition (ii. 6-8), their covetousness (ii. 9-11), cruelty (ii. 12-14), drunkenness (ii. 15-17), and idolatry (ii. 18-20). The whole concludes with the magnificent Psalm in chap. iii., "Habakkuk's Pindaric ode" (Ewald), a composition unrivalled for boldness of conception, sublimity of thought, and majesty of diction. This constitutes, in Delitzsch's opinion, "the second grand division of the entire prophecy, as the subjective reflex of the two subdivisions of the first, and the lyrical recapitulation of the whole." It is the echo of the feelings aroused in the prophet's mind by the divine answers to his appeals; fear in anticipation of the threatened judgments, and thankfulness and joy at the promised retribution. But, though intimately connected with the former part of the prophecy, it is in itself a perfect whole, as is sufficiently evident from its lyrical character, and the musical arrangement by which it was adapted for use in the temple service.

In other parts of the A. V. the name is given as HABBACUC, and ABACUC. [W. A. W.]

HABAZINI'AH (חֲבַצִּנְיָה; Χαβασίν, Alex. Χαραβεέν; *Habsanía*), apparently the head of one of the families of the RECHABITES: his descendant Jaazaniah was the chief man among them in the time of Jeremiah (Jer. xxxv. 3).

HAB'BACUC ('Αμβακούμ; *Habacuc*), the form in which the name of the prophet HABAKKUK is given in the Apocrypha (Bel, 33-39).

HABERGEON, a coat of mail covering the neck and breast. The Hebrew terms are תֹּרָה, שִׁרְיָה, and שִׁרְיוֹן. The first, *tachara*, occurs only in Ex. xxviii. 32, xxxix. 23, and is noticed incidentally to illustrate the mode of making the aperture for the head in the sacerdotal *meil*. It was probably similar to the linen corslet (λινοθώρηξ), worn by the Egyptians (Her. ii. 182, iii. 47), and the Greeks (*Il.* ii. 529, 830). The second, *shiryâh*, occurs only in Job xli. 26, and is regarded as another form of *shiryân* (שִׁרְיָן), a "breastplate" (Is. lix. 17); this sense has been questioned, as the context requires offensive rather than defensive armour; but the objection may be met by the supposition of an extended sense being given to the verb, according to the grammatical usage known as *zeugma*. The third, *shiryôn*, occurs as an article of defensive armour in 1 Sam. xvii. 5; 2 Chr. xxvi. 14, and Neh. iv. 10. [W. L. B.]

HA'BOR (חָבוֹר; 'Αβώρ, Χαβώρ; *Habor*), the "river of Gozan" (2 K. xvii. 6, and xviii. 11) has been already distinguished from the Chebar or Chobar of Ezekiel. [CHEBAR.] It is identified beyond all reasonable doubt with the famous affluent of the Euphrates, which is called Aborrhas ('Αβόρρας) by Strabo (xvi. 1, §27) and Procopius (*Bell. Pers.* ii. 5); Aburas ('Αβούρας) by Isidore of Charax (p. 4), Abora ('Αβώρα) by Zosimus (iii. 12), and Chaboras (Χαβώρας), by Pliny and Ptolemy (v. 18). The stream in question still bears the name of the *Khabour*. It flows from several sources in the mountain-chain, which in about the 37th parallel closes in the valley of the Tigris upon the south—the Mons Masius of Strabo and Ptolemy, at present the *Kharej Dagh*. The chief source is said to be "a little to the west of *Mardin*" (Layard, *Nin. and Bab.* p. 309, note); but the upper course of the river is still very imperfectly known. The main stream was seen by Mr. Layard flowing from the north-west as he stood on the conical hill of *Koukab* (about lat. 36° 20', long. 41°); and here it was joined by an important tributary, the *Jerujer*, which flowed down to it from Nisibis. Both streams were here fordable, but the river formed by their union had to be crossed by a raft. It flowed in a tortuous course through rich meads covered with flowers, having a general direction about S.S.W. to its junction with the Euphrates at *Karkesia*, the ancient Circesium. The country on both sides of the river was covered with mounds, the remains of cities belonging to the Assyrian period.

The *Khabour* occurs under that name in an Assyrian inscription of the ninth century before our era. [G. R.]

HACHALIAH (חֲכַלְיָה; Χελκία, and Ἀχα Ν^{a}; *Hechlia, Hahelia, Achelai*), the father of Nehemiah (Neh. i. 1; x. 1).

HACHILAH, THE HILL (גִּבְעַת הַחֲכִילָה; ὁ βουνὸς τοῦ (and δ) Ἐχελᾶ; *collis*, and *Gabaa, Hachila*), a hill apparently situated in a wood[a] in the wilderness or waste land (מִדְבָּר) in the neighbourhood of Ziph; in the fastnesses, or passes, of which David and his six hundred followers were lurking when the Ziphites informed Saul of his whereabouts (1 Sam. xxiii. 19; comp. 14, 15, 18). The special topographical note is added, that it was "on the right (xxiii. 19, A. V. "south") of the Jeshimon," or, according to what may be a second account of the same transaction (xxvi. 1-3), "facing the Jeshimon" (עַל פְּנֵי, A. V. "before"), that is, the waste barren district. As Saul approached, David drew down from the hill into the lower ground (xxvi. 3), still probably remaining concealed by the wood which then covered the country. Saul advanced to the hill, and bivouacked there by the side of the road (דֶּרֶךְ; A. V. "way"), which appears to have run over the hill or close below it. It was during this nocturnal halt that the romantic adventure of the spear and cruse of water took place. In xxiii. 14, and xxvi. 13, this hill would seem (though this is not quite clear) to be dignified by the title of "the mountain" (הָהָר; in the latter, the A. V. has "hill," and in both the article is missed): but, on the other hand, the same eminence appears to be again designated as "the cliff" (xxiii. 25, הַסֶּלַע; A. V. "a rock") from[b] which David descended into the *midbar* of Maon. Places bearing the names of Ziph and Maon are still found in the south of Judah—in all probability the identical sites of those ancient towns. They are sufficiently close to each other for the district between them to bear indiscriminately the name of both. But the wood has vanished, and no trace of the name Hachilah has yet been discovered, nor has the ground been examined with the view to see if the minute indications of the story can be recognized. By Eusebius and Jerome (*Onomasticon*), *Echela* is named as a village then standing; but the situation—seven miles from Eleutheropolis, *i. e.* on the N.W. of Hebron—would be too far from Ziph and Maon; and as Reland has pointed out, they probably confounded it with Keilah (comp. *Onom.* "Ceilah;" and Reland, 745). [G.]

HACH'MONI, SON OF, and THE HACH'MONITE (1 Chr. xxvii. 32, xi. 11), both renderings—the former the correct one—of the same Hebrew words (בְּנֵי־חַכְמוֹנִי = son of a Hacmonite; *vlós* Ἀχαμάν, Ἀχαμί, Alex. Ἀχαμανί; *Achamoni*). Two of the Bene-Hacmoni are named in these passages, JEHIEL in the former, and JASHOBEAM in the latter. Hachmon or Hachmoni was no doubt the founder of a family to which these men belonged: the actual father of Jashobeam was Zabdiel (1 Chr. xxvii. 2), and he is also said to have belonged to the Korhites (1 Chr. xii. 6), possibly the Levites descended from Korah. But the name Hachmon nowhere appears in the genealogies of the Levites. In 2 Sam. xxiii. 8 the name is altered to the Tachcemonite. [TACHMONITE.] See Kennicott, *Diss.* 72, 82, who calls attention to the fact that names given in Chronicles with *Ben* are in Samuel given without the *Ben*, but with the definite article. [G.]

HA'DAD (חֲדַד; Ἀδάδ, Ἀράδ, Ἀδάρ, Χοδδάν; *Hadad*). This name occurs frequently in the history of the Syrian and Edomite dynasties. It was originally the indigenous appellation of the Sun among the Syrians (Macrob. *Saturnal.* i. 23; Plin. xxxvii. 11), and was thence transferred to the king, as the highest of earthly authorities, in the forms Hadad, Ben-hadad ("worshipper of Hadad"), and Hadad-ezer ("assisted by Hadad," Gesen. *Thesaur.* p. 218). The title appears to have been an official one, like Pharaoh; and perhaps it is so used by Nicolaus Damascenus, as quoted by Josephus (*Ant.* vii. 5, §2), in reference to the Syrian king who aided Hadadezer (2 Sam. viii. 5). Josephus appears to have used the name in the same sense, where he substitutes it for Benhadad (*Ant.* ix. 8, §7, compared with 2 K. xiii. 24). The name appears occasionally in the altered form Hadar (Gen. xxv. 15, xxxvi. 39, compared with 1 Chr. i. 30, 50).

1. The first of the name was a son of Ishmael (Gen. xxv. 15; 1 Chr. i. 30). His descendants probably occupied the western coast of the Persian Gulf, where the names *Attaei* (Ptol. vi. 7, §15), *Attene*, and *Chateni* (Plin. vi. 32) bear affinity to the original name.

2. (הֲדַד). The second was a king of Edom, who gained an important victory over the Midianites on the field of Moab (Gen. xxxvi. 35; 1 Chr. i. 46): the position of his territory is marked by his capital, Avith. [AVITH.]

3. (הֲדַד). The third was also a king of Edom, with Pau for his capital (1 Chr. i. 50). [PAU.] He was the last of the kings: the change to the dukedom is pointedly connected with his death in 1 Chr. i. 51. [HADAR.]

4. (הֲדַד). The last of the name was a member of the royal house of Edom (1 K. xi. 14 ff.), probably the grandson of the one last noticed (In ver. 17 it is given in the mutilated form of אֲדַר). In his childhood he escaped the massacre under Joab, in which his father appears to have perished, and fled with a band of followers into Egypt. Some difficulty arises in the account of his flight, from the words, "they arose out of Midian" (ver. 18): Thenius (*Comm. in loc.*) surmises that the reading has been corrupted from מְעוֹן to מִדְיָן, and that the place intended is *Maon*, i. e. the *residence* for the time being of the royal family. Other explanations are that Midian was the territory of some of the Midianitish tribes in the peninsula of Sinai, or that it is the name of a town, the Μοδίανα of Ptol. vi. 7, §2: some of the MSS. of the LXX. supply the words τῆς πόλεως before Μαδιάμ. Pharaoh, the predecessor of Solomon's father-in-law, treated him kindly, and gave him his sister-in-law in marriage. After David's death Hadad resolved to attempt the recovery of his dominion: Pharaoh in vain discouraged him, and upon this he left Egypt and

[a] For the "wood" the LXX. have ἐν τῇ καινῇ, reading חדש for חרש. And so too Josephus.

[b] The Hebrew exactly answers to our expression "descended the cliff": the "into" in the text of the A. V. is derived from the LXX. εἰς and the Vulgate *ad*. See Jerome's explanation, *ad petram, id est, ad tutissimum locum*, in his *Quaest. Hebr.* ad loc.

returned to his own country (see the addition to ver. 22 in the LXX.; the omission of the clause in the Hebrew probably arose from an error of the transcriber). It does not appear from the text as it now stands, how Hadad became subsequently to this an "adversary unto Solomon" (ver. 14), still less how he gained the sovereignty over Syria (ver. 25). The LXX., however, refers the whole of ver. 25 to him, and substitutes for אֲרָם (*Syria*), Ἐδώμ (*Edom*). This reduces the whole to a consistent and intelligible narrative. Hadad, according to this account, succeeded in his attempt, and carried on a border warfare on the Israelites from his own territory. Josephus (*Ant.* viii. 7, §6) retains the reading Syria, and represents Hadad as having failed in his attempt on Idumaea, and then having joined Rezon, from whom he received a portion of Syria. If the present text is correct, the concluding words of ver. 25 must be referred to Rezon, and be considered as a repetition in an amplified form of the concluding words of the previous verse. [W. L. B.]

HADADE'ZER, הֲדַדְעֶזֶר, ὁ Ἀδρααζάρ, in both MSS. (2 Sam. viii. 3-12; 1 K. xi. 23). [HADAREZER.]

HA'DAD-RIM'MON (הֲדַד רִמּוֹן; κοπετὸς δοῶνος; *Adadremmon*) is, according to the ordinary interpretation of Zech. xii. 11, a place in the valley of Megiddo, named after two Syrian idols, where a national lamentation was held for the death of king Josiah in the last of the four great battles (see Stanley, *S. & P.* ix.) which have made the plain of Esdraelon famous in Hebrew history (see 2 K. xxiii. 29; 2 Chr. xxxv. 23; Joseph. *Ant.* x. 5, §1). The LXX. translate the word "pomegranate;" and the Greek commentators, using that version, see here no reference to Josiah. Jonathan, the Chaldee interpreter, followed by Jarchi, understands it to be the name of the son of king Tabrimon who was opposed to Ahab at Ramoth-gilead. But it has been taken for the place at which Josiah died by most interpreters since Jerome, who states (*Comm. in Zach.*) that it was the name of a city which was called in his time Maximianopolis, and was not far from Jezreel. Van de Velde (i. 355) thinks that he has identified the very site, and that the more ancient name still lingers on the spot. There is a treatise by Wichmanshausen, *De planctu Hadadr.* in the *Nov. Thes. Theol.-phil.* i. 101. [W. T. B.]

HA'DAR (חֲדַר; Χοδδάν; *Hadar*), a son of Ishmael (Gen. xxv. 15); written in 1 Chr. i. 30 *Hadad* (חדד, Χονδάν, *Hadad*); but Gesenius supposes the former to be the true reading of the name. It has not been identified, in a satisfactory way, with the appellation of any tribe or place in Arabia, or on the Syrian frontier; but names identical with, or very closely resembling it, are not uncommon in those parts, and may contain traces of the Ishmaelite tribe sprung from Hadar. The mountain *Hadad*, belonging to *Teymà* [TEMA] on the borders of the Syrian desert, north of *El-Medeeneh*, is perhaps the most likely to be correctly identified with the ancient dwellings of this tribe; it stands among a group of names of the sons of Ishmael, containing Dumah (*Doomah*), Kedar (*Keydár*), and Tema (*Teymà*). [E. S. P.]

2. (חֲדַר, with a different aspirate to the preceding; Ἀράδ υἱὸς Βαράδ, Alex. Ἀράθ; *Adar*). One of the kings of Edom, successor of Baal-hanan ben-Achor (Gen. xxxvi. 39), and, if we may so understand the statement of ver. 31, about contemporary with Saul. The name of his city, and the name and genealogy of his wife, are given. In the parallel list in 1 Chr. i. he appears as HADAD. We know from another source (1 K. xi. 14, &c.) that Hadad was one of the names of the royal family of Edom. Indeed it occurs in this very list (Gen. xxxvi. 35). But perhaps this fact is in favour of the form Hadar being correct in the present case: its isolation is probably a proof that it is a different name from the others, however similar.

HADARE'ZER (הֲדַרְעֶזֶר; Ἀδραασάρ, Alex. Ἀδραζάρ; *Adarezer*), son of Rehob (2 Sam. viii. 3); the king of the Aramite state of Zobah, who, while on his way to "establish his dominion" at the Euphrates, was overtaken by David, defeated with great loss both of chariots, horses, and men (1 Chr. xviii. 3, 4), and driven with the remnant of his force to the other side of the river (xix. 16). The golden weapons captured on this occasion (שִׁלְטֵי, A.V. "shields of gold"), a thousand in number, were taken by David to Jerusalem (xviii. 7), and dedicated to Jehovah. The foreign arms were preserved in the Temple, and were long known as king David's (1 Chr. xxiii. 9; Cant. iv. 4). [ARMS; *Shelet.*]

Not daunted by this defeat, Hadarezer seized an early opportunity of attempting to revenge himself; and after the first repulse of the Ammonites and their Syrian allies by Joab, he sent his army to the assistance of his kindred the people of Maachah, Rehob, and Ishtob (1 Chr. xix. 16; 2 Sam. x. 15, comp. 8). The army was a large one, as is evident from the numbers of the slain; and it was especially strong in horse-soldiers (xix. 18). Under the command of Shophach, or Shobach, the captain of the host (שַׂר חֲצָבָא) they crossed the Euphrates, joined the other Syrians, and encamped at a place called HELAM. The moment was a critical one, and David himself came from Jerusalem to take the command of the Israelite army. As on the former occasion, the rout was complete: seven hundred chariots were captured, seven thousand charioteers and forty thousand horse-soldiers killed, the petty sovereigns who had before been subject to Hadarezer submitted themselves to David, and the great Syrian confederacy was, for the time, at an end.

But one of Hadarezer's more immediate retainers, REZON ben-Eliadah, made his escape from the army, and gathering round him some fugitives like himself, formed them into one of those marauding ravaging "bands" (גְּדוּד) which found a congenial refuge in the thinly peopled districts between the Jordan and the Euphrates (2 K. v. 2; 1 Chr. v. 18-22). Making their way to Damascus, they possessed themselves of the city. Rezon became king, and at once began to avenge the loss of his countrymen by the course of "mischief" to Israel which he pursued down to the end of Solomon's reign, and which is summed up in the emphatic words "he was an adversary (a 'Satan') to Israel" . . . "he abhorred Israel" (1 K. xi. 23-25).

In the narrative of David's Syrian campaign in 2 Sam. viii. 3-12 this name is given as Hadad-ezer, and also in 1 K. xi. 23. But in 2 Sam. x., and in all its other occurrences in the Hebrew text as well as in the LXX. (both MSS.), and in Josephus, the form Hadarezer is maintained. [G.]

HADA'SHAH (חֲדָשָׁה; Ἀδασάρ, Alex. Ἀδασά; *Hadassa*), one of the towns of Judah, in the Shefelah or maritime low-country, named between Zenan and Migdal-gad, in the second group (Josh.

xv. 37 only). By Eusebius it is spoken of as lying near "Taphna," *i.e.* Gophna. But if by this Eusebius intends the well-known Gophna, there must be some error, as Gophna was several miles north of Jerusalem, near the direct north road to *Nablûs*. No satisfactory reason presents itself why Hadashah should not be the ADASA of the Maccabaean history. Hitherto it has eluded discovery in modern times. [G.]

HADAS'SAH (חֲדַשָּׁה; LXX. omits; *Edissa*), a name, probably the earlier name, of Esther (Esth. ii. 7). Gesenius (*Thes.* 366) suggests that it is identical with Ἀτοσσα, the name of the daughter of Cyrus.

HADAT'TAH (חַדַתָּה; LXX. omits; *nova*). According to the A. V. one of the towns of Judah in the extreme south—"Hazor, Hadattah, and Kerioth, and Hezron," &c. (Josh. xv. 25); but the Masoret accents of the Hebrew connect the word with that preceding it, as if it were Hazor-chadattah, *i.e.* New Hazor, in distinction from the place of the same name in ver. 23. This reading is expressly sanctioned by Eusebius and Jerome, who speak (*Onom.* "Asor") of "New Hazor" as lying in their day to the east of and near Ascalon. (See also Reland, 708.) But Ascalon, as Robinson has pointed out (ii. 34, note), is in the Shefelah, and not in the South, and would, if named in Joshua at all, be included in the second division of the list, beginning at ver. 33, instead of where it is, not far from Kedesh. [G.]

HA'DID (חָדִיד, *i. e.* "sharp," possibly from its situation on some craggy eminence, Gesen. *Thes.* 446; Ἀδιδ; *Hadid*), a place named, with Lod (Lydda) and Ono, only in the later books of the history (Ezr, ii. 33; Neh. vii. 37, xi. 34), but yet so as to imply its earlier existence. In the time of Eusebius (*Onom.* "Adithaim") a town called Aditha, or Adatha, existed to the east of Diospolis (Lydda). This was probably Hadid. The ADIDA of the Maccabaean history cannot be the same place, as it is distinctly specified as in the maritime or Philistine plain further south—"Adida in Sephela" (1 Macc. xii. 38)—with which agrees the description of Josephus (*Ant.* xiii. 6, §5). About three miles east of Lydd stands a village called *el-Haditheh*, marked in Van de Velde's map. This is described by the old Jewish traveller ha-Parchi as being "on the summit of a round hill," and identified by him, no doubt correctly, with Hadid. See Zunz, in Asher's *Benj. of Tudela*, ii. 439. [G.]

HAD'LAI (חַדְלַי; Ἐλδαΐ, Alex. Ἀδδί; *Adalî*), a man of Ephraim; father of Amasa, who was one of the chiefs of the tribe in the reign of Pekah (2 Chr. xxviii. 12).

HADO'RAM (הֲדוֹרָם; Ὀδοββά; *Aduram*), the fifth son of Joktan (Gen. x. 27; 1 Chr. i. 21). His settlements, unlike those of many of Joktan's sons, have not been identified. Bochart supposed that the Adramitae represented his descendants; but afterwards believed, as later critics have also, that this people was the same as the Chatramotitae, or people of Hadramâwt (*Phaleg*, ii. c. 17). [HAZARMAVETH.] Fresnel cites an Arab author who identifies Hadoram with *Jurhum* (4me *Lettre*, *Journ. Asiatique*, iii série, vi. 220); but this is highly improbable; nor is the suggestion of *Hadhoorâ*, Caussin (*Essai*, i. 30), more likely: the latter being one of the aboriginal tribes of Arabia, such as 'Ad, Thamood, &c. [ARABIA.] [E. S. P.]

2. (הֲדוֹרָם; Ἀδουράμ, Alex. Δουράμ; *Adoram*), son of Tou or Toi king of Hamath; his father's ambassador to congratulate David on his victory over Hadarezer king of Zobah (1 Chr. xviii 10), and the bearer of valuable presents in the form of articles of antique manufacture (Joseph.), in gold, silver, and brass. In the parallel narrative of 2 Sam viii. the name is given as Joram; but this being a contraction of Jehoram, which contains the name of Jehovah, is peculiarly an Israelite appellation, and we may therefore conclude that Hadoram is the genuine form of the name. By Josephus (*Ant.* vii. 5, 4) it is given as Ἀδώραμος.

3. (הֲדֹרָם; ὁ Ἀδωνιράμ, Alex. Ἀδωράμ; *Aduram*). The form assumed in Chronicles by the name of the intendant of taxes under David, Solomon, and Rehoboam, who lost his life in the revolt at Shechem after the coronation of the last-named prince (2 Chr. x. 18). He was sent by Rehoboam to appease the tumult, possibly as being one of the old and moderate party; but the choice of the chief officer of the taxes was not a happy one. His interference was ineffectual, and he himself fell a victim: "all Israel stoned him with stones that he died." In Kings the name is given in the longer form of ADONIRAM, but in Samuel (2 Sam. xx. 24) as ADORAM. By Josephus, in both the first and last case, he is called Ἀδώραμος.

HA'DRACH (חַדְרָךְ; Σεδράχ; *Hadrach*), a country of Syria, mentioned once only, by the prophet Zechariah, in the following words:—"The burden of the word of Jehovah in the land of Hadrach, and Damascus [shall be] the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward Jehovah. And Hamath also shall border thereby; Tyrus and Zidon, though it be very wise" (ix. 1, 2). The position of the district, with its borders, is here generally stated, although it does not appear, as is commonly assumed, that it was on the east of Damascus; but the name itself seems to have wholly disappeared; and the ingenuity of critics has been exercised on it without attaining any trustworthy results. It still remains unknown. It is true that R. Jose of Damascus identifies it with the site of an important city, east of Damascus; and Joseph Abassi makes mention of a place called Hadrak (حدرك); but, with Gesenius, we may well distrust these writers. The vague statement of Cyril Alex. seems to be founded on no particular facts beyond those contained in the prophecy of Zechariah. Besides these identifications we can point to none that possesses the smallest claim to acceptance. Those of Mövers (*Phönic.*), Bleek, and others are purely hypothetical, and the same must be said of the theory of Alphens, in his monograph *De terra Hadrach et Damasco* (Traj. Rh. 1723, referred to by Winer, *s. v.*). A solution of the difficulties surrounding the name may perhaps be found by supposing that it is derived from HADAR. [E. S. P.]

HA'GAB (חָגָב; Ἀγάβ; *Hagab*). Bene-Hagab were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 46). In the parallel list in Nehemiah, this and the name preceding it are omitted. In the Apocryphal Esdras it is given as AGABA.

HAGA'BA (חֲגָבָא; Ἀγαβά; *Hagaba*). Bene-Hagaba were among the Nethinim who came back

from captivity with Zerubbabel (Neh. vii. 48). The name is slightly different in form from

HAGA'BAH (חֲגָבָה; Ἀγαβά; *Hagaba*), under which it is found in the parallel list of Ezr. ii. 45. In Esdras it is given as GRABA.

HA'GAR (הָגָר; Ἀγαρ; *Agar*), an Egyptian woman, the handmaid, or slave, of Sarah (Gen. xvi. 1), whom the latter gave as a concubine to Abraham, after he had dwelt ten years in the land of Canaan and had no children by Sarah (xvi. 2 and 3). That she was a bondwoman is stated both in the O. T. and in the N. T. (in the latter as part of her typical character); and the condition of a slave was one essential of her position as a legal concubine. It is recorded that "when she saw that she had conceived, her mistress was despised in her eyes" (4), and Sarah, with the anger, we may suppose, of a free woman, rather than of a wife, reproached Abraham for the results of her own act: "My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: Jehovah judge between me and thee." Abraham's answer seems to have been forced from him by his love for the wife of many years, who besides was his half-sister; and with the apparent want of purpose that he before displayed in Egypt, and afterwards at the court of Abimelech[a] (in contrast to his firm courage and constancy when directed by God), he said, "Behold, thy maid is in thy hand; do to her as it pleaseth thee." This permission was necessary in an Eastern household, but it is worthy of remark that it is now very rarely given; nor can we think, from the unchangeableness of Eastern customs, and the strongly-marked national character of those peoples, that it was usual anciently to allow a wife to deal hardly with a slave in Hagar's position. Yet the truth and individuality of the vivid narrative is enforced by this apparent departure from usage: "And when Sarai dealt hardly with her, she fled from her face," turning her steps towards her native land through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur, the angel of the Lord found her, charged her to return and submit herself under the hands of her mistress, and delivered the remarkable prophecy respecting her unborn child, recorded in ver. 10-12. [ISHMAEL.] "And she called the name of the Lord that spake unto her, Thou God art a God of vision; for she said, Have I then seen [*i. e.* lived] after vision [of God]? Wherefore the well was called BEER-LAHAI-ROI" (13, 14). On her return, Hagar gave birth to Ishmael, and Abraham was then eighty-six years old.

Mention is not again made of Hagar in the history of Abraham until the feast at the weaning of Isaac, when "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking"; and in exact sequence with the first flight of Hagar, we now read of her expulsion. "Wherefore she said unto Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, [even] with Isaac" (xxi. 9, 10). Abraham, in his grief, and unwillingness thus to act, was comforted by God, with the assurance that in Isaac should his seed be called, and that a nation should also be raised of the bondwoman's son. In his trustful obedience, we read, in the pathetic narrative, "Abraham rose up early in the morning, and took bread, and a bottle of water, and gave [it] unto Hagar, putting [it] on her shoulder, and the child, and sent her away, and she departed and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against [him] a good way off, as it were a bow shot; for she said, Let me not see the death of the child. And she sat over against [him], and lift up her voice and wept. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the lad where he [is]. Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation. And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the lad to drink" (xxi. 14-19). The verisimilitude, oriental exactness, and simple beauty of this story are internal evidences attesting its truth apart from all other evidence; and even Winer says (in alluding to the subterfuge of scepticism that Hagar = "flight" would lead to the assumption of its being a myth), "Das Ereigniss ist so einfach und den orientalischen Sitten so angemessen, dass wir hier gewiss eine rein historische Sage vor uns haben" (*Realwört. s. v.* "Hagar").

The name of Hagar occurs elsewhere only when she takes a wife to Ishmael (xxi. 21); and in the genealogy (xxv. 12) St. Paul refers to her as the type of the old covenant, likening her to Mount Sinai, the Mount of the Law (Gal. iv. 22 seqq.).

In Mohammadan tradition Hagar (هَاجَر, Hájir, or Hágir) is represented as the wife of Abraham, as might be expected when we remember that Ishmael is the head of the Arab nation, and the reputed ancestor of Mohammad. In the same manner she is said to have dwelt and been buried at Mekkeh, and the well Zemzem in the sacred enclosure of the temple of Mekkeh is pointed out by the Muslims as the well which was miraculously formed for Ishmael in the wilderness. [E. S. P.]

HAGARE'NES, HAGARI'TES (הַהֲגְרִים, הַהֲגְרִיאִים; Ἀγαρηνοί, Ἀγαραῖοι; *Agareni, Agarei*), a people dwelling to the east of Palestine, with whom the tribe of Reuben made war in the time of Saul, and "who fell by their hand, and they dwelt in their tents throughout all the east [land] of Gilead" (1 Chr. v. 10); and again, in ver. 18-20, the sons of Reuben, and the Gadites, and half the tribe of Manasseh "made war with the Hagarites, with Jetur, and Nephish, and Nodab, and they were helped against them, and the Hagarites were delivered into their hand, and all that were with them." The spoil here recorded to have been taken shows the wealth and importance of these tribes; and the conquest, at least of the territory occupied by them, was complete, for the Israelites "dwelt in their steads until the captivity" (v. 22). The same people, as confederate against Israel, are mentioned in Ps. lxxxiii.—"The tabernacles of Edom and the Ishmaelites; of Moab and the Hagarenes;

[a] It seems to be unnecessary to assume (as Kalisch does, *Comment. on Genesis*) that we have here another proof of Abraham's faith. This explanation of the event is not required, nor does the narrative appear to warrant it, unless Abraham regarded Hagar's son as the heir of the promise: comp. Gen. xvii. 18.

Gebal, Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them; they have holpen the children of Lot" (ver. 6-8).

Who these people were is a question that cannot readily be decided, though it is generally believed that they were named after Hagar. Their geographical position, as inferred from the above passages, was in the "east country," where dwelt the descendants of Ishmael; the occurrence of the names of two of his sons, Jetur and Nephish (1 Chr. v. 19), as before quoted, with that of Nodab, whom Gesenius supposes to be another son (though he is not found in the genealogical lists, and must remain doubtful [NODAB]), seems to indicate that these Hagarenes were named after Hagar; but in the passage in Ps. lxxxiii., the Ishmaelites are apparently distinguished from the Hagarenes (cf. Bar. iii. 23). May they have been thus called after a town or district named after Hagar, and not only because they were her descendants? It is needless to follow the suggestion of some writers, that Hagar may have been the mother of other children after her separation from Abraham (as the Bible and tradition are silent on the question), and it is in itself highly improbable.

It is also uncertain whether the important town and district of *Hejer* (the inhabitants of which were probably the same as the Agraei of Strabo, xvi. 767, Dionys. Perieg. 956, Plin. vi. 32, and Pt. v. 19, 2) represent the ancient name and a dwelling of the Hagarenes; but it is reasonable to suppose that they do. *Hejer*, or *Hejerà* (هجر, indeclinable, according to Yákoot, *Mushtarak*, *s. v.*; but also, according to *Kámoos*, هجر, as Ges. and Winer write it), is the capital town, and also a subdivision, of the province of north-eastern Arabia called *El-Bahreyn*, or, as some writers say, the name of the province itself (*Mushtarak* and *Marásid*, *s. v.*), on the borders of the Persian Gulf. It is a low and fertile country, frequented for its abundant water and pasturage by the wandering tribes of the neighbouring deserts and of the high land of *Nejd*. For the Agraei, see the *Dictionary of Geography*. There is another *Hejer*, a place near El-Medeeneh.

The district of *Hajar* (حجر), on the borders of Desert Arabia, north of *El-Medeeneh*, has been thought to possess a trace, in its name, of the Hagarenes. It is, at least, less likely than Hejer to do so, both from situation and etymology. The tract, however, is curious from the caves that it is reported to contain, in which, say the Arabs, dwelt the old tribe of Thamood.

Two Hagarites are mentioned in the O. T.: see MIBHAR and JAZIZ. [E. S. P.]

HAGERITE, THE (הַהַגְרִי; ὁ Ἀγαρίτης; *Agareus*, or *Agarenus*). Jaziz the Hagerite, *i. e.* the descendant of Hagar, had the charge of David's sheep (צֹאן, A. V. "flocks;" 1 Chr. xxvii. 31). The word appears in the other forms of HAGARITES and HAGARENES.

HAG'GAI (חַגַּי; Ἀγγαῖος; *Aggaeus*), the tenth in order of the minor prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage both history and tradition are alike silent. Some, indeed, taking in its literal sense the expression מַלְאַךְ יְהוָה (*malac y'hôvâh*) in i. 13, have imagined that he was an angel in human shape (Jerome, *Comm. in loc.*). In the absence of any direct evidence on the point, it is more than probable that he was one of the exiles who returned with Zerubbabel and Joshua; and Ewald (*die Proph. d. Alt. B.*) is even tempted to infer from ii. 3 that he may have been one of the few survivors who had seen the first temple in its splendour. The rebuilding of the temple, which was commenced in the reign of Cyrus (B.C. 535), was suspended during the reigns of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspis (B.C. 521), the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king (Ezr. v. 1, vi. 14; Jos. *Ant.* xi. 4). Animated by the high courage (*magni spiritus*, Jerome) of these devoted men, the people prosecuted the work with vigour, and the temple was completed and dedicated in the sixth year of Darius (B.C. 516). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was buried with honour near the sepulchres of the priests (Isidor. Hispal. c. 49; Pseudo-Dorotheus, in *Chron. Pasch.* 151 d). It has hence been conjectured that he was of priestly rank. Haggai, Zechariah, and Malachi, according to the Jewish writers, were the men who were with Daniel when he saw the vision related in Dan. x. 7; and were after the captivity members of the Great Synagogue, which consisted of 120 elders (*Cozri*, iii. 65). The Seder Olam Zuta places their death in the 52nd year of the Medes and Persians; while the extravagance of another tradition makes Haggai survive till the entry of Alexander the Great into Jerusalem, and even till the time of our Saviour (Carpzov, *Introd.*). In the Roman Martyrology Hosea and Haggai are joined in the catalogue of saints (*Acta Sanctor.* 4 Julii). The question of Haggai's probable connexion with the authorship of the book of Ezra will be found fully discussed in the article under that head, p. 607.

The names of Haggai and Zechariah are associated in the LXX. in the titles of Ps. 137, 145-148; in the Vulgate in those of Ps. 111, 145; and in the Peshito Syriac in those of Ps. 125, 126, 145, 146, 147, 148. It may be that tradition assigned to these prophets the arrangement of the above-mentioned psalms for use in the temple service, just as Ps. lxiv. is in the Vulgate attributed to Jeremiah and Ezekiel, and the name of the former is inscribed at the head of Ps. cxxxvi. in the LXX. According to Pseudo-Epiphanius (*de Vitis Proph.*), Haggai was the first who chanted the Hallelujah in the second temple: "wherefore," he adds, "we say 'Hallelujah, which is the hymn of Haggai and Zechariah.'" Haggai is mentioned in the Apocrypha as AGGEUS, in 1 Esdr. vi. 1, vii. 3; 2 Esdr. i. 40; and is alluded to in Ecclus. xlix. 11 (cf. Hag. ii. 23), and Heb. xii. 26 (Hag. ii. 6).

The style of his writing is generally tame and prosaic, though at times it rises to the dignity of severe invective, when the prophet rebukes his countrymen for their selfish indolence and neglect of God's house. But the brevity of the prophecies is so great, and the poverty of expression which characterises them so striking, as to give rise to a

conjecture, not without reason, that in their present form they are but the outline or summary of the original discourses. They were delivered in the second year of Darius Hystaspis (B.C. 520), at intervals from the 1st day of the 6th month to the 24th day of the 9th month in the same year.

In his first message to the people the prophet denounced the listlessness of the Jews, who dwelt in their "panelled houses," while the temple of the Lord was roofless and desolate. The displeasure of God was manifest in the failure of all their efforts for their own gratification. The heavens were "stayed from dew," and the earth was stayed from her fruit." They had neglected that which should have been their first care, and reaped the due wages of their selfishness (i. 4-11). The words of the prophet sank deep into the hearts of the people and their leaders. They acknowledged the voice of God speaking by His servant, and obeyed the command. Their obedience was rewarded with the assurance of God's presence (i. 13), and twenty-four days after the building was resumed. A month had scarcely elapsed when the work seems to have slackened, and the enthusiasm of the people abated. The prophet, ever ready to rekindle their zeal, encouraged the flagging spirits of the chiefs with the renewed assurance of God's presence, and the fresh promise that, stately and magnificent as was the temple of their wisest king, the glory of the latter house should be greater than the glory of the former (ii. 3-9). Yet the people were still inactive, and two months afterwards we find him again censuring their sluggishness, which rendered worthless all their ceremonial observances. But the rebuke was accompanied by a repetition of the promise (ii. 10-19). On the same day, the four-and-twentieth of the ninth month, the prophet delivered his last prophecy, addressed to Zerubbabel, prince of Judah, the representative of the royal family of David, and as such the lineal ancestor of the Messiah. This closing prediction foreshadows the establishment of the Messianic kingdom upon the overthrow of the thrones of the nations (ii. 20-23). [W. A. W.]

HAG'GERI (חַגְרִי *i. e.* Hagri, a Hagarite; Ἀγαρί, Alex. Ἀταραῖ; *Agarai*). "MIBHAR son of Haggeri," was one of the mighty men of David's guard, according to the catalogue of 1 Chr. xi. 38. The parallel passage—2 Sam. xxiii. 36—has "Bani the Gadite" (הַגָּדִי). This Kennicott decides to have been the original, from which Haggeri has been corrupted (*Dissert.* 214). The Targum has *Bar Gedâ* (בַּר גְּדָא).

HAG'GI (חַגִּי; Ἀγγίς, Alex. Ἀγγεῖς; *Haggi, Aggi*), second son of Gad (Gen. xlvi. 16; Num. xxvi. 15), founder of the Haggites (הַחַגִּי). It will be observed that the name, though given as that of an individual, is really a patronymic, precisely the same as of the family.

HAGGI'AH (חַגִּיָּה; Ἀγγία; *Haggia*), a Levite, one of the descendants of Merari (1 Chr. vi. 30).

HAG'GITES, THE (הַחַגִּי; ὁ Ἀγγί; *Agitae*), the family sprung from Haggi, second son of Gad (Num. xxvi. 15).

HAG'GITH (חַגִּית, "a dancer;" Ἀγγίθ; Alex. Φενγέθ, Ἀγίθ, Ἀγγελθ; Joseph. Ἀγγίθη; *Aggith, Haggith*), one of David's wives, of whom nothing is told us except that she was the mother of Adonijah, who is commonly designated as "the son of Haggith" (2 Sam. iii. 4; 1 K. i. 5, 11, ii. 13; 1 Chr. iii. 2). He was, like Absalom, renowned for his handsome presence. In the first and last of the above passages Haggith is fourth in order of mention among the wives, Adonijah being also fourth among the sons. His birth happened at Hebron (2 Sam. iii. 2, 5) shortly after that of Absalom (1 K. i. 6; where it will be observed that the words "his mother" are inserted by the translators). [G.]

HA'GIA (Ἀγία; *Aggia*), 1 Esd. v. 34. [HATTIL.]

HA'I (הָעַי; Ἀγγαί; *Hai*). The form in which the well-known place AI appears in the A. V. on its first introduction (Gen. xii. 8, xiii. 3). It arises from the translators having in these places, and these only, recognized the definite article with which AI is invariably and emphatically accompanied in the Hebrew. In the Samaritan Version of the above two passages, the name is given in the first *Aïnah*, and in the second *Cephrah*, as if CEPHIRAH. [G.]

HAIR. The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as seen in the "curled locks, black as a raven," of youth (Cant. v. 11), or in the "crown of glory" that encircled the head of old age (Prov. xvi. 31). The customs of ancient nations in regard to the hair varied considerably: the Egyptians allowed the women to wear it long, but kept the heads of men closely shaved from early childhood (Her. ii. 36, iii. 12; Wilkinson's *Ancient Egyptians*, ii. 327, 328). The Greeks admired long hair, whether in men or women, as is evidenced in the expression καρηκομόωντες Ἀχαιοί, and in the representations of their divinities, especially Bacchus and Apollo, whose long locks were a symbol of perpetual youth. The Assyrians also wore it long (Her. i. 195), the flowing curls being gathered together in a heavy cluster on the back, as represented in the sculptures of Nineveh. The Hebrews on the other hand, while they encouraged the growth of hair, observed the natural distinction between the sexes by allowing the women to wear it long (Luke vii. 38; John xi. 2; 1 Cor. xi. 6 ff.), while the men restrained theirs by frequent clippings to a moderate length. This difference between the Hebrews and the surrounding nations, especially the Egyptians, arose no doubt partly from natural taste, but partly also from legal enactments: clipping the hair in a certain manner and offering the locks, was in early times connected with religious worship: many of the Arabians practised a peculiar tonsure in honour of their God Orotal (Her. iii. 8, κείρονται περιφερὲς χαλα, περιξυροῦντες τοὺς κροτάφους), and hence the Hebrews were forbidden to "round the corners (פְּאַת, lit. the *extremity*) of their heads" (Lev. xix. 27), meaning the locks along the forehead and temples, and behind the ears. This tonsure is described in the LXX. by a peculiar expression στρέψαι (=the classical σκάφιον), probably derived from the Hebrew צִיצִית (comp. Bochart, *Can.* i. 6, p. 379). That the practice of the Arabians was well known to the Hebrews, appears from the expression קְצוּצֵי פֵּאָה, *rounded as to the locks*, by which they are described (Jer. ix. 26, xxv. 23, xlix. 32; see marginal translation of the A. V.). The prohibition against cutting off the hair on the death of a relative (Deut. xiv. 1) was probably grounded on

a similar reason. In addition to these regulations, the Hebrews dreaded baldness, as it was frequently the result of leprosy (Lev. xiii. 40 ff.), and hence formed one of the disqualifications for the priesthood (Lev. xxi. 20, LXX.). [BALDNESS.] The rule imposed upon the priests, and probably followed by the rest of the community, was that the hair should be polled (כָּסַם, Ez. xliv. 20), neither being shaved, nor allowed to grow too long (Lev. xxi. 5; Ez. l. c.). What was the precise length usually worn, we have no means of ascertaining; but from various expressions, such as פָּרַע רֹאשׁ, lit. to *let loose* the head or the hair (= *solvere crines*, Virg. *Aen.* iii. 65, xi. 35; *demissos lugentis more capillos*, Ov. *Ep.* x. 137) by unbinding the head band and letting it go dishevelled (Lev. x. 6, A. V. "*uncover* your heads"), which was done in mourning (cf. Ez. xxiv. 17); and again גָּלָה אֹזֶן, to *uncover* the ear, previous to making any communication of importance (1 Sam. xx. 2, 12, xxii. 8, A. V., margin), as though the hair fell over the ear, we may conclude that men wore their hair somewhat longer than is usual with us. The word פֶּרַע, used as = hair (Num. vi. 5; Ez. xliv. 20), is especially indicative of its *free growth* (cf. Knobel, *Comm.* in Lev. xxi. 10). Long hair was admired in the case of young men; it is especially noticed in the description of Absalom's person (2 Sam. xiv. 26), the inconceivable weight of whose hair, as given in the text (200 shekels), has led to a variety of explanations (comp. Harmer's *Observations*, iv. 321), the more probable being that the numeral כ (20) has been turned into ר (200): Josephus (*Ant.* vii. 8, §5) adds, that it was cut every eighth day. The hair was also worn long by the body guard of Solomon according to the same authority (*Ant.* viii. 7, §3, *μηκίστας καθειμένοι χαίτας*). The care requisite to keep the hair in order in such cases must have been very great, and hence the practice of wearing long hair was unusual, and only resorted to as an act of religious observance, in which case it was a "sign of humiliation and self-denial, and of a certain religious slovenliness" (Lightfoot, *Exercit.* on 1 Cor. xi. 14), and was practised by the Nazarites (Num. vi. 5; Judg. xiii. 5, xvi. 17; 1 Sam. i. 11), and occasionally by others in token of special mercies (Acts xviii. 18); it was not unusual among the Egyptians when on a journey (Diod. i. 18). [NAZARITE.] In times of affliction the hair was altogether cut off (Is. iii. 17, 24, xv. 2, xxii. 12; Jer. vii. 29, xlviii. 37; Am. viii. 10; Joseph. *B. J.* ii. 15, §1), the practice of the Hebrews being in this respect the reverse of that of the Egyptians, who let their hair grow long in time of mourning (Herod. ii. 36), shaving their heads when the term was over (Gen. xli. 14); but resembling that of the Greeks, as frequently noticed by classical writers (*e. g.* Soph. *Aj.* 1174; Eurip. *Electr.* 143, 241). Tearing the hair (Ezr. ix. 3) and letting it go dishevelled, as already noticed, were similar tokens of grief. [MOURNING.] The practice of the modern Arabs in regard to the length of their hair varies; generally the men allow it to grow its natural length, the tresses hanging down to the breast and sometimes to the waist, affording substantial protection to the head and neck against the violence of the sun's rays (Burckhardt's *Notes*, i. 49; Wellsted's *Travels*, i. 33, 53, 73). The modern Egyptians retain the practices of their ancestors, shaving the heads of the men, but suffering the women's hair to grow long (Lane's *Mod. Egypt.* i. 52, 71). Wigs were commonly used by the latter people (Wilkinson, ii. 324), but not by the Hebrews: Josephus (*Vit.* §11) notices an instance of false hair (*περιθετὴ κόμη*) being used for the purpose of disguise. Whether the ample ringlets of the Assyrian monarchs, as represented in the sculptures of Nineveh, were real or artificial, is doubtful (Layard's *Nineveh*, ii. 328). Among the Medes the wig was worn by the upper classes (Xen. *Cyrop.* i. 3, §2).

Egyptian Wigs. (Wilkinson.)

The usual and favourite colour of the hair was black (Cant. v. 11), as is indicated in the comparisons to a "flock of goats" and the "tents of Kedar" (Cant. iv. 1, i. 5): a similar hue is probably intended by the *purple* of Cant. vii. 5, the term being broadly used (as the Greek *πορφύρεος* in a similar application = *μέλας*, Anacr. 28). A fictitious hue was occasionally obtained by sprinkling gold-dust on the hair (Joseph. *Ant.* viii. 7, §3). It does not appear that dyes were ordinarily used; the "Carmel" of Cant. vii. 5 has been understood as = כַּרְמִיל (A. V. "crimson," margin) without good reason, though the similarity of the words may have suggested the subsequent reference to purple. Herod is said to have dyed his gray hair for the purpose of concealing his age (*Ant.* xvi. 8, §1), but the practice may have been borrowed from the Greeks or Romans, among whom it was common (Aristoph. *Eccles.* 736; Martial, *Ep.* iii. 43; Propert. ii. 18, 24, 26): from Matt. v. 36, we may infer that it was not usual among the Hebrews. The approach of age was marked by a *sprinkling* (זָרַק, Hos. vii. 9; comp. a similar use of *spargere*, Propert. iii. 4, 24) of gray hairs, which soon overspread the whole head (Gen. xlii. 38, xliv. 29; 1 K. ii. 6, 9; Prov. xvi. 31, xx. 29). The reference to the *almond* in Eccl. xii. 5, has been explained of the white blossoms of that tree, as emblematic of old age: it may be observed however that the colour of the flower is *pink* rather than white, and that the verb in that passage according to high authorities (Gesen. and Hitzig) does not bear the sense of blossoming at all. Pure white hair was deemed characteristic of the Divine Majesty (Dan. vii. 9; Rev. i. 14).

The chief beauty of the hair consisted in curls, whether of a natural or artificial character. The Hebrew terms are highly expressive: to omit the word צַמָּה,—rendered "locks" in Cant. iv. 1, 3, vi. 7, and Is. xlvii. 2, but more probably meaning a *veil*,—we have תַּלְתַּלִּים (Cant. v. 11), properly pendulous flexible boughs (according to the LXX., *ἐλάται*, the shoots of the palm-tree) which supplied an image of the *coma pendula*; צִיצַת (Ez. viii. 3), a similar image borrowed from the curve of a blossom; עֲנָק (Cant. iv. 9), a lock falling over the shoulders like a chain of ear-pendant (*in uno crine colli tui*. Vulg., which is better than the A. V.,

"with one chain of thy neck"); רְהָטִים (Cant. vii. 5, A. V. "galleries"), properly the channels by which water was brought to the flocks, which supplied an image either of the *coma fluens*, or of the regularity in which the locks were arranged; דַּלָּה (Cant. vii. 5), again an expression for *coma pendula*, borrowed from the threads hanging down from an unfinished woof; and lastly מַעֲשֶׂה מְקֻשָּׁה (Is. iii. 24, A. V. "well set hair,"), properly *plaited work*, *i. e.* gracefully curved locks. With regard to the mode of dressing the hair, we have no very precise information; the terms used are of a general character, as of Jezebel (2 K. ix. 30), תֵּיטֶב, i. e. she *adorned* her head; of Judith (x. 3), διέταξε, i. e. *arranged* (the A. V. has "braided," and the Vulg. *discriminavit*, here used in a technical sense in the reference to the *discriminale* or hair-pin); of Herod (Joseph. *Ant.* xiv. 9, §4), κεκοσμημένος τῇ συνθέσει τῆς κόμης, and of those who adopted feminine fashions (*B. J.* iv. 9, §10), κόμας συνθετιζόμενοι. The terms used in the N. T. (πλέγμασιν, 1 Tim. ii. 9; ἐμπλοκῆς τριχῶν, 1 Pet. iii. 3) are also of a general character; Schleusner (*Lex.* s. v.) understands them of *curling* rather than plaiting. The arrangement of Samson's hair into seven locks, or more properly *braids* (מַחְלְפוֹת, from חָלַף, *to interchange*; σειραί, LXX.; Judg. xvi. 13, 19), involves the practice of plaiting, which was also familiar to the Egyptians (Wilkinson, ii. 335) and Greeks (Hom. *Il.* xiv. 176). The locks were probably kept in their place by a fillet as in Egypt (Wilkinson, *l. c.*).

Egyptian Wigs. (Wilkinson.)

Ornaments were worked into the hair, as practised by the modern Egyptians, who "add to each braid three black silk-cords with little ornaments of gold" (Lane, i. 71): the LXX. understands the term שְׁבִיסִים (Is. iii. 18, A. V. "cauls"), as applying to such ornaments (ἐμπλόκια); Schroeder (*de Vest. Mul. Heb.* cap. 2) approves of this, and conjectures that they were *sun-shaped*, *i. e.* circular, as distinct from the "round tires like the moon," *i. e.* the crescent-shaped ornaments used for necklaces. The Arabian women attach small bells to the tresses of their hair (Niebuhr, *Voyage*, i. 133). Other terms, sometimes understood as applying to the hair, are of doubtful signification, *e. g.* חֲרִיטִים (Is. iii. 22; *acus*; "crisping-pins"), more probably *purses*, as in 2 K. v. 23; קְשָׂרִים (Is. iii. 20, "head-bands"), *bridal girdles*, according to Schroeder and other authorities; פְּאֵרִים (Is. iii. 20, *discriminalia*, Vulg., *i. e.* pins used for keeping the hair parted; cf. Jerome *in Rufin.* iii. cap. ult.), more probably *turbans*. Combs and hair-pins are mentioned in the Talmud; the Egyptian combs were made of wood and double, one side having large, and the other small teeth (Wilkinson, ii. 343); from the ornamental devices worked on them we may infer that they were worn in the hair. With regard to other ornaments worn about the head, see HEAD-DRESS. The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (Ruth iii. 3; 2 Sam. xiv. 2; Ps. xxiii. 5, xlv. 7, xcii. 10; Eccl. ix. 8; Is. iii. 24); more especially on occasion of festivities or hospitality (Matt. vi. 17, xxvi. 7; Luke vii. 46; cf. Joseph. *Ant.* xix. 4, §1, χριάμενοι μύροις τὴν κεφαλὴν, ὡς ἀπὸ συνουσίας). It is perhaps in reference to the glossy appearance so imparted to it that the hair is described as purple (Cant. vii. 5).

It appears to have been the custom of the Jews in our Saviour's time to swear by the hair (Matt. v. 36), much as the Egyptian women still swear by the side-lock, and the men by their beards (Lane, i. 52, 71, notes).

Hair was employed by the Hebrews as an image of what was *least valuable* in man's person (1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 K. i. 52; Matt. x. 30; Luke xii. 7, xxi. 18; Acts xxvii. 34); as well as of what was *innumerable* (Ps. xl. 12, lxix. 4); or particularly *fine* (Judg. xx. 16). In Is. vii. 20, it represents the various productions of the field, trees, crops, &c.; like ὄρος κεκομημένον ὕλῃ of Callim. *Dian.* 41, or the *humus comans* of Stat. *Theb.* v. 502. Hair "as the hair of women" (Rev. ix. 8), means long and undressed hair, which in later times was regarded as an image of barbaric rudeness (Hengstenberg, *Comm. in loc.*). [W. L. B.]

HAK'KATAN (הַקָּטָן; Ἀκκατάν; *Eccetan*). Johanan, son of Hakkatan, was the chief of the Bene-Azgad who returned from Babylon with Ezra (Ezr. viii. 12). The name is probably Katan, with the definite article prefixed. In the Apocryphal Esdras it is ACATAN.

HAK'KOZ (הַקּוֹץ; ὁ Κώς, Alex. Ἀκκώς; *Accos*), a priest, the chief of the seventh course in the service of the sanctuary, as appointed by David (1 Chr. xxiv. 10). In Ezr. ii. 61 the name occurs again as that of a family of priests; though here the prefix is taken by our translators—and no doubt correctly—as the definite article, and the name appears as KOZ. The same thing also occurs in Neh. iii. 4, 21. In Esdras ACCOZ

HAKU'PHA (חֲקוּפָא: Ἀκουφά, Ἀχιφά; *Hacupha*). Bene-Chakupha were among the families of Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53). In Esdras (v. 31) the name is given as ACIPHA.

HA'LAH (חָלַח; Ἀλαέ, Χαλάχ; *Hala*) is probably a different place from the Calah of Gen. x. 11. [See CALAH.] It may with some confidence be identified with the Chalcitis (Χαλκῖτις) of Ptolemy (v. 18), which he places between Anthemusia (cf. Strab. xvi. 1, §27) and Gauzanitis. The name is thought to remain in the modern *Gla*, a large mound on the upper *Khabour*, above its junction with the *Jerujer* (Layard, *Nin. and Bab.* p. 312, note; 2 K. xviii. 11; 1 Chr. v. 26). [G. R.]

HA'LAK, THE MOUNT (with the article, הָהָר הֶחָלָק = "the smooth mountain;" ὄρος τοῦ Χελχά, Alex. Ἀλάκ, or Ἀλόκ; *pars montis*), a mountain twice, and twice only, named as the southern limit of Joshua's conquests—"the Mount Halak which goeth up to Seir" (Josh. xi. 17, xii. 7), but which has not yet been identified—has not apparently been sought for—by travellers. Keil suggests the line of chalk cliffs which cross the valley of the *Ghor* at about 6 miles south of the Dead Sea, and form at once the southern limit of the *Ghor* and the northern limit of the *Arabah*. [ARABAH, 89b.] And this suggestion would be plausible enough, if there were any example of the word *har*, "mountain," being applied to such a vertical cliff as this, which rather answers to what we suppose was intended by the term *Sela*. The word which is at the root of the name (supposing it to be Hebrew), and which has the force of smoothness or baldness, has ramified into other terms, as Helkah, an even plot of ground, like those of Jacob (Gen. xxxiii. 19) or Naboth (2 K. ix. 25), or that which gave its name to Helkath hat-tzurim, the "field of the strong" (Stanley, App. §20). [G.]

HAL'HUL (חַלְחוּל; Αἰλουά, Alex. Ἀλφούλ; *Halhul*), a town of Judah in the mountain district, one of the group containing Bethzur and Gedor (Josh. xv. 58). Jerome, in the *Onomasticon* (under Elul), reports the existence of a hamlet (*villula*) named "Alula," near Hebron.[a] The name still remains unaltered, attached to a conspicuous hill a mile to the left of the road from Jerusalem to Hebron, between 3 and 4 miles from the latter. Opposite it, on the other side of the road, is *Beit-sûr*, the modern representative of Bethzur, and a little further to the north is *Jedûr*, the ancient Gedor. The site is marked by the ruins of walls and foundations, amongst which stands a dilapidated mosk bearing the name of *Neby Yunus*—the prophet Jonah (Rob. ii. 216). In a Jewish tradition quoted by Hottinger (*Cippi Hebraici*, p. 32) it is said to be the burial-place of Gad, David's seer. See also the citations of Zunz in Asher's *Benj. of Tudela* (ii. 437, note). [G.]

HA'LI (חֲלִי; Ἀλέφ, Alex. Ὀολεί; *Chali*), a town on the boundary of Asher, named between Helkath and Beten (Josh. xix. 25). Nothing is known of its situation. Schwarz (191) compares the name with Chelmon, the equivalent in the Latin, of CYAMON in the Greek of Jud. vii. 3. [G.]

[a] It is not unworthy of notice that, though so far from Jerusalem, Jerome speaks of it as "in the district of Aelia."

HALICAR'NASSUS (Ἁλικάρνασσος) in CARIA, a city of great renown, as being the birthplace of Herodotus and of the later historian Dionysius, and as embellished by the Mausoleum erected by Artemisia, but of no Biblical interest except as the residence of a Jewish population in the periods between the Old and New Testament histories. In 1 Macc. xv. 23, this city is specified as containing such a population. The decree in Joseph. *Ant.* xiv. 10, §23, where the Romans direct that the Jews of Halicarnassus shall be allowed τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσσῃ κατὰ τὸ πάτριον ἔθος, is interesting when compared with Acts xvi. 13. This city was celebrated for its harbour and for the strength of its fortifications; but it never recovered the damage which it suffered after Alexander's siege. A plan of the site is given in Ross, *Reisen auf den Griech. Inseln.* (See vol. iv. p. 30.) The sculptures of the Mausoleum are the subject of a paper by Mr. Newton in the *Classical Museum*, and many of them are now in the British Museum. The modern name of the place is *Budrûm*. [J. S. H.]

HALL (αὐλή; *atrium*), used of the court of the high-priest's house (Luke xxii. 55). Αὐλή is in A. V. Matt. xxvi. 69, Mark xiv. 66, John xviii. 15, "palace;" Vulg. *atrium*; προαύλιον, Mark xiv. 68, "porch;" Vulg. *ante atrium*. In Matt. xxvii. 27, and Mark xv. 16, αὐλή is syn. with πραιτώριον, which in John xviii. 28 is in A. V. "judgment-hall." Αὐλή is the equivalent for חָצֵר, an enclosed or fortified space (Ges. 512), in many places in O. T. where Vulg. and A. V. have respectively *villa* or *viculus*, "village," or *atrium*, "court," chiefly of the tabernacle or temple. The hall or court of a house or palace would probably be an enclosed but uncovered space, *impluvium*, on a lower level than the apartments of the lowest floor which looked into it. The προαύλιον was the vestibule leading to it, called also Matt. xxvi. 71, πυλών. [HOUSE.] [H. W. P.]

HALLO'HESH (הַלּוֹחֵשׁ; Ἀλωής, Alex. Ἀδώ; *Alohes*), one of the "chief of the people" who sealed the covenant with Nehemiah (Neh. x. 24). The name is Lochesh, with the definite article prefixed. That it is the name of a family, and not of an individual, appears probable from another passage in which it is given in the A. V. as

HALO'HESH (הַלּוֹחֵשׁ; Ἀλλωῆς; *Alohes*). Shallum, son of Hal-lochesh, was "ruler of the half part of Jerusalem" at the time of the repair of the wall by Nehemiah (Neh. iii. 12). According to the Hebrew spelling, the name is identical with HALLOHESH.

HAM (חָם; Χάμ; *Cham*). 1. The name of one of the three sons of Noah, apparently the second in age. It is probably derived from חָמַם, "to be warm," and signifies "warm" or "hot." This meaning seems to be confirmed by that of the Egyptian word KEM (Egypt), which we believe to be the Egyptian equivalent of Ham, and which, as an adjective, signifies "black," probably implying warmth as well as blackness. [EGYPT.] If the Hebrew and Egyptian words be the same, Ham must mean the swarthy or sun-burnt, like Αἰθίοψ, which has been derived from the Coptic name of Ethiopia, ϵθωψ, but which we should be inclined to trace to ϑοψ, "a boundary," unless

the Sahidic ϵϭⲱϣ may be derived from Keesh (Cush). It is observable that the names of Noah and his sons appear to have had prophetic significations. This is stated in the case of Noah (Gen. v. 29), and implied in that of Japheth (ix. 27), and it can scarcely be doubted that the same must be concluded as to Shem. Ham may therefore have been so named as progenitor of the sunburnt Egyptians and Cushites.

Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced—the fulfilment of which is evident in the history of the Hamites.

The sons of Ham are stated to have been "Cush and Mizraim and Phut and Canaan" (Gen. x. 6; comp. 1 Chr. i. 8). It is remarkable that a dual form (Mizraim) should occur in the first generation, indicating a country, and not a person or a tribe, and we are therefore inclined to suppose that the gentile noun in the plural מִצְרִים, differing alone in the pointing from מִצְרַיִם, originally stood here, which would be quite consistent with the plural forms of the names of the Mizraite tribes which follow, and analogous to the singular forms of the names of the Canaanite tribes, except the Sidonians, who are mentioned not as a nation, but under the name of their forefather Sidon.

The name of Ham alone, of the three sons of Noah, if our identification be correct, is known to have been given to a country. Egypt is recognised as the "land of Ham" in the Bible (Ps. lxxviii. 51, cv. 23, cvi. 22), and this, though it does not prove the identity of the Egyptian name with that of the patriarch, certainly favours it, and establishes the historical fact that Egypt, settled by the descendants of Ham, was peculiarly his territory. The name Mizraim we believe to confirm this. The restriction of Ham to Egypt, unlike the case, if we may reason inferentially, of his brethren, may be accounted for by the very early civilization of this part of the Hamite territory, while much of the rest was comparatively barbarous. Egypt may also have been the first settlement of the Hamites whence colonies went forth, as we know to have been the case with the Philistines. [CAPHTOR.]

The settlements of the descendants of Cush have occasioned the greatest difficulty to critics. The main question upon which everything turns is whether there was an eastern and a western Cush, like the eastern and western Ethiopians of the Greeks. This has been usually decided on the Biblical evidence as to the land of Cush and the Cushites, without reference to that as to the several names designating in Gen. x. his progeny, or, except in Nimrod's case, the territories held by it, or both. By a more inductive method we have been led to the conclusion that settlements of Cush extended from Babylonia along the shores of the Indian Ocean to Ethiopia above Egypt, and to the supposition that there was an eastern as well as a western Cush: historically the latter inference must be correct; geographically it may be less certain of the post-diluvian world. The ancient Egyptians applied the name KEESH or KESH, which is obviously the same as Cush, to Ethiopia above Egypt. The sons of Cush are stated to have been Seba, Havilah, Sabtah, Raamah, and Sabtechah: it is added that the sons of Raamah were Sheba and Dedan, and that "Cush begat Nimrod." Certain of these names recur in the lists of the descendants of Joktan and of Abraham by Keturah, a circumstance which must be explained, in most cases, as historical evidence tends to show, by the settlement of Cushites, Joktanites, and Abrahamites in the same regions. [ARABIA.] Seba is generally identified with Meroë, and there seems to be little doubt that at the time of Solomon the chief kingdom of Ethiopia above Egypt was that of Seba. [SEBA.] The postdiluvian Havilah seems to be restricted to Arabia. [HAVILAH.] Sabtah and Sabtechah are probably Arabian names: this is certainly the case with Raamah, Sheba, and Dedan, which are recognised on the Persian Gulf. [SABTAH; SABTECHAH; RAAMAH; SHEBA; DEDAN.] Nimrod is a descendant of Cush, but it is not certain that he is a son, and his is the only name which is positively personal and not territorial in the list of the descendants of Cush. The account of his first kingdom in Babylonia, and of the extension of his rule into Assyria, and the foundation of Nineveh—for this we take to be the meaning of Gen. x. 11, 12—indicates a spread of Hamite colonists along the Euphrates and Tigris northwards. [CUSH.]

If, as we suppose, Mizraim in the lists of Gen. x. and 1 Chr. i. stand for Mizrim, we should take the singular Mazor to be the name of the progenitor of the Egyptian tribes. It is remarkable that Mazor appears to be identical in signification with Ham, so that it may be but another name of the patriarch. [EGYPT.] In this case the mention of Mizraim (or Mizrim) would be geographical, and not indicative of a Mazor, son of Ham.

The Mizraites, like the descendants of Ham, occupy a territory wider than that bearing the name of Mizraim. We may, however, suppose that Mizraim included all the first settlements, and that in remote times other tribes besides the Philistines migrated, or extended their territories. This we may infer to have been the case with the Lehabim (Lubim) or Libyans, for Manetho speaks of them as in the remotest period of Egyptian history subject to the Pharaohs. He tells us that under the first king of the Third Dynasty, of Memphites, Necherophes, or Necherochis, "the Libyans revolted from the Egyptians, but, on account of a wonderful increase of the moon, submitted through fear"* (Cory's *Anc. Frag.* 2nd ed. p. 100, 101). It is unlikely that at this very early time the Memphite kingdom ruled far, if at all, beyond the western boundary of Egypt.

The Ludim appear to have been beyond Egypt to the west, so probably the Ananiim, and certainly the Lehabim [LUDIM; ANAMIM; LEHABIM.] The Naphtuhim seem to have been just beyond the western border. [NAPHTUHIM.] The Pathrusim and Caphtorim were in Egypt, and probably the Casluhim also. [PATHROS; CAPHTOR; CASLUHIM.] The Philistim are the only Mizraite tribe that we know to have passed into Asia: their first establishment was in Egypt, for they came out of Caphtor. [CAPHTOR.]

Phut has been always placed in Africa. In the Bible, Phut occurs as an ally or supporter of Egyptian Thebes, mentioned with Cush and Lubim (Nah. iii. 9), with Cush and Ludim (the Mizraite Ludim?),

* It has been supposed that some or all of the notices of events in Manetho's lists were inserted by copyists. This cannot we think have been the case with most of those notices that occur in the oldest dynasties.

as supplying part of the army of Pharaoh-Necho (Jer. xlvi. 9), as involved in the calamities of Egypt together with Cush, Lud, and Chub [CHUB] (Ez. xxx. 5), as furnishing, with Persia, Lud, and other lands or tribes, mercenaries for the service of Tyre (xxvii. 10), and with Persia and Cush as supplying part of the army of Gog (xxxviii. 5). There can therefore be little doubt that Phut is to be placed in Africa, where we find, in the Egyptian inscriptions, a great nomadic people corresponding to it. [PHUT.]

Respecting the geographical position of the Canaanites there is no dispute, although all the names are not identified. The Hamathites alone of those identified were settled in early times wholly beyond the land of Canaan. Perhaps there was a primeval extension of the Canaanite tribes after their first establishment in the land called after their ancestor, for before the specification of its limits as those of their settlements it is stated "afterward were the families of the Canaanites spread abroad" (Gen. x. 18, 19). One of their most important extensions was to the north-east, where was a great branch of the Hittite nation in the valley of the Orontes, constantly mentioned in the wars of the Pharaohs [EGYPT], and in those of the kings of Assyria. Two passages which have occasioned much controversy may be here noticed. In the account of Abraham's entrance into Palestine it is said, "And the Canaanite [was] then in the land" (xii. 6); and as to a somewhat later time, that of the separation of Abraham and Lot, we read that "the Canaanite and the Perizzite dwelled then in the land" (xiii. 7). These passages have been supposed either to be late glosses, or to indicate that the Pentateuch was written at a late period. A comparison of all the passages referring to the primitive history of Palestine and Idumæa shows that there was an earlier population expelled by the Hamite and Abrahamite settlers. This population was important in the time of the war of Chedorlaomer; but at the Exodus, more than four hundred years afterwards, there was but a remnant of it. It is most natural therefore to infer that the two passages under consideration mean that the Canaanite settlers were already in the land, not that they were still there.

Philologers are not agreed as to a Hamitic class of languages. Recently Bunsen has applied the term "Hamitism," or as he writes it Chamitism, to the Egyptian language, or rather family. He places it at the head of the "Semitic stock," to which he considers it as but partially belonging, and thus describes it:—"Chamitism, or ante-historical Semitism: the Chamitic deposit in Egypt; its daughter, the Demotic Egyptian; and its end the Coptic" (*Outlines*, vol. i. p. 183). Sir H. Rawlinson has applied the term Cushite to the primitive language of Babylonia, and the same term has been used for the ancient language of the southern coast of Arabia. This terminology depends, in every instance, upon the race of the nation speaking the language, and not upon any theory of a Hamitic class. There is evidence which, at the first view, would incline us to consider that the term Semitic, as applied to the Syro-Arabic class, should be changed to Hamitic; but on a more careful examination it becomes evident that any absolute classification of languages into groups corresponding to the three great Noachian families is not tenable. The Biblical evidence seems, at first sight, in favour of Hebrew being classed as a Hamitic rather than a Semitic form of speech. It is called in the Bible "the language of Canaan," שְׂפַת כְּנַעַן (Is. xix. 18), although those speaking it are elsewhere said to speak יְהוּדִית, *Judaicè* (2 K. xviii. 26, 28; Is. xxxvi. 11, 13; Neh. xiii. 24). But the one term, as Gesenius remarks (*Gram.* Introd.), indicates the country where the language was spoken, the other as evidently indicates a people by whom it was spoken: thus the question of its being a Hamitic or Semitic language is not touched; for the circumstance that it was the language of Canaan is agreeable with its being either indigenous (and therefore either Canaanite or Rephaite), or adopted (and therefore perhaps Semitic). The names of Canaanite persons and places, as Gesenius has observed (*l. c.*), conclusively show that the Canaanites spoke what we call Hebrew. Elsewhere we might find evidence of the use of a so-called Semitic language by nations either partly or wholly of Hamite origin. This evidence would favour the theory that Hebrew was Hamitic; but on the other hand we should be unable to dissociate Semitic languages from Semitic peoples. The Egyptian language would also offer great difficulties, unless it were held to be but partly of Hamitic origin, since it is mainly of an entirely different class to the Semitic. It is mainly Nigritian, but it also contains Semitic elements. We are of opinion that the groundwork is Nigritian, and that the Semitic part is a layer added to a complete Nigritian language. The two elements are mixed, but not fused. This opinion those Semitic scholars who have studied the subject share with us. Some Iranian scholars hold that the two elements are mixed, and that the ancient Egyptian represents the transition from Turanian to Semitic. The only solution of the difficulty seems to be, that what we call Semitic is early Noachian.

An inquiry into the history of the Hamite nations presents considerable difficulties, since it cannot be determined in the cases of the most important of those commonly held to be Hamite that they were purely of that stock. It is certain that the three most illustrious Hamite nations—the Cushites, the Phoenicians, and the Egyptians—were greatly mixed with foreign peoples. In Babylonia the Hamite element seems to have been absorbed by the Shemite, but not in the earliest times. There are some common characteristics, however, which appear to connect the different branches of the Hamite family, and to distinguish them from the children of Japheth and Shem. Their architecture has a solid grandeur that we look for in vain elsewhere. Egypt, Babylonia, and Southern Arabia alike afford proofs of this, and the few remaining monuments of the Phoenicians are of the same class. What is very important as indicating the purely Hamite character of the monuments to which we refer is that the earliest in Egypt are the most characteristic, while the earlier in Babylonia do not yield in this respect to the later. The national mind seems in all these cases to have been these material forms. The early history of each of the chief Hamite nations shows great power of organising an extensive kingdom, of acquiring material greatness, and checking the inroads of neighbouring nomadic peoples. The Philistines afford a remarkable instance of these qualities. In every case, however, the more energetic sons of Shem or Japheth have at last fallen upon the rich Hamite territories and despoiled them. Egypt, favoured by a position fenced round with nearly impassable barriers—or

the north an almost havenless coast, on the east and west sterile deserts, held its freedom far longer than the rest; yet even in the days of Solomon the throne was filled by foreigners, who, if Hamites, were Shemite enough in their belief to revolutionize the religion of the country. In Babylonia the Medes had already captured Nimrod's city more than 2000 years before the Christian era. The Hamites of Southern Arabia were so early overthrown by the Joktanites that the scanty remains of their history are alone known to us through tradition. Yet the story of the magnificence of the ancient kings of Yemen is so perfectly in accordance with all we know of the Hamites that it is almost enough of itself to prove what other evidence has so well established. The history of the Canaanites is similar; and if that of the Phoenicians be an exception, it must be recollected that they became a merchant class, as Ezekiel's famous description of Tyre shows (chap. xxvii). In speaking of Hamite characteristics we do not intend it to be inferred that they were necessarily altogether of Hamite origin, and not at least partly borrowed. [R. S. P.]

2. (חָם, Gen. xiv. 5; Sam. חם, *Cham*). According to the Masoretic text, Chedorlaomer and his allies smote the Zuzim in a place called Ham. If, as seems likely, the Zuzim be the same as the Zamzummim, Ham must be placed in what was afterwards the Ammonite territory. Hence it has been conjectured by Tuch, that Ham is but another form of the name of the chief stronghold of the children of *Am*mon, Rabbah, now *Am*-man. The LXX. and Vulg., however, throw some doubt upon the Masoretic reading: the former has, as the rendering of וְאֶת־הַזּוּזִים בָּהָם, καὶ ἔθνη ἰσχυρὰ ἅμα αὐτοῖς; and the latter, *et Zuzim cum eis*, which shows that they read בָּהֵם: but the Mas. rendering seems the more likely, as each clause mentions a nation, and its capital or stronghold; although it must be allowed that if the Zuzim had gone to the assistance of the Rephaim, a deviation would have been necessary. The Samaritan Version has לישה, *Lishah*, perhaps intending the LASHA of Gen. x. 19, which by some is identified with Callirhoe on the N.E. quarter of the Dead Sea. The Targums of Onkelos and Pseudojon. have חֲמָתָא, *Hemta*. Schwarz (217) suggests *Humeimath* (in Van de Velde's map *Hŭmeitat*), one mile above *Rabba*, the ancient Ar-Moab, on the Roman road.

3. In the account of a migration of the Simeonites to the valley of Gedor, and their destroying the pastoral inhabitants, the latter, or possibly their predecessors, are said to have been "of Ham" (מִן־חָם; ἐκ τῶν υἱῶν Χάμ; *de stirpe Cham*, 1 Chr. iv. 40). This may indicate that a Hamite tribe was settled here, or, more precisely, that there was an Egyptian settlement. The connexion of Egypt with this part of Palestine will be noticed under ZERAH. Ham may, however, here be in no way connected with the patriarch or with Egypt.

HA'MAN (הָמָן; Ἀμάν; *Aman*), the chief minister or vizier of king Ahasuerus (Esth. iii. 1). After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai. Most probably he is the same Aman who is mentioned as the oppressor of Achiacharus (Tob. xiv. 10). The Targum and Josephus (*Ant.* xi. 6, §5) interpret the description of him—the Agagite—as signifying that he was of Amalekitish descent: but he is called a Macedonian by the LXX. in Esth. ix. 24 (cf. iii. 1), and a Persian by Sulpicius Severus. Prideaux (*Connexion*, anno 453) computes the sum which he offered to pay into the royal treasury at more than £2,000,000 sterling. Modern Jews are said to be in the habit of designating any Christian enemy by his name (Eisenmenger, *Ent. Jud.* i. 721). [W. T. B.]

HA'MATH (חֲמָת; Ἡμάθ, Ἡμάθ, Αἰμάθ *Emath*) appears to have been the principal city of Upper Syria from the time of the Exodus to that of the prophet Amos. It was situated in the valley of the Orontes, about half way between its source near *Baalbek*, and the bend which it makes at *Jisr-hadîd*. It thus naturally commanded the whole of the Orontes valley, from the low screen of hills which forms the watershed between the Orontes and the *Litâny*—the "entrance of Hamath," as it is called in Scripture (Num. xxxiv. 8; Josh. xiii. 5, &c.)—to the defile of Daphne below Antioch; and this tract appears to have formed the kingdom of Hamath, during the time of its independence.

The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Gen. x. 18). There is no reason to suppose with Mr. Kenrick (*Phoenicia*, p. 60), that they were ever in any sense Phoenicians. We must regard them as closely akin to the Hittites on whom they bordered, and with whom they were generally in alliance. Nothing appears of the power of Hamath beyond the geographical notices which show it to be a well known place (Num. xiii. 21, xxxiv. 8; Jos. xiii. 5; Judg. xviii. 28, &c.), until the time of David, when we hear that Toi, king of Hamath, had "had wars" with Hadadezer, king of Zobah, and on the defeat of the latter by David sent his son to congratulate the Jewish monarch (2 Sam. viii. 10), and (apparently) to put Hamath under his protection. Hamath seems clearly to have been included in the dominions of Solomon (1 K. iv. 21-4); and its king was no doubt one of those many princes over whom that monarch ruled, who "brought presents and served Solomon all the days of his life." The "store-cities," which Solomon "built in Hamath" (2 Chr. viii. 4), were perhaps staples for trade, the importance of the Orontes valley as a line of traffic being always great. On the death of Solomon and the separation of the two kingdoms, Hamath seems to have regained its independence. In the Assyrian inscriptions of the time of Ahab (B.C. 900) it appears as a separate power, in alliance with the Syrians of Damascus, the Hittites, and the Phoenicians. About three-quarters of a century later Jeroboam the second "recovered Hamath" (2 K. xiv. 28); he seems to have dismantled the place, whence the prophet Amos, who wrote in his reign (Am. i. 1) couples "Hamath the great" with Gath, as an instance of desolation (ib. vi. 2). Soon afterwards the Assyrians took it (2 K. xviii. 34, xix. 13, &c.), and from this time it ceased to be a place of much importance. Antiochus Epiphanes appears to have changed its name to Epiphaneia, an appellation under which it was known to the Greeks and Romans from his time to that of St. Jerome (*Comment. in Ezek.* xlvii. 16), and possibly later. The natives, however, called it Hamath, even in St.

Jerome's time; and its present name, *Hamah*, is but very slightly altered from the ancient form.

Burckhardt visited *Hamah* in 1812. He describes it as situated on both sides of the Orontes, partly on the declivity of a hill, partly in the plain, and as divided into four quarters—*Hadher*, *El Djisr*, *El Aleyat*, and *El Medine*, the last being the quarter of the Christians. The population, according to him, was at that time 30,000. The town possessed few antiquities, and was chiefly remarkable for its huge water-wheels, whereby the gardens and the houses in the upper town were supplied from the Orontes. The neighbouring territory he calls "the granary of Northern Syria" (*Travels in Syria*, pp. 146-7. See also Pococke, *Travels in the East*, vol. i.; Irby and Mangles, *Travels*, p. 244; and Stanley, *Sinai & Palestine*, pp. 406, 7). [G. R.]

HA'MATH-ZO'BAH (חֲמַת־צוֹבָה; Βαισωβά; *Emath-Suba*) is said to have been attacked and conquered by Solomon (2 Chr. viii. 3). It has been conjectured to be the same as Hamath, here regarded as included in Aram-Zobah—a geographical expression which has usually a narrower meaning. But the name *Hamath-Zobah* would seem rather suited to another Hamath which was distinguished from the "Great Hamath," by the suffix "Zobah." Compare Ramoth-*Gilead*, which is thus distinguished from Ramah in Benjamin. [G. R.]

HAM'ATHITE, THE (הַחֲמָתִי; ὁ Ἀμαθί), *Amathaeus*, *Hamathaeus*), one of the families descended from Canaan, named last in the list (Gen. x. 18; 1 Chr. i. 16). The place of their settlement was doubtless HAMATH.

HAM'MATH (חַמַּת; Ὠμαθδακέθ—the last two syllables a corruption of the name following—Alex. Ἀμάθ; *Emath*), one of the fortified cities in the territory allotted to Naphtali (Josh. xix. 35). It is not possible from this list to determine its position, but the notices of the Talmudists, collected by Lightfoot in his *Chorographical Century*, and *Chor. Decad*, leave no doubt that it was near Tiberias, one mile distant—in fact that it had its name, Chammath, "hot baths," because it contained those of Tiberias. In accordance with this are the slight notices of Josephus, who mentions it under the name of Emmaus as a "village not far (κωμὴ . . . . οὐκ ἄπωθεν) from Tiberias" (*Ant.* xviii. 2, §3), and as where Vespasian had encamped "before (πρό) Tiberias" (*B. J.* iv. 1, §3). Remains of the wall of this encampment were recognized by Irby and Mangles (89*b*). In both cases Josephus names the hot springs or baths, adding in the latter, that such is the interpretation of the name Ἀμμαοῦς, and that the waters are medicinal. The *Hammâm*, at present three in number, still send up their hot and sulphureous waters, at a spot rather more than a mile south of the modern town, at the extremity of the ruins of the ancient city (Rob. ii. 383, 4; Van de Velde, ii. 399).

It is difficult, however, to reconcile with this position other observations of the Talmudists, quoted on the same place, by Lightfoot, to the effect that Chammath was called also the "wells of Gadara," from its proximity to that place, and also that half the town was on the east side of the Jordan and half on the west, with a bridge between them—the fact being that the ancient Tiberias was at least 4 miles, and the Hammam 2½, from the present embouchure of the Jordan. The same difficulty besets the account of Parchi (in Zunz's *Appendix* to Benjamin of Tudela, ii. 403). He places the wells entirely on the east of Jordan.

In the list of Levitical cities given out of Naphtali (Josh. xxi. 32) the name of this place seems to be given as HAMMOTH-DOR, and in 1 Chr. vi. 76 it is further altered to HAMMON. [G.]

HAMMEDA'THA (הַמְּדָתָא; Ἀμαδάθος; *Amadathus*), father of the infamous Haman, and commonly designated as "the Agagite" (Esth. iii. 1, 10, viii. 5, ix. 24), though also without that title (ix. 10). By Gesenius (*Lex.* 1855, p. 539) the name is taken to be Medatha, preceded by the definite article. For other explanations, see Fürst, *Hdwbuch.*, and Simonis, *Onomasticon*, 586. The latter derives it from a Persian word meaning "double." For the termination compare ARIDATHA.

HAMME'LECH (הַמֶּלֶךְ; τοῦ βασιλέως; *Amelech*), rendered in the A. V. as a proper name (Jer. xxxvi. 26, xxxviii. 6); but there is no apparent reason for supposing it to be anything but the ordinary Hebrew word for "the king," *i. e.* in the first case Jehoiakim, and in the latter Zedekiah. If this is so, it enables us to connect with the royal family of Judah two persons, Jerachmeel and Malciah, who do not appear in the A. V. as members thereof. [G.]

HAMMER. The Hebrew language has several names for this indispensable tool. (1.) *Pattish* (פַּטִּישׁ, connected etymologically with πατάσσω, *to strike*), which was used by the gold-beater (Is. xli. 7, A. V. "carpenter") to overlay with silver and "smooth" the surface of the image; as well as by the quarry-man (Jer. xxiii. 29). (2.) *Makkâbâh* (מַקָּבָה), properly a tool for *hollowing*, hence a stonecutter's mallet (1 K. vi. 7), and generally any workman's hammer (Judg. iv. 21; Is. xliv. 12; Jer. x. 4). (3.) *Halmûth* (הַלְמוּת), used only in Judg. v. 26, and then with the addition of the word "workmen's" by way of explanation. (4.) A kind of hammer, named *mappêtz* (מַפֵּץ), Jer. li. 20 (A. V. "battle-axe"), or *mephîtz* (מְפִיץ), Prov. xxv. 18 (A. V. "maul"), was used as a weapon of war. "Hammer" is used figuratively for any overwhelming power, whether worldly (Jer. l. 23), or spiritual (Jer. xxiii. 29). [W. L. B.]

HAMMOLE'KETH (הַמֹּלֶכֶת, with the article, = "the Queen;" ἡ Μαλεχέθ; *Regina*), a woman introduced in the genealogies of Manasseh as daughter of Machir and sister of Gilead (1 Chr. vii. 17, 18), and as having among her children ABI-EZER, from whose family sprang the great judge Gideon. The Targum translates the name by דְּ מַלְכַת = who reigned. The Jewish tradition, as preserved by Kimchi in his commentary on the passage, is that "she used to reign over a portion of the land which belonged to Gilead," and that for that reason her lineage has been preserved.

HAM'MON (חָמוֹן; Χαμάθ, Alex. Χαμων, *Hamon*, *Ammon*). 1. A city in Asher (Josh. xix. 28), apparently not far from Zidon-rabbah, or "Great Zidon." Dr. Schultz suggested its identification with the modern village of *Hamul*, near the coast, about 10 miles below Tyre (Rob. iii

66), but this is doubtful both in etymology and position.

2. A city allotted out of the tribe of Naphtali to the Levites (1 Chr. vi. 76), and answering to the somewhat similar names HAMMATH and HAMMOTH-DOR in Joshua. [G.]

HAM'MOTH-DOR (חַמֹּת דֹּאר; Νεμμάθ, Alex. Ἐμαθδώρ; *Ammoth Dor*), a city of Naphtali, allotted with its suburbs to the Gershonite Levites, and for a city of refuge (Josh. xxi. 32). Unless there were two places of the same or very similar name in Naphtali, this is identical with HAMMATH. Why the suffix Dor is added it is hard to tell, unless the word refers in some way to the situation of the place on the coast, in which fact only had it (as far as we know) any resemblance to DOR, on the shore of the Mediterranean. In 1 Chr. vi. 76 the name is contracted to HAMMON. [G.]

HAMO'NAH (חֲמוֹנָה; Πολυάνδριον; *Amona*), the name of a city mentioned in a highly obscure passage of Ezekiel (xxxix. 16); apparently that of the place in or near which the multitudes of Gog should be buried after their great slaughter by God, and which is to derive its name—"multitude"—from that circumstance. [G.]

HA'MON-GOG, THE VALLEY OF (גֵּיא חֲמוֹן גּוֹג = the "ravine of Gog's multitude;" Γαὶ τὸ πολυάνδριον τοῦ Γώγ; *vallis multitudinis Gog*), the name to be bestowed on a ravine or glen, previously known as "the ravine of the passengers on the east of the sea," after the burial there of "Gog and all his multitude" (Ez. xxxix. 11, 15).

HA'MOR (חֲמוֹר, *i. e.* in Heb. a large he-ass, the figure employed by Jacob for Issachar; Ἐμμάρ; *Hemor*), a Hivite (or according to the Alex. LXX. a Horite), who at the time of the entrance of Jacob on Palestine was prince (*Nasi*) of the land and city of Shechem, and father of the impetuous young man of the latter name whose ill treatment of Dinah brought destruction on himself, his father, and the whole of their city (Gen. xxxiii. 19, xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26). Hamor would seem to have been a person of great influence, because, though alive at the time, the men of his tribe are called after him *Bene-Hamor*, and he himself, in records narrating events long subsequent to this, is styled *Hamor-Abi-Shecem* (Josh. xxiv. 32;[a] Judg. ix. 28; Acts vii. 16). In the second of these passages his name is used as a signal of revolt, when the remnant of the ancient Hivites attempted to rise against Abimelech son of Gideon. [SHECHEM.] For the title *Abi-Shecem*, "father of Shechem," compare "father of Bethlehem," "father of Tekoah," and others in the early lists of 1 Chr. ii. iv. In Acts vii. 16 the name is given in the Greek form of EMMOR, and Abraham is said to have bought his sepulchre from the "sons of Emmor."

HA'MUEL (הַמּוּאֵל, *i. c.* Hammûel; Ἀμουήλ; *Amuel*), a man of Simeon; son of Mishma, of the family of Shaul (1 Chr. iv. 26), from whom, if we follow the records of this passage, it would seem the whole tribe of Simeon located in Palestine were derived. In many Hebrew MSS. the name is given as Chammûel.

[a] The LXX. have here read the word without its initial guttural, and rendered it παρὰ τῶν Ἀμορραίων, "from the Amorites."

HA'MUL (חָמוּל; Sam. חמואל, Ἰαμούλ; *Amul*), the younger son of Pharez, Judah's son by Tamar (Gen. xlvi. 12; 1 Chr. ii. 5). Hamul was head of the family of the Hamulites (Num. xxvi. 21), but none of the genealogy of his descendants is preserved in the lists of 1 Chronicles, though those of the descendants of Zerah are fully given.

HAMULI'TES, THE (הַחֲמוּלִי; Ἰαμουλί, Alex. Ἰαμουηλί; *Amulitae*), the family (מִשְׁפַּחַת) of the preceding (Num. xxvi. 21).

HAMU'TAL (חֲמוּטָל, = perhaps, "kin to the dew;" Ἀμιτάλ, in Jer. Ἀμειτάαλ; *Amital*), daughter of Jeremiah of Libnah; one of the wives of king Josiah, and mother of the unfortunate princes Jehoahaz (2 K. xxiii. 31), and Mattaniah or Zedekiah (2 K. xxiv. 18; Jer. lii. 1). In the two last passages the name is given in the original text as חֲמִיטָל, *Chamital*, a reading which the LXX. follow throughout.

HAN'AMEEL (חֲנַמְאֵל; Ἀναμεήλ; *Hanameel*), son of Shallum, and cousin of Jeremiah. When Judaea was occupied by the Chaldaeans, Jerusalem beleaguered, and Jeremiah in prison, the prophet bought a field of Hanameel in token of his assurance that a time was to come when land should be once more a secure possession (Jer. xxxii. 7, 8, 9, 12; and comp. 44). The suburban fields belonging to the tribe of Levi could not be sold (Lev. xxv. 34); but possibly Hanameel may have inherited property from his mother. Compare the case of Barnabas, who also was a Levite; and the note of Grotius on Acts iv. 37. Henderson (on Jer. xxxii. 7) supposes that a portion of the Levitical estates might be sold within the tribe. [W.T.B.]

HA'NAN (חָנָן; Ἀνάν· *Hanan*). 1. One of the chief people of the tribe of Benjamin (1 Chr. viii. 23).

2. The last of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).

3. "Son of Maachah," *i. e.* possibly a Syrian of Aram-Maacah, one of the heroes of David's guard, according to the extended list of 1 Chr. xi. 43.

4. Bene-Chanan were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 46; Neh. vii. 49). In the parallel list, 1 Esdr. v. 30, the name is given as ANAN.

5. (LXX. omits.) One of the Levites who assisted Ezra in his public exposition of the law (Neh. viii. 7). The same person is probably mentioned in x. 10, as sealing the covenant, since several of the same names occur in both passages.

6. One of the "heads" of the "people," that is of the laymen, who also sealed the covenant (x. 22).

7. (Αἰνάν.) Another of the chief laymen on the same occasion (x. 26).

8. Son of Zaccur, son of Mattaniah, whom Nehemiah made one of the storekeepers of the provisions collected as tithes (Neh. xiii. 13). He was probably a layman, in which case the four storekeepers represented the four chief classes of the people—priests, scribes, levites, and laymen.

9. Son of Igdaliahu "the man of God" (Jer. xxxv. 4). The sons of Hanan had a chamber in the Temple. The Vat. LXX. gives the name twice —Ἰωνᾶν υἱοῦ Ἀνανίου.

HAN'ANEEL, THE TOWER OF (מִגְדַּל חֲנַנְאֵל; πύργος Ἀναμεήλ; *turris Hananeel*), a tower which formed part of the wall of Jerusalem (Neh. iii. 1, xii. 39). From these two passages, particularly from the former, it might almost be inferred that Hananeel was but another name for the Tower of Meah (הַמֵּאָה = "the hundred"): at any rate they were close together, and stood between the sheep-gate and the fish-gate. This tower is further mentioned in Jer. xxxi. 38, where the reference appears to be to an extensive breach in the wall, reaching from that spot to the "gate of the corner" (comp. Neh. iii. 24, 32), and which the prophet is announcing shall be "rebuilt to Jehovah" and "not be thrown down any more for ever." The remaining passage in which it is named (Zech. xiv. 10) also connects this tower with the "corner gate," which lay on the other side of the sheep-gate. This verse is rendered by Ewald with a different punctuation to the A. V.—"from the gate of Benjamin, on to the place of the first (or early) gate, on to the corner-gate and Tower Hananeel, on to the king's wine-presses." [JERUSALEM.]

HANA'NI (חָנָנִי; Ἀνανί; *Hanani*). 1. One of the sons of Heman, David's Seer, who were separated for song in the house of the Lord, and head of the 18th course of the service (1 Chr. xxv. 4, 25).

2. A Seer who rebuked (B.C. 941) Asa, king of Judah, for his want of faith in God, which he had showed by buying off the hostility of Benhadad I. king of Syria (2 Chr. xvi. 7). For this he was imprisoned by Asa (10). He (or another Hanani) was the father of Jehu the Seer, who testified against Baasha (1 K. xvi. 1, 7), and Jehoshaphat (2 Chr. xix. 2, xx. 34).

3. One of the priests who in the time of Ezra were connected with strange wives (Ezr. x. 20). In Esdras the name is ANANIAS.

4. A brother of Nehemiah, who returned B.C. 446 from Jerusalem to Susa (Neh. i. 2); and was afterwards made governor of Jerusalem under Nehemiah (vii. 2).

5. A priest mentioned in Neh. xii. 36.

[W. T. B.]

HANANI'AH (חֲנַנְיָה and חֲנַנְיָהוּ; Ἀνανία; *Ananias* and *Hananias*. In N. Test. Ἀνανίας; *Ananias*).

1. One of the 14 sons of Heman the singer, and chief of the sixteenth out of the 24 courses or wards into which the 288 musicians of the Levites were divided by king David. The sons of Heman were especially employed to blow the horns (1 Chr. xxv. 4, 5, 23).

2. One of the chief captains of the army of king Uzziah (2 Chr. xxvi. 11).

3. Father of Zedekiah, one of the princes in the reign of Jehoiakim king of Judah (Jer. xxxvi. 12).

4. Son of Azur, a Benjamite of Gibeon and a false prophet in the reign of Zedekiah king of Judah. In the 4th year of his reign, B.C. 595, Hananiah withstood Jeremiah the prophet, and publicly prophesied in the temple that within two years Jeconiah and all his fellow-captives, with the vessels of the Lord's house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Jer. xxviii.): an indication that treacherous negotiations were already secretly opened with Pharaoh-Hophra (who had just succeeded Psammis on the Egyptian throne[a]), and that strong hopes were entertained of the destruction of the Babylonian power by him. The preceding chapter (xxvii. 3) shows further that a league was already in progress between Judah and the neighbouring nations of Edom, Ammon, Moab, Tyre and Zidon, for the purpose of organizing resistance to Nebuchadnezzar, in combination no doubt with the projected movements of Pharaoh-Hophra. Hananiah corroborated his prophecy by taking from off the neck of Jeremiah the yoke which he wore by Divine command (Jer. xxvii., in token of the subjection of Judaea and the neighbouring countries to the Babylonian empire), and breaking it, adding, "Thus saith Jehovah, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years." But Jeremiah was bid to go and tell Hananiah that for the wooden yokes which he had broken he should make yokes of iron, so firm was the dominion of Babylon destined to be for seventy years. The prophet Jeremiah added this rebuke and prediction of Hananiah's death, the fulfilment of which closes the history of this false prophet. "Hear now, Hananiah; Jehovah hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith Jehovah, Behold I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against Jehovah. So Hananiah the prophet died the same year, in the seventh month" (Jer. xxviii.). The above history of Hananiah is of great interest, as throwing much light upon the Jewish politics of that eventful time, divided as parties were into the partizans of Babylon on one hand, and Egypt on the other. It also exhibits the machinery of false prophecies, by which the irreligious party sought to promote their own policy, in a very distinct form. At the same time too that it explains in general the sort of political calculation on which such false prophecies were hazarded, it supplies an important clue in particular by which to judge of the date of Pharaoh-Hophra's (or Apries') accession to the Egyptian throne, and the commencement of his ineffectual effort to restore the power of Egypt (which had been prostrate since Necho's overthrow, Jer. xlvi. 2) upon the ruins of the Babylonian empire. The leaning to Egypt, indicated by Hananiah's prophecy as having begun in the fourth of Zedekiah, had in the sixth of his reign issued in open defection from Nebuchadnezzar, and in the guilt of perjury, which cost Zedekiah his crown and his life, as we learn from Ez. xvii. 12-20; the date being fixed by a comparison of Ez. viii. 1 with xx. 1. The temporary success of the intrigue which is described in Jer. xxxvii. was speedily followed by the return of the Chaldaeans and the destruction of the city, according to the prediction of Jeremiah. This history of Hananiah also illustrates the manner in which the false prophets hindered the mission, and obstructed the beneficent effects of the ministry, of the true prophets, and affords a remarkable example of the way in which they prophesied smooth things, and said peace when there was no peace (comp. 1 K. xxii. 11, 24, 25).

5. Grandfather of Irijah, the captain of the ward

[a] Pharaoh-Hophra succeeded Psammis, B.C. 595. The dates of the Egyptian reigns from Psammetichus are fixed by that of the conquest of Egypt by Cambyses

at the gate of Benjamin who arrested Jeremiah on a charge of deserting to the Chaldaeans (Jer. xxxvii. 13).

6. Head of a Benjamite house (1 Chr. viii. 24).

7. The Hebrew name of Shadrach. [SHADRACH.] He was of the house of David, according to Jewish tradition (Dan. i. 3, 6, 7, 11, 19; ii. 17). [ANANIAS.]

8. Son of Zerubbabel, 1 Chr. iii. 19, from whom CHRIST derived his descent. He is the same person who is by St. Luke called Ἰωαννᾶς, Joanna, and who, when Rhesa is discarded, appears there also as Zerubbabel's son. [GENEALOGY OF CHRIST.] The identity of the two names Hananiah and Joanna is apparent immediately we compare them in Hebrew. חֲנַנְיָה (Hananiah) is compounded of חָנַן and the Divine name, which always takes the form יָהּ, or יָהוּ, at the end of compounded names (as in Jeremiah, Shephet-iah, Nehem-iah, Azar-iah, &c.). It means *gratiosè dedit Dominus*. Joanna (יוֹחָנָן) is compounded of the Divine name, which at the beginning of compound names takes the form יוֹ, or יְהוֹ (as in Jeho-shua, Jeho-shaphat, Jo-zadak, &c.), and the same word, חָנַן, and means *Dominus gratiosè dedit*. Examples of a similar transposition of the elements of a compound name in speaking of the same individual, are יְכוֹנְיָה, Jecon-iah, and יְהוֹיָכִין, Jeho-jachin, of the same king of Judah; Ahaz-iah and Jeho-ahaz of the same son of Jehoram; Eli-am, and Ammi-el, of the father of Bathsheba; and El-asah for Asah-el, and Ishma-el, for Eli-shama, in some MSS. of Ezr. x. 15 and 2 K. xxv. 25. This identification is of great importance, as bringing St. Luke's genealogy into harmony with the Old Testament. Nothing more is known of Hananiah.

9. The two names Hananiah and Jehohanan stand side by side Ezr. x. 28, as sons of Bebai, who returned with Ezra from Babylon.

10. A priest, one of the "apothecaries" or makers of the sacred ointments and incense (Ex. xxx. 22-38, 1 Chr. ix. 30), who built a portion of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 8). He may be the same as is mentioned in ver. 30 as having repaired another portion. If so, he was son of Shelemiah; perhaps the same as is mentioned xii. 41.

11. Head of the priestly course of Jeremiah in the days of Joiakim the high-priest, Neh. xii. 12.

12. Ruler of the palace (שַׂר הַבִּירָה) at Jerusalem under Nehemiah. He is described as "a faithful man, and one who feared God above many." His office seems to have been one of authority and trust, and perhaps the same as that of Eliakim, who was "over the house" in the reign of Hezekiah. [ELIAKIM.] The arrangements for guarding the gates of Jerusalem were entrusted to him with Hanani, the Tirshatha's brother. Prideaux thinks that the appointment of Hanani and Hananiah indicates that at this time Nehemiah returned to Persia, but without sufficient ground. Nehemiah seems to have been continuously at Jerusalem for some time after the completion of the wall (vii. 5, 65, viii. 9, x. 1). If, too, the term הַבִּירָה means, as Gesenius supposes, and as the use of it in Neh. ii. 8 makes not improbable, not the palace, but the fortress of the Temple, called by Josephus Βάρις—there is still less reason to imagine Nehemiah's absence. In this case Hananiah would be a priest, perhaps of the same family as the preceding. The rendering moreover of Neh. v.i. 2, 3 should probably be, "And I enjoined (or gave orders to) Hanani . . and Hananiah the captains of the fortress . . . . *concerning* Jerusalem, and said, Let not the gates," &c. There is no authority for rendering עַל by "over"—"He gave such an one charge *over* Jerusalem." The passages quoted by Gesenius are not one of them to the point.

13. An Israelite, Neh. x. 23 (hebr. 24). [ANANIAS.]

14. Other Hananiahs will be found under ANANIAS, the Greek form of the name. [A. C. H.]

HANDICRAFT (τέχνη, ἐργασία; *ars, artificium*, Acts xviii. 3, xix. 25; Rev. xviii. 22). Although the extent cannot be ascertained to which those arts were carried on whose invention is ascribed to Tubal-Cain, it is probable that this was proportionate to the nomadic or settled habits of the antediluvian races. Among nomad races, as the Bedouin Arabs, or the tribes of Northern and Central Asia and of America, the wants of life, as well as the arts which supply them, are few; and it is only among the city-dwellers that both of them are multiplied and make progress. This subject cannot, of course, be followed out here: in the present article brief notices can only be given of such handicraft trades as are mentioned in Scripture.

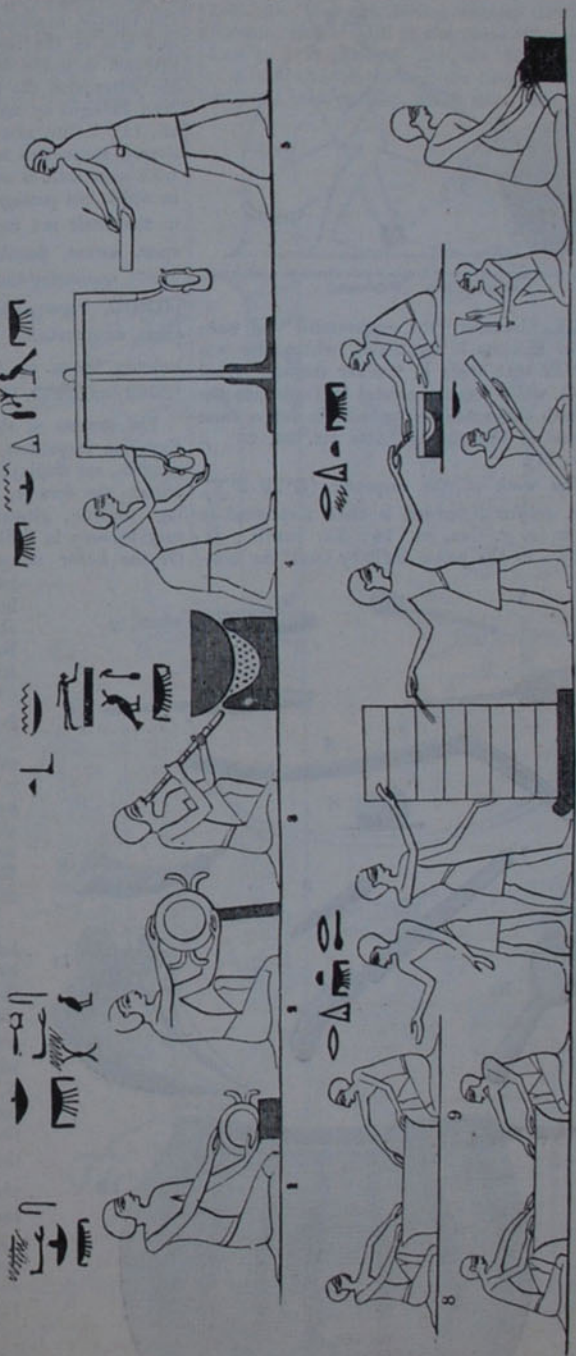
1. The preparation of iron for use either in war, in agriculture, or for domestic purposes, was doubtless one of the earliest applications of labour; and, together with iron, working in brass, or rather copper alloyed with tin, bronze (נְחֹשֶׁת, Gesen. p. 875), is mentioned in the same passage as practised in ante-diluvian times (Gen. iv. 22). The use of this last is usually considered as an art of higher antiquity even than that of iron (Hesiod, *Works & Days*, 150; Wilkinson, *Anc. Eg.* ii. p. 152, abridg.), and there can be no doubt that metal, whether iron or bronze, must have been largely used, either in material or in tools, for the construction of the Ark (Gen. vi. 14, 16). Whether the weapons for war or chase used by the early warriors of Syria and Assyria, or the arrow-heads of the archer Ishmael were of bronze or iron cannot be ascertained; but we know that iron was used for warlike purposes by the Assyrians (Layard, *Nin. & Bab.* p. 194), and on the other hand that stone-tipped arrows, as was the case also in Mexico, were used in the earlier times by the Egyptians as well as the Persians and Greeks, and that stone or flint knives continued to be used by them, and by the inhabitants of the desert, and also by the Jews, for religious purposes after the introduction of iron into general use (Wilkinson, *Anc. Eg.* i. 353, 354 ii. 163; Prescott, *Mexico*, i. 118; Ex. iv. 25; Josh. v. 2; 1st Egypt. room, Brit. Mus. case 36, 37). In the construction of the Tabernacle, copper, but no iron, appears to have been used, though the use of iron was at the same period well known to the Jews, both from their own use of it and from their Egyptian education, whilst the Canaanite inhabitants of Palestine and Syria were in full possession of its use both for warlike and domestic purposes (Ex. xx. 25, xxv. 3, xxvii. 19; Num. xxxv. 16; Deut. iii. 11, iv. 20, viii. 9; Josh. viii. 31, xvii. 16, 18). After the establishment of the Jews in Canaan, the occupation of a smith (חָרָשׁ) became recognised as a distinct employment (1 Sam. xiii. 19). The designer of a higher order

appears to have been called specially חָשַׁב (Gesen. p. 531; Ex. xxxv. 30, 35; 2 Chr. xxvi. 15; Saalschütz, *Arch. Hebr.* c. 14 §16). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 K. vi. 7; 2 Chr. xxvi. 14; Is. xliv. 12, liv. 16). Among the captives taken to Babylon by Nebuchadnezzar were 1000 "craftsmen" and smiths, who were probably of the superior kind (2 K. xxiv. 16; Jer. xxix. 2).

The worker in gold and silver (צוֹרֵף; ἀργυροκόπος; χωνευτής, *argentarius, aurifex*) must have found employment both among the Hebrews and the neighbouring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 22, 53, xxv. 4, xxxviii. 18; Deut. vii. 25). But, whatever skill the Hebrews possessed, it is quite clear that they must have learned much from Egypt and its "iron-furnaces," both in metal-work and in the arts of setting and polishing precious stones; arts which were turned to account both in the construction of the Tabernacle and the making of the priests' ornaments, and also in the casting of the golden calf as well as its destruction by Moses, probably, as suggested by Goguet, by a method which he had learnt in Egypt (Gen. xli. 42; Ex. iii. 22, xii. 35, xxxi. 4, 5, xxxii. 2, 4, 20, 24, xxxvii. 17, 24, xxxviii. 4, 8, 24, 25, xxxix. 6, 39; Neh. iii. 8; Is. xliv. 12). Various processes of the goldsmiths' work (No. 1) are illustrated by Egyptian monuments (Wilkinson, *Anc. Eg.* ii. 136, 152, 162).

After the conquest frequent notices are found both of moulded and wrought metal, including soldering, which last had long been known in Egypt; but the Phoenicians appear to have possessed greater skill than the Jews in these arts, at least in Solomon's time (Judg. viii. 24, 27, xvii. 4; 1 K. vii. 13, 45 46; Is. xli. 7; Wisd. xv. 4; Ecclus. xxxviii. 28; Bar. vi. 50, 55, 57; Wilkinson, ii. p. 162). [ZAREPHATH.] Even in the desert, mention is made of beating gold into plates, cutting it into wire, and also of setting precious stones in gold (Ex xxxix. 3, 6, &c.; Beckmann, *Hist. of Inv.* ii. 414; Gesen. p. 1229).

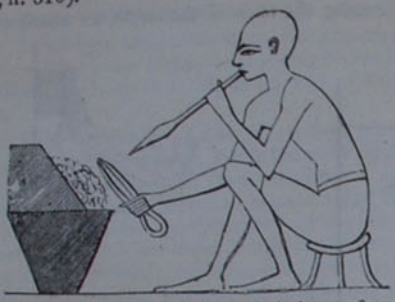
Among the tools of the smith are mentioned—



Egyptian Goldsmiths. (Wilkinson.)
1, 2. Making jewellery. 2. Blowing the fire for melting the gold. 4. Weighing the gold. 5. Clerk or scribe. The remaining part relates to the preparation of the metal before it is worked. 6, 7, 8, 9. Washing gold. 10. Superintendent.

tongs (מַלְקָחַיִם, λαβίς, *forceps*, Gesen. p. 761, Is. vi. 6), hammer (פַּטִּישׁ, σφυρά, *malleus*, Gesen. p. 1101), anvil (פָּעַם, Gesen. p. 1118), bellows

(מָפֵחַ, φυσητήρ, *suffiatorium*, Gesen. p. 896; Is. xli. 7; Jer. vi. 29; Ecclus. xxxviii. 28; Wilkinson, ii. 316).



Egyptian Blowpipe, and small fireplace with cheeks to confine and reflect the heat. (Wilkinson.)

In N.T. Alexander "the coppersmith" (ὁ χαλκεύς) of Ephesus is mentioned, where also was carried on that trade in "silver shrines" (ναοὶ ἀργυροῖ), which was represented by Demetrius the silversmith (ἀργυροκόπος) as being in danger from the spread of Christianity (Acts xix. 24, 28; 2 Tim. iv. 14).

2. The work of the carpenter (חָרַשׁ עֵצִים, τεκτων, *artifex lignarius*) is often mentioned in Scripture (*e. g.* Gen. vi. 14; Ex. xxxvii.; Is. xliv. 13). In the palace built by David for himself the workmen employed were chiefly Phoenicians sent by Hiram (2 Sam. v. 11; 1 Chr. xiv. 1), as most probably were those, or at least the principal of those who were employed by Solomon in his works (1 K. v. 6). But in the repairs of the Temple, executed under Joash king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians (2 K. xii. 11; 2 Chr. xxiv. 12; Ezra iii. 7). That the Jewish carpenters must have been able to carve with some skill is evident from Is. xli. 7, xliv. 13, in which last passage some of the implements used in the trade are mentioned:—the rule (שָׁרַד, μετρον, *norma*, possibly a chalk pencil, Gesen. p. 1337), measuring-line (קָו, Gesen. p. 1201), compass (מְחוּגָה, παραγραφὶς, *circinus*, Gesen. p. 450), plane, or smoothing instrument (מַקְצוּעָה, κάλλε, *runcina*, Gesen. pp. 1228, 1338), axe (גַּרְזֶן, Gesen. p. 302, or קַרְדֹּם, Gesen. p. 1236, ἀξίνη, *securis*).

The process of the work, and the tools used by Egyptian carpenters, and also coopers and wheelwrights, are displayed in Egyptian monuments and relics; the former, including dovetailing, veneering, drilling, glueing, varnishing, and inlaying, may be seen in Wilkinson, *Anc. Eg.* ii. 111-119. Of the latter many specimens, including saws, hatchets, knives, awls, nails, a hone, and a drill, also turned objects in bone, exist in the British Museum, 1st Egyp. Room, case 42-43, Nos. 6046-6188. See also Wilkinson, ii. p. 113, fig. 395.

Tools of an Egyptian Carpenter. (Wilkinson.)

Figs. 1, 2, 3, 4. Chisels and drills.
5. Part of drill.
6. Nut of wood belonging to drill
7, 8. Saws.
Fig. 9. Horn of oil.
10. Mallet.
11. Basket of nails.
12. Basket which held them.

In N.T. the occupation of a carpenter (τέκτων) is mentioned in connexion with Joseph the husband of the Virgin Mary, and ascribed to our Lord himself by way of reproach (Mark vi. 3; Matt. xiii. 55; and Just. Mart. *dial. Tryph.* c. 88).

3. The masons (גָּזְרִים, wall-builders, Gesen. p. 269) employed by David and Solomon, at least the chief of them, were Phoenicians, as is implied also in the word גִּבְלִים, men of Gebal, Jebail, Byblus (Gesen. p. 258; 1 K. v. 18; Ez. xxvii. 9; Burckhardt, *Syria*, p. 179). Among their implements are mentioned the saw (מַנְסֵרָה, πρίων), the plumb-line (אֲנָךְ, Gesen. p. 125), the measuring-reed (קָנֶה, κάλαμος, *calamus*, Gesen. p. 1221). Some of these, and also the chisel and mallet, are represented on Egyptian monuments (Wilkinson, *Anc. Eg.* ii. 313, 314), or preserved in the Brit. Mus. (1st Egyp. Room, No. 6114, 6038). The large stones used in Solomon's Temple are said by Josephus to have been fitted together exactly without either mortar or cramps, but the foundation stone

to have been fastened with lead (Joseph, *Ant.* viii. 3, §2, xv. 11, §3). For ordinary building, mortar, שִׂיד (Gesen. p. 1328) was used; sometimes, perhaps, bitumen, as was the case at Babylon (Gen. xi. 3). The lime, clay, and straw of which mortar is generally composed in the East, requires to be very carefully mixed and united so as to resist wet (Lane, *Mod. Eg.* i. 27; Shaw, *Trav.* p. 206). The wall "daubed with untempered mortar" of Ezekiel (xiii. 10) was perhaps a sort of cob-wall of mud or clay without lime (טָפַל, Gesen. p. 1516), which would give way under heavy rain. The use of whitewash on tombs is remarked by our Lord (Matt. xxiii. 27. See also Mishn. *Maaser Sheni*, v. 1). Houses infected with leprosy were required by the Law to be re-plastered (Lev. xiv. 40-45).

4. Akin to the craft of the carpenter is that of ship and boat-building, which must have been exer-

Veneering and the use of glue. (Wilkinson.)

a, a piece of dark wood applied to one of ordinary quantity, *b*. *c*, adze, fixed into a block of wood of the same colour as *b*. *e*, a ruler; and *f*, a square, similar to those used by our carpenters. *g*, a box. Fig. 2 is grinding something. *h*, glue-pot on the fire. *i* a piece of glue. Fig. 3 applying the glue with a brush, *p*

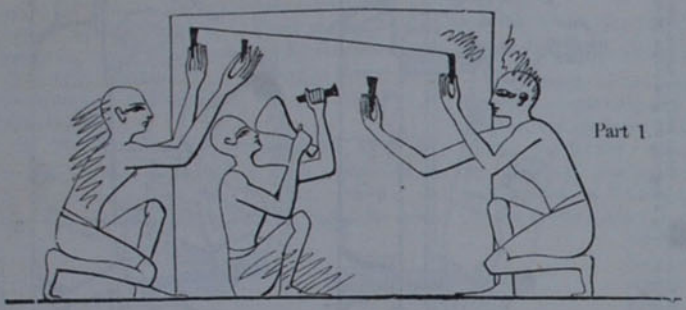
Handaging mummies and making the cases. (Wilkinson.)

Fig. 1. sawing wood. 2, cutting the leg of a chair, indicating the trade of the carpenter. 3, a man fallen asleep. *c c*, wood ready for cutting. *d*, onions and other provisions, which occur again at *g*, with vases, *f f*. 4 and 7, binding mummies 6, brings the bandages. 9, using the drill. 8, 10, and 11, painting and polishing the case.

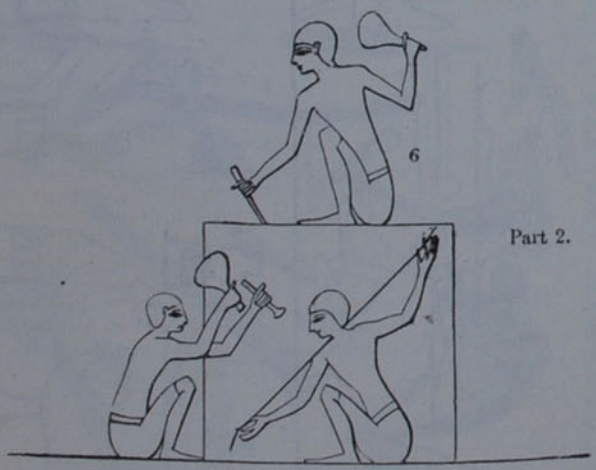
cised to some extent for the fishing-vessels on the lake of Gennesaret (Matt. viii. 23, ix. 1; John xxi. 3, 8). Solomon built, at Ezion-Geber, ships for his foreign trade, which were manned by Phoenician crews, an experiment which Jehoshaphat endeavoured in vain to renew (1 K. ix. 26, 27, xxii. 48; 2 Chr. xx. 36, 37).

Carpenters. (Wilkinson.)

r, drills a hole in the seat of a chair, s. t t, legs of chair. u u, adzes. v, a square. w, man planing or polishing the leg of a chair.



Part 1



Part 2.

Masons. (Wilkinson.)

Part 1. levelling, and Part 2 squaring a stone

5. The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries" (רֹקְחִים, *μυρεψοὶ*, *pigmentarii*), who appear to have formed a guild or association (Ex. xxx. 25, 35; Neh. iii. 8; 2 Chr. xvi. 14; Eccles. vii. 1, x. 1; Ecclus. xxxviii. 8).

6. The arts of spinning and weaving both wool and linen were carried on in early times, as they are still usually among the Bedouins, by women. The women spun and wove goat's hair and flax for the Tabernacle, as in later times their skill was employed in like manner for idolatrous purposes. One of the excellences attributed to the good housewife is her skill and industry in these arts (Ex. xxxv. 25, 26 Lev. xix. 19; Deut. xxii. 11; 2 K. xxiii. 7; Ez. xvi. 16; Prov. xxxi. 13, 24; Burckhardt, *Notes on Bed.* i. 65; comp. Hom. *Il.* i. 123; *Od.* i. 356, ii. 104). The loom, with its beam (מָנוֹר, *μεσάντιον*, *liciatorium*, 1 Sam. xvii. 7; Gesen. p. 883), pin, (יָתֵד, *πάσσαλος*, *clavus*, Judg. xvi. 14; Gesen. p. 643), and shuttle (אָרֹג, *δρομεύς*, Job vii. 6; Gesen. p. 146) was, perhaps, introduced later, but as early as David's time (1 Sam. xvii. 7), and worked by men, as was the case in Egypt, contrary to the practice of other nations. This trade also appears to have been practised hereditarily (1 Chr. iv. 21; Herod. ii. 35; Soph. *Oed. Col.* 339).

Together with weaving we read also of embroidery, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needlework (Ex. xxvi. 1, xxviii. 4, xxix. 6-13).

7. Besides these arts, those of dyeing and of dressing cloth were practised in Palestine, and those also of tanning and dressing leather (Josh. ii. 15-18; 2 K. i. 8; Matt. iii. 4; Acts ix. 43; Mishn. *Megill.* iii. 2). Shoemakers, barbers, and tailors are mentioned in the Mishna (*Pesach.* iv. 6): the barber (גַּלָּב, *κουρεὺς*, Gesen. p. 283), or his occupation, by Ezekiel (v. 1; Lev. xiv. 8; Num. vi. 5; Josephus, *Ant.* xx. 11, §5; *B. J.* i. 27, §5; Mishn. *Shabb.* i. 2). Mishn. *Shabb.* i. 2) and the tailor (i. 3), plasterers, glaziers, and glass vessels, painters, and goldworkers are mentioned in Mishn. (*Chel.* viii. 9, xxix. 3, 4, xxx. 1).

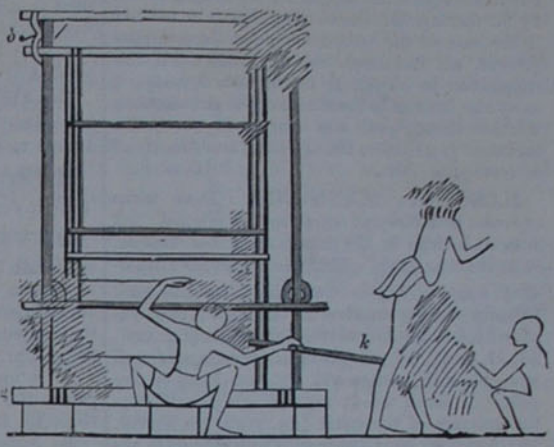
Tent-makers (*σκηνοποιοί*) are noticed in the Acts (xviii. 3), and frequent allusion is made to the trade of the potters.

8. Bakers (אֹפִים, Gesen. p. 136) are noticed in Scripture as carrying on their trade (Jer. xxxvii. 21; Hos. vii. 4; Mishn. *Chel.* xv. 2); and the well-known valley Tyropoeon probably derived its name from the occupation of the cheese-makers, its inhabitants (Joseph. *B. J.* v. 4, 1). Butchers, not Jewish, are spoken of 1 Cor. x. 25.

Trade in all its branches was much developed after the Captivity; and for a father to teach his son a trade was reckoned not only honourable but indispensable (Mishn. *Pirke Ab.* ii. 2; *Kiddush.* iv. 14). Some trades, however, were regarded as less honourable (Jahn, *Bibl. Arch.* §84).

Some, if not all trades, had special localities, as was the case formerly in European, and is now in Eastern cities (Jer. xxxvii. 21; 1 Cor. x. 25; Joseph. *B. J.* v. 4, §1, and 8, §1; Mishn. *Becor.* v. 1; Russell, *Aleppo*, i. 20; Chardin, *Voyages*, vii. 274, 394; Lane, *Mod. Eg.* ii. 145).

One feature, distinguishing Jewish from other workmen, deserves peculiar notice, viz. that they were not slaves, nor were their trades necessarily hereditary, as was and is so often the case among other, especially heathen nations (Jahn, *Bibl. Antiq.* c. v. §81-84; Saalschütz, *Hebr. Arch.* c. 14; Winer, *s. v. Handwerke*). [MUSICAL INSTRUMENTS; POTTERY; GLASS; LEATHER.] [H. W. P.]



An Egyptian loom. (Wilkinson.)
k is a shuttle, not thrown, but put in with the hand. It had a hook at each end.

HANDKERCHIEF, NAPKIN, APRON. The two former of these terms, as used in the A. V. = σουδάριον, the latter = σιμικίνθιον: they are classed together, inasmuch as they refer to objects of a very similar character. Both words are of Latin origin: σουδάριον = *sudarium* from *sudo*, "to sweat;" the Lutheran translation preserves the reference to its etymology in its rendering, *schweisstuch*; σιμικίνθιον = *semicinctium*, i. e. "a half girdle." Neither is much used by classical writers; the *sudarium* is referred to as used for wiping the face (*candido frontem sudario tergeret*, Quintil. vi. 3), or hands (*sudario manus tergens, quod in collo habebat*, Petron. *in fragm. Trugur.* cap. 67); and also as worn over the face for the purpose of concealment (Sueton. *in Neron.* cap. 48); the word was introduced by the Romans into Palestine, where it was adopted by the Jews, in the form סידרא as = מִטְפַּחַת, in Ruth iii. 15. The *sudarium* is noticed in the N. T. as a wrapper to fold up money (Luke xix. 20)—as a cloth bound about the head of a corpse (John xi. 44, xx. 7), being probably brought from the crown of the head under the chin—and lastly as an article of dress that could be easily removed (Acts xix. 12), probably a handkerchief worn on the head like the *keffieh* of the Bedouins. The *semicinctium* is noticed by Martial xiv. *epigr.* 153, and by Petron. *in Satyr.* cap. 94. The distinction between the *cinctus* and the *semicinctium* consisted in its width (Isidor. *Orig.* xix. 33): with regard to the character of the σιμικίνθιον, the only inference from the passage in which it occurs (Acts xix. 12) is that it was easily removed from the person, and probably was worn next to the skin. According to Suidas the distinction between the *sudarium* and the *semicinctium* was very small, for he explains the latter by the former, σιμικίνθιον· φακιόλιον ἢ σουδάριον, the φακιόλιον being a species of headdress: Hesychius likewise explains σιμικίνθιον by φακιόλιον. According to the scholiast (*in Cod. Steph.*), as quoted by Schleusner (*Lex s. v.* σουδάριον), the distinction between the two terms is that the *sudarium* was worn on the head, and the *semicinctium* used as a handkerchief. The difference was probably not in the shape, but in the use of the article; we may conceive them to have been bands of linen of greater or less size, which might be adapted to many purposes, like the article now called *lungi* among the Arabs, which is applied sometimes as a girdle, at other times as a turban (Wellsted, *Travels*, i. 321). [W. L. B.]

HANES (חָנֵס; *Hanes*), a place in Egypt only mentioned in Is. xxx. 4: "For his princes were at Zoan, and his messengers came to Hanes." The LXX. has Ὅτι εἰσὶν ἐν Τάνει ἀρχηγοὶ ἄγγελοι πονηροί, evidently following an entirely different reading. Hanes has been supposed by Vitringa, Michaelis, Rosenmüller, and Gesenius, to be the same as Heracleopolis Magna in the Heptanomis, Copt. ϵϩⲛⲉⲥ, ϩⲛⲉⲥ, ϩⲛⲏⲥ. This identification depends wholly upon the similarity of the two names: a consideration of the sense of the passage in which Hanes occurs shows its great improbability. The prophecy is a reproof of the Jews for trusting in Egypt; and according to the Masoretic text, mention is made of an embassy, perhaps from Hoshea, or else from Ahaz, or possibly Hezekiah, to a Pharaoh. As the king whose assistance is asked is called Pharaoh, he is probably not an Ethiopian of the xxvth dynasty, for the kings of that line are mentioned by name—So, Tirhakah—but a sovereign of the xxiiird dynasty, which, according to Manetho, was of Tanite kings. It is supposed that the last king of the latter dynasty, Manetho's Zet, is the Sethos of Herodotus, the king in whose time Sennacherib's army perished, and who appears to have been mentioned under the title of Pharaoh by Rabshakeh (Is. xxxvi. 6; 2 K. xviii. 21), though it is just possible that Tirhakah may have been intended. If the reference be to an embassy to Zet, Zoan was probably his capital, and in any case then the most important city of the eastern part of Lower Egypt. Hanes was most probably in its neighbourhood; and we are disposed to think that the Chald. Paraphr. is right in identifying it with תַּחְפַּנְחֵס, or תַּחְפַּנְחֶס, once written, if the Kethibh be correct, in the form תַּחְפָּנֵס, Daphnae, a fortified town on the eastern frontier. [TAHPANHES.] Gesenius remarks, as a kind of apology for the identification of Hanes with Heracleopolis

Magna, that the latter was formerly a royal city. It is true that in Manetho's list the ixth and xth dynasties are said to have been of Heracleopolite kings; but it has been lately suggested, on strong grounds, by Sir Gardner Wilkinson, that this is a mistake in the case of the ixth dynasty for Hermonthites (*Herod.* ed. Rawlinson, vol. ii. p. 348). If this supposition be correct as to the ixth dynasty, it must also be so as to the xth; but the circumstance whether Heracleopolis was a royal city or not, a thousand years before Isaiah's time, is obviously of no consequence here. [R. S. P.]

HANGING; HANGINGS. These terms represent both different words in the original, and different articles in the furniture of the Temple. (1.) The "hanging" (מָסָךְ; ἐπίσπαστρον; *tentorium*) was a curtain or "covering" (as the word radically means) to close an entrance; one was placed before the door of the Tabernacle (Ex. xxvi. 36, 37, xxxix. 38); it was made of variegated stuff wrought with needlework, and was hung on five pillars of acacia wood: another was placed before the entrance of the court (Ex. xxvii. 16, xxxviii. 18; Num. iv. 26); the term is also applied to the vail that concealed the Holy of Holies, in the full expression "vail of *the covering*" (Ex. xxxv. 12, xxxix. 34, xl. 21; Num. iv. 5). [CURTAINS, 2.] (2.) The "hangings" קְלָעִים; ἱστία; *tentoria*) were used for covering the walls of the court of the Tabernacle, just as tapestry was in modern times (Ex. xxvii. 9, xxxv. 17, xxxviii. 9; Num. iii. 26, iv. 26). The rendering in the LXX. implies that they were made of the same substance as the sails of a ship, *i. e.* (as explained by Rashi) "meshy, not woven:" this opinion is, however, incorrect, as the material of which they were constructed was "fine twined linen." The hangings were carried only five cubits high, or half the height of the walls of the court (Ex. xxvii. 18; comp. xxvi. 16). [TABERNACLE.]

In 2 K. xxiii. 7, the term *bottim*, בָּתִּים, strictly "houses," A. V. "hangings," is probably intended to describe tents used as portable sanctuaries. [W. L. B.]

HAN'IEL (חֲנִיאֵל, *i. e.* Channiel; Ἀνιήλ; *Haniel*), one of the sons of Ulla, a chief prince, and a choice hero in the tribe of Asher (1 Chr. vii. 39).

HAN'NAH (חַנָּה, *grace*, or *prayer*; Ἄννα; *Anna*), one of the wives of Elkanah, and mother of Samuel (1 Sam. i. ii.); a prophetess of considerable repute, though her claim to that title is based upon one production only, viz., the hymn of thanksgiving for the birth of her son. This hymn is in the highest order of prophetic poetry; its resemblance to that of the Virgin Mary (comp. 1 Sam. ii. 1-10 with Luke i. 46-55; see also Ps. cxiii.) has been noticed by the commentators; and it is specially remarkable as containing the first designation of the Messiah under that name. In the Targum it has been subjected to a process of magniloquent dilution, for which it would be difficult to find a parallel even in the pompous vagaries of that paraphrase (Eichhorn, *Einl.* ii. p. 68). [SAMUEL.] [T. E. B.]

HAN'NATHON (חַנְּתֹן; Ἀμώθ, Alex. Ἐναθώθ; *Hanathon*), one of the cities of Zebulun, a point apparently on the northern boundary (Josh. xix. 14). It has not yet been identified. [G.]

HAN'NIEL (חֲנִיאֵל; Ἀνιήλ; *Hanniel*), son of Ephod; as prince (*Nasi*) of Manasseh, he assisted in the division of the Promised Land (Num. xxxiv. 23). The name is the same as HANIEL.

HA'NOCH (חֲנוֹךְ; Ἐνώχ; *Henoch*). 1. The third in order of the children of Midian, and therefore descended from Abraham by Keturah (Gen. xxv. 4). In the parallel list of 1 Chr. i. 33, the name is given in the A. V. as HENOCH.

2. (חֲנוֹךְ; Ἐνώχ; *Henoch*), eldest son of Reuben (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 5; 1 Chr. v. 3), and founder of the family of

HA'NOCHITES, THE (הַחֲנֹכִי; ὁ ὄμος τοῦ Ἐνώχ; *familia Henochitarum*), Num. xxvi. 5.

HA'NUN (חָנוּן; Ἀννών; *Hanon*). 1. Son of Nahash (2 Sam. x. 1, 2; 1 Chr. xix. 1, 2), king of Ammon about B.C. 1037, who dishonoured the ambassadors of David (2 Sam. x. 4), and involved the Ammonites in a disastrous war (2 Sam. xii. 31; 1 Chr. xix. 6). [W. T. B.]

2. A man who, with the people of Zanoah, repaired the ravine-gate in the wall of Jerusalem (Neh. iii. 13).

3. A man specified as "the 6th son of Zalaph," who also assisted in the repair of the wall, apparently on the east side (Neh. iii. 30).

HAPHRA'IM (חֲפַרַיִם, *i.e.* Chaphârâim; Ἀγάι, Alex. Ἀφεραείμ; *Hapharaïm*), a city of Issachar, mentioned next to Shunem (Josh. xix. 19). The name possibly signifies "two pits." In the *Onomasticon* ("Aphraim") it is spoken as still known under the name of Affarea (Eus. Ἀφραίμ), and as standing six miles north of Legio. About that distance north-east of *Lejjun*, and two miles west of *Solam* (the ancient Shunem), stands the village of *el-'Afûleh* (العفولة), which may be the representative of Chapharaim, the guttural *Ain* having taken the place of the Hebrew *Cheth*. [G.]

HA'RA (הֵרָא; *Ara*), which appears only in 1 Chr. v. 26, and even there is omitted by the LXX. is either a place utterly unknown, or it must be regarded as identical with Haran or Charran (חָרָן), the Mesopotamian city to which Abraham came from Ur. The names in Chronicles often vary from those elsewhere used in Scripture, being later forms; and *Hara* would nearly correspond to *Carrhæ*, which we know from Strabo and Ptolemy to have been the appellation by which Haran was known to the Greeks. We may assume then the author of Chronicles to mean, that a portion of the Israelites carried off by Pul and Tiglath-Pileser were settled in *Haran* on the *Belik*, while the greater number were conveyed to the *Chabour*. (Compare 1 Chr. v. 26 with 2 K. xvii. 6, xviii. 11, and xix. 12; and see articles on CHARRAN and HABOR.) [G. R.]

HAR'ADAH (הַחֲרָדָה, with the article; Χαρδάθ; *Arada*), a desert station of the Israelites, Num. xxxiii. 24, 25; its position is uncertain. [H. H.]

HA'RAN. 1. (הָרָן; Ἀρράν; Jos. Ἀράσης; *Aran*). The third son of Terah, and therefore youngest brother of Abram (Gen. xi. 26). Three children are ascribed to him—Lot (27, 31), and two daughters, viz. Milcah, who married her uncle Nahor (29), and Iscah (29), of whom we merely possess her name, though by some (*e. g.* Josephus) she is held to be identical with Sarah. Haran was born in Ur of the Chaldees, and he died there while his father

was still living (28). His sepulchre was still shown there when Josephus wrote his history (*Ant.* i. 6, §5). The ancient Jewish tradition is that Haran was burnt in the furnace of Nimrod for his wavering conduct during the fiery trial of Abraham. (See the Targum Ps. Jonathan; Jerome's *Quaest. in Genesim*, and the notes thereto in the edit. of Migne.) This tradition seems to have originated in a translation of the word Ur, which in Hebrew signifies "fire." It will be observed that although this name and that of the country appear the same in the A. V., there is in the original a certain difference between them; the latter commencing with the harsh guttural Cheth.

2. (Δάν, Alex. Ἀράν; *Aran*). A Gershonite Levite in the time of David, one of the family of Shimei (1 Chr. xxiii. 9). [G.]

HA'RAN (חָרָן; *i. e.* Charan Ἀράμ, Alex. Ἀβράν; *Haran*), a son of the great Caleb by his concubine Ephah (1 Chr. ii. 43). He himself had a son named GAZEZ.

HA'RAN (חָרָן, Χαρράν; Strab., Ptol. Κάρδαι; *Haran*), is the name of the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves. Haran is therefore called "the city of Nahor" (comp. Gen. xxiv. 10, with xxvii. 43). It is said to be in Mesopotamia (Gen. xxiv. 10), or more definitely, in Padan-Aram (xxv. 20), which is the "cultivated district at the foot of the hills" (Stanley's *S. & P.*, 129 *note*), a name well applying to the beautiful stretch of country which lies below Mount Masius between the *Khabour* and the Euphrates. [PADAN-ARAM.] Here, about midway in this district, is a town still called *Harrán*, which really seems never to have changed its appellation, and beyond any reasonable doubt is the Haran or Charran of Scripture (Bochart's *Phaleg*, i. 14; Ewald's *Geschichte*, i. 384). It is remarkable that the people of *Harrán* retained to a late time the Chaldaean language and the worship of Chaldaean deities (Asseman. *Bibl. Or.* i. 327; Chwolsohn's *Ssabier und der Ssabismus*, ii. 39). *Harrán* lies upon the *Belîk* (ancient Bilichus), a small affluent of the Euphrates, which falls into it nearly in long. 39°. It was famous among the Romans for being near the scene of the defeat of Crassus (Plin. *H. N.* v. 24). About the time of the Christian era it appears to have been included in the kingdom of Edessa (Mos. Chor. ii. 32), which was ruled by Agbarus. Afterwards it passed with that kingdom under the dominion of the Romans, and appears as a Roman city in the wars of Caracalla (Mos. Chor. ii. 72) and Julian (Jo. Malal. p. 329). It is now a small village inhabited by a few families of Arabs.

In the A. V. of the New Test. the name follows the Greek form, and is given as CHARRAN (Acts vii. 2, 4). [G. R.]

HA'RARITE, THE (הַהַרְרִי, perhaps = "the mountaineer," Ges. *Thes.* 392; *de Arari*, or *Ororí*, *Ararites*): the designation of three men connected with David's guard.

1. (ὁ Ἀρουχαῖος) "AGEE, a Hararite" (there is no article here in the Hebrew), father of Shammah, the third of the three chiefs of the heroes (2 Sam. xxiii. 11. In the parallel passage, 1 Chr. xi., the name of this warrior is entirely omitted).

2. (Ἀρωδίτης) "SHAMMAH the Hararite" is named as one of the thirty in 2 Sam. xxiii. 33. In 1 Chr. xi. 34 the name is altered to Shage. Kennicott's conclusion, from a minute investigation, is that the passage should stand in both, "Jonathan son of Shammah the Hararite"—Shammah being identical with Shimei, David's brother.

3. (Σαραουρίτης, ὁ Ἀραρί) "SHARAR (2 Sam. xxiii. 33) or SACAR (1 Chr. xi. 35) the Hararite" was the father of Ahiam, another member of the guard. Kennicott inclines to take Sacar as the correct name.

HARBO'NA (חַרְבוֹנָא; Θάρρα, Alex. Ἀαρεβωά; *Harbona*), the third of the seven chamberlains, or eunuchs, who served king Ahasuerus (Esth. i. 10), and who suggested Haman's being hung on his own gallows (vii. 9). In the latter passage the name is

HARBO'NAH (חַרְבוֹנָה; Βουγαθάν; *Harbona*).

HARE (אַרְנֶבֶת; δασύπους; *lepus*). The hare is specified among the unclean animals (Lev. xi. 6; Deut. xiv. 7), on the assumption that it chews the cud. But ruminating animals have four stomachs, molar teeth, and a peculiarly formed jaw-bone adapted for the circular movement of chewing the cud. The hare possesses none of these characteristics; and on the other hand it has incisor teeth in its upper jaw, which the ruminant class has not. At the same time the hare has a peculiar movement of the mouth, not unlike that of an animal chewing the cud, so that its enumeration in the ruminant class need not excite surprise. Hares abound in Syria, Arabia, and Egypt. A difference of opinion has in all ages existed as to the value of the hare as an article of food: the Greeks and Romans ate it, in spite of an opinion that prevailed that it was not very wholesome; so also do the modern Arabs (Russell, *Aleppo*, ii. 20). The Turks and Armenians, on the other hand, and particularly the Parsees, abominate it. The term *arnebeth* probably includes the rabbit as well as the hare. [W. L. B.]

HA'REPH (חָרֵף; Ἀρίμ, Alex. Ἀρεί; *Hariph*), a name occurring in the genealogies of Judah, as a son of Caleb, and as "father of Beth-gader" (1 Chr. ii. 51, only). In the lists of Ezr. ii. and Neh. vii. the similar name HARIPH is found; but nothing appears to establish a connexion between the two.

HA'RETH, THE FOREST OF (יַעַר חָרֶת; ἐν πόλει* in both MSS.—reading יער for יעד—Σαρίκ, Alex. Ἀριάθ; *in saltum Haret*), in which David took refuge, after, at the instigation of the prophet Gad, he had quitted the "hold" or fastness of the cave of Adullam—if indeed it was Adullam and not Mizpeh of Moab, which is not quite clear (1 Sam. xxii. 5). Nothing appears in the narrative by which the position of this forest, which has long since disappeared, can be ascertained, except the very general remark that it was in the "land of Judah," *i. e.* according to Josephus, the inheritance proper of that tribe, τὴν κληρουχίαν τῆς φυλῆς, as opposed to the "desert," τὴν ἐρημίαν, in which he had before been lurking (*Ant.* vi. 12, §4). We might take it to be the "wood"

* The same reading is found in Josephus (*Ant.* vi. 12, 4). This is one of three instances in this chapter alone in which the reading of Josephus departs from the Hebrew text, and agrees with the LXX.

in the "wilderness of Ziph" in which he was subsequently hidden (xxiii. 15, 19), but that the Hebrew term is different (*choresh* instead of *yaar*). In the *Onomasticon*, "Arith" is said to have then existed west of Jerusalem.

HARHAI'AH (חַרְהַיָּה; Αραχαίος; *Araia*). Uzziel son of Charhaiah, of the goldsmiths, assisted in the repair of the wall of Jerusalem under Nehemiah (Neh. iii. 8).

HAR'HAS (חַרְחַס; Αράς; *Araas*), an ancestor of Shallum the husband of Huldah, the prophetess in the time of Josiah (2 K. xxii. 14). In the parallel passage in Chronicles the name is given as HASRAH.

HAR'HUR (חַרְחוּר; Αρούρ; *Harhur*). Bene-Charchur were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53). In the Apocryphal Esdras the name has become ASSUR, PHARACIM.

HA'RIM (חָרִם). 1. (Χαρίβ, Alex. Χαρήμ; *Harim*), a priest who had charge of the third division in the house of God (1 Chr. xxiv. 8).

2. (Ηρέμ; Alex. Ηράμ) Bene-Harim, probably descendants of the above, to the number of 1017, came up from Babylon with Zerubbabel (Ezr. ii. 39; Neh. vii. 42). [CARME.] The name, probably as representing the family, is mentioned amongst those who sealed the covenant with Nehemiah (Neh. x. 5); and amongst the priests who had to put away their foreign wives were five of the sons of Harim (Ezr. x. 21). In the parallel to this latter passage in Esdras the name is given ANNAS.

3. (Αρέ.) It further occurs in a list of the families of priests "who went up with Zerubbabel and Jeshua," and of those who were their descendants in the next generation—in the days of Joiakim the son of Jeshua (Neh. xii. 15). In the former list (xii. 4) the name is changed to REHUM (חרם to רחם) by a not unfrequent transposition of letters. [REHUM.]

4. Another family of Bene-Harim, three hundred and twenty in number, came from the captivity in the same caravan (Ezr. ii. 32; Neh. vii. 35). These were laymen, and seem to have taken their name from a place, at least the contiguous names in the list are certainly those of places. These also appear among those who had married foreign wives (Ezr. x. 31), as well as those who sealed the covenant (Neh. x. 27). [EANES.]

HA'RIPH (חָרִף; Αρίφ, Alex. Αρείμ; *Hareph*), a hundred and twelve of the Bene-Chariph returned from the captivity with Zerubbabel (Neh. vii. 24). The name occurs again among the "heads of the people" who sealed the covenant (x. 19). In the lists of Ezra and Esdras, Hariph appears as JORAH and AZEPHURITH respectively. An almost identical name, Hareph, appears in the lists of Judah as the father of Bethgader [comp. HARUPHITE].

HARLOT (זוֹנָה, often with אִשָּׁה, נָכְרִיָּה, קְדֵשָׁה). That this condition of persons existed in the earliest states of society is clear from Gen. xxxviii. 15. So Rahab (Josh. ii. 1), who is said by the Chaldee paraph. (*ad loc.*), to have been an inn-keeper,[a] but if there were such persons, considering what we know of Canaanitish morals (Lev. xviii. 27), we may conclude that they would, if women, have been of this class. The law forbids (xix. 29) the father's compelling his daughter to sin, but does not mention it as a voluntary mode of life on her part without his complicity. It could indeed hardly be so. The isolated act which is the subject of Deut. xxii. 28, 29, is not to the purpose. Male relatives[b] were probably allowed a practically unlimited discretion in punishing family dishonour incurred by their women's unchastity (Gen. xxxviii. 24). The provision of Lev. xxi. 9, regarding the priest's daughter, may have arisen from the fact of his home being less guarded owing to his absence when ministering, as well as from the scandal to sanctity so involved. Perhaps such abominations might, if not thus severely marked, lead the way to the excesses of Gentile ritualistic fornication, to which indeed, when so near the sanctuary, they might be viewed as approximating (Michaelis, *Laws of Moses*, art. 268). Yet it seems to be assumed that the harlot class would exist, and the prohibition of Deut. xxiii. 18, forbidding offerings from the wages of such sin, is perhaps due to the contagion of heathen example, in whose worship practices abounded which the Israelites were taught to abhor. The term קְדֵשָׁה (meaning properly "consecrated") points to one description of persons, and that נָכְרִיָּה ("strange woman") to another, of whom this class mostly consisted. The first term refers to the impure worship of the Syrian[c] Astarte (Num. xxv. 1; comp. Herod. i. 199; Justin, xviii. 5; Strabo viii. 378, xii. 559; Val. Max. ii. 6, 15; August. *de Civ. Dei*, iv. 4), whose votaries, as idolatry progressed, would be recruited from the daughters of Israel; hence the common mention of both these sins in the Prophets, the one indeed being a metaphor of the other (Is. i. 21, lvii. 8; Jer. ii. 20; comp. Ex. xxxiv. 15, 16; Jer. iii. 1, 2, 6; Ez. xvi. xxiii.; Hos. i. 2, ii. 4, 5, iv. 11, 13, 14, 15, v. 3). The latter class would grow up with the growth of great cities and of foreign intercourse, and hardly could enter into the view of the Mosaic institutes. As regards the fashions involved in the practice, similar outward marks seem to have attended its earliest forms to those which we trace in the classical writers, *e. g.* a distinctive dress and a seat by the way side (Gen. xxxviii. 14; comp. Ex. xvi. 16, 25; Bar. vi. 43;[d] Petron. Arb. *Sat.* xvi.; Juv. vi. 118 foll., Dougtaei, *Analect. Sacr.* Exc. xxiv.). Public singing in the streets occurs also (Is. xxiii. 16; Ecclus. ix. 4). Those who thus published their infamy were of the worst repute, others had houses of resort, and both classes seem to have been known among the Jews (Prov. vii. 8-12, xxiii. 28; Ecclus. ix. 7, 8); the two women, 1 K. iii. 16, lived as Greek hetaerae sometimes did in a house together (*Dict. Gr. and Rom. Ant. s. v.* HETAERA). The baneful fascination ascribed to them in Prov. vii. 21-23, may be compared with

[a] Deyling, *Observ. Sacr.* ii. 470, פנדקיתא, i. e. πανδοκευτρία.

[b] Philo (*lib. de spec. legib.* 6, 7) contends that whoredom was punished under the Mosaic law with stoning; but this is by Selden (*de Ux. Heb.* iii. 18) shown to be unfounded.

[c] So at Corinth were 1000 ἱεροδοῦλοι dedicated to Aphrodite and the gross sins of her worship, and similarly at Comana, in Armenia (Strabo, ii. c.).

[d] Αὗται αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παρίοντας ξυναρπάζουσι (Theophr. *Char.* xxxi.). So Catullus (Carm. xxxvii. 16) speaks conversely of *semitarius moechos*.

what Chardin says of similar effects among the young nobility of Persia (*Voyages en Perse*, i. 163, ed. 1711), as also may Luke xv. 30, for the sums lavished on them (ib. 162). In earlier times the price of a kid is mentioned (Gen. xxxviii.), and great wealth doubtless sometimes accrued to them (Ez. xvi. 33, 39, xxiii. 26). But lust, as distinct from gain, appears as the inducement, in Prov. vii. 14, 15 (see Dougtaei *Anal. Sacr. ad loc.*), where the victim is further allured by a promised sacrificial banquet (comp. Ter. *Eun.* iii. 3). The "harlots" are classed with "publicans," as those who lay under the ban of society in the N. T. (Matt. xxi. 32). No doubt they multiplied with the increase of polygamy, and consequently lowered the estimate of marriage. The corrupt practices imported by Gentile converts into the Church occasion most of the other passages in which allusions to the subject there occur, 1 Cor. v. 1, 9, 11: 2 Cor. xii. 21; 1 Thess. iv. 3; 1 Tim. i. 10. The decree, Acts xv. 29, has occasioned doubts as to the meaning of πορνεία there, chiefly from its context, which may be seen discussed at length in Deyling's *Observ. Sacr.* ii. 470, foll.; Schoettgen, *Hor. Hebr.* i. 468; Spencer and Hammond, *ad loc.* The simplest sense however seems the most probable. The children of such persons were held in contempt, and could not exercise privileges nor inherit (John viii. 41; Deut. xxiii. 2; Judg. xi. 1, 2). On the general subject Michaelis' *Laws of Moses*, bk. v. Art. 268; Selden, *de Ux. Heb.* i. 16, iii. 12, and *de Jur. Natur.* v. 4, together with Schoettgen, and the authorities there quoted, may be consulted. [H. H.]

The words וְהַזֹּנוֹת רָחֲצוּ, A. V. "and they washed his armour" (1 K. xxii. 38) should be "and the harlots washed," which is not only the natural rendering, but in accordance with the LXX. and Josephus.

HARNE'PHER (חַרְנֵפֶר; Ἀρναφάρ; *Harnapher*), one of the sons of Zophah, of the tribe of Asher (1 Chr. vii. 36).

HA'ROD, THE WELL OF (acc. "the spring of Charod," עֵין חֲרֹד; πηγὴ Ἀράδ, Alex. τὴν ἐπὶ Γαίρ; *fons qui vocatur Harad*), a spring by (עַל) which Gideon and his great army encamped on the morning of the day which ended in the rout of the Midianites (Judg. vii. 1), and where the trial of the people by their mode of drinking apparently took place. The word, slightly altered, recurs in the proclamation to the host—"Whosoever is fearful and trembling (חָרֵד, *chared*) let him return" (ver. 3): but it is impossible to decide whether the name Charod was, as Prof. Stanley proposes, bestowed on account of the trembling, or whether the mention of the trembling was suggested by the previously existing name of the fountain: either would suit the paronomastic vein in which these ancient records so delight. The word *chared* (A. V. "was afraid") recurs in the description of another event which took place in this neighbourhood, possibly at this very spot—Saul's last encounter with the Philistines—when he "was afraid, and his heart trembled greatly," at the sight of their fierce hosts (1 Sam. xxviii. 5). The *Ain Jalûd*, with which Prof. Stanley would identify Harod (*S. & P.*) is very suitable to the circumstances, as being at present the largest spring in the neighbourhood, and as forming a pool of considerable size, at which great numbers might drink (Rob. ii. 323). But if at that time so copious, would it not have been seized by the Midianites before Gideon's arrival? However, if the *Ain Jalûd* be not this spring, we are very much in the dark, since the "hill of Moreh," the only landmark afforded us (vii. 1), has not been recognised. The only hill of Moreh of which we have any certain knowledge was by Shechem, 25 miles to the south. If *Ain Jalûd* be Harod, then *Jebel Duhy* must be Moreh.

It is quite possible that the name *Jalûd* is a corruption of Harod. In that case it is a good example of the manner in which local names acquire a new meaning in passing from one language to another. Harod itself probably underwent a similar process after the arrival of the Hebrews in Canaan, and the paronomastic turn given to Gideon's speech, as above, may be an indication of the change. [G.]

HA'RODITE, THE (הַחֲרֹדִי; ὁ Ῥουδαῖος, Alex. Ἀρουδαῖος; *de Harodi*), the designation of two of the thirty-seven warriors of David's guard, SHAMMAH and ELIKA (2 Sam. xxiii. 25), doubtless derived from a place named Harod, either that just spoken of or some other. In the parallel passage of Chronicles by a change of letter the name appears as HARORITE.

HARO'EH (הָרֹאֶה, *i. e.* ha-Roeh = "the seer;" Ἀραά), a name occurring in the genealogical lists of Judah as one of the sons of "Shobal, father of Kirjath-jearim" (1 Chr. ii. 52). The Vulg. translates this and the following words, *qui videbat dimidium requietionum*. A somewhat similar name—REAIAH—is given in iv. 2 as the son of Shobal, but there is nothing to establish the identity of the two.

HAR'ORITE, THE (הַחֲרוֹרִי; ὁ Ἀρωρί, Alex. Θαδί; *Arorites*), the title given to SHAMMOTH, one of the warriors of David's guard (1 Chr. xi. 27). We have here an example of the minute discrepancies which exist between these two parallel lists. In this case it appears to have arisen from an exchange of ד, D, for ר, R, and that at a very early date, since the LXX. is in agreement with the present Hebrew text. But there are other differences, for which see SHAMMAH.

HARO'SHETH (חֲרֹשֶׁת, *Charôsheth*, Ἀρισάθ; *Haroseth*), or rather "Harosheth of the Gentiles," as it was called (probably for the same reason that Galilee was afterwards), from the mixed races that inhabited it, a city in the north of the land of Canaan, supposed to have stood on the west coast of the lake Merom (*el-Hulêh*), from which the Jordan issues forth in one unbroken stream, and in the portion of the tribe of Naphtali. It was the residence of Sisera, captain of Jabin, king of Canaan (Judg. iv. 2), whose capital, Hazor, one of the fenced cities assigned to the children of Naphtali (Josh. xix. 36), lay to the north-west of it; and it was the point to which the victorious Israelites under Barak pursued the discomfited host and chariots of the second potentate of that name (Judg. iv. 16). Probably from intermarriage with the conquered Canaanites, the name of Sisera became afterwards a family name (Ezr. ii. 53). Neither is it irrelevant to allude to this coincidence in connexion with the moral effects of this decisive victory; for Hazor, once "the head of all those kingdoms" (Josh. xi. 6, 10), had been taken and burnt by Joshua; its king, Jabin I., put to the sword; and the whole confederation of the Canaanites of the north broken and slaughtered in the celebrated battle of the waters of

Merom (Josh. xi. 5-14)—the first time that "chariots and horses" appear in array against the invading host, and are so summarily disposed of, according to Divine command, under Joshua; but which subsequently the children of Joseph feared to face in the valley of Jezreel (Josh. xvii. 16-18); and which Judah actually failed before in the Philistine plain (Judg. i. 19). Herein was the great difficulty of subduing plains, similar to that of the Jordan, beside which Harosheth stood. It was not till the Israelites had asked for and obtained a king, that they began "to multiply chariots and horses" to themselves, contrary to the express words of the law (Deut. xvii. 16), as it were to fight the enemy with his own weapons. (The first instance occurs 2 Sam. viii. 4, comp. 1 Chr. xviii. 4; next in the histories of Absalom, 2 Sam. xv. 1, and of Adonijah, 1 K. i. 5; while the climax was reached under Solomon, 1 K. iv. 26.) And then it was that their decadence set in! They were strong in faith, when they hamstrung the horses, and burned the chariots with fire, of the kings of Hazor, of Madon, of Shimron, and of Achshaph (Josh. xi. 1). And yet so rapidly did they decline when their illustrious leader was no more, that the city of Hazor had risen from its ruins; and in contrast to the kings of Mesopotamia and of Moab (Judg. iii.), who were both of them foreign potentates, another Jabin, the territory of whose ancestors had been assigned to the tribe of Naphtali, claimed the distinction of being the first to revolt against and shake off the dominion of Israel in his newly acquired inheritance. But the victory won by Deborah and Barak was well worthy of the song of triumph which it inspired (Judg. v.), and of the proverbial celebrity which ever afterwards attached to it (Ps. lxxxiii. 9-10). The whole territory was gradually won back, to be held permanently, as it would seem (Judg. iv. 24); at all events we hear nothing more of Hazor, Harosheth, or the Canaanites of the north, in the succeeding wars.

The site of Harosheth does not appear to have been identified by any modern traveller. [E. S. Ff.]

HARP (כִּנּוֹר; *Kinnor*), in Greek Κιννύρα, or Κινύρα, from the Hebrew word, the sound of which corresponds with the thing signified, like the German *Knarren*, "to produce a shrill tone" (Liddell and Scott). Gesenius inclines to the opinion that כִּנּוֹר is derived from כָּנַר, "an unused onomatopoetic root which means to give forth a tremulous and stridulous sound, like that of a string when touched". The *kinnor* was the national instrument of the Hebrews, and was well known throughout Asia. There can be little doubt that it was the earliest instrument with which man was acquainted, as the writer of the Pentateuch assigns its invention, together with that of the עוּגָב, *Ugab*, incorrectly translated "organ" in the A. V., to the antediluvian period (Gen. iv. 21). Dr. Kalisch (*Hist. and Crit. Com. on the Old Test.*) considers *Kinnor* to stand for the whole class of stringed instruments (*Neginoth*), as *Ugab*, says he, "is the type of all wind instruments." Writers who connect the κινύρα with κινυρός (wailing), κινύρομαι (I lament), conjecture that this instrument was only employed by the Greeks on occasions of sorrow and distress. If this were the case with the Greeks it was far different with the Hebrews, amongst whom the *kinnor* served as an accompaniment to songs of cheerfulness and mirth as well as of praise and thanksgiving to the Supreme Being (Gen. xxxi. 27; 1 Sam. xvi. 23; 2 Chr. xx. 28; Ps. xxiii. 2), and was very rarely used, if ever, in times of private or national affliction. The Jewish bard finds no employment for the *kinnor* during the Babylonian captivity, but describes it as put aside or suspended on the willows (Ps. cxxxvii. 2); and in like manner Job's harp "is changed into mourning" (xxx. 31) whilst the hand of grief pressed heavily upon him. The passage "my bowels shall sound like a harp for Moab" (Is. xvi. 11) has impressed some biblical critics with the idea that the *kinnor* had a lugubrious sound; but this is an error, since כִּכְנוֹר יֶהֱמוּ refers to the *vibration of the chords* and not to the sound of the instrument (Gesen. and Hitzig, in *Comment.*).

Touching the shape of the *kinnor* a great difference of opinion prevails. The author of *Shilte Haggibborim* describes it as resembling the modern harp; Pfeiffer gives it the form of a guitar; and St. Jerome declares it to have resembled in shape the Greek letter delta; and this last view is supported by Hieronymus, quoted by Joel Brill in the preface to *Mendelssohn's Psalms*. Josephus records (*Antiq.* vii. 12, §3) that the *kinnor* had ten strings, and that it was played on with the plectrum; others assign to it twenty-four, and in the *Shilte Haggibborim* it is said to have had forty-seven. Josephus's statement, however, ought not to be received as conclusive, as it is in open contradiction to what is set forth in the 1st book of Samuel (xvi. 23, xviii. 10), that David played on the *kinnor* with his *hand*. As it is reasonable to suppose that there was a smaller and a larger *kinnor*, inasmuch as it was sometimes played by the Israelites whilst walking (1 Sam. x. 5), the opinion of Munk—"on jouait peut-être des deux manières, suivant les dimensions de l'instrument"—is well entitled to consideration. The Talmud (Mass. Bérachoth) has preserved a curious tradition to the effect that over the bed of David, facing the north, a *kinnor* was suspended and that when at midnight the north wind touched the chords they vibrated, and produced musical sounds.

The כנור על השמינית—"harp on the Sheminith" (1 Chr. xv. 21)—was so called from its eight strings. Many learned writers, including the author of *Shilte Haggibborim*, identify the word "Sheminith" with the octave; but it would indeed be rash to conclude that the ancient Hebrews understood the octave in the sense in which it is employed in modern times. [SHEMINITH.] The skill of the Jews on the *kinnor* appears to have reached its highest point of perfection in the age of David, the effect of whose performances, as well as of those by the members of the "Schools of the Prophets," are described as truly marvellous (comp. 1 Sam. x. 5; xvi. 23, and xix. 20). [D. W. M.]

HARROW. The word so rendered 2 Sam. xii. 31, 1 Chr. xx. 3 (חָרִיץ), is probably a threshing-machine, the verb rendered "to harrow" (שָׁדַד), Is. xxviii. 24; Job xxxix. 10; Hos. x. 11, expresses apparently the breaking of the clods, and is so far analogous to our harrowing, but whether done by any such machine as we call "a harrow," is very doubtful. In modern Palestine, oxen are sometimes turned in to trample the clods, and in some parts of Asia a bush of thorns is dragged over the surface, but all these processes, if used, occur (not after, but) before the seed is committed to the soil. [See AGRICULTURE.] [H. H]

HARSHA (חַרְשָׁא, Ἀρσά; *Harsa*). Benе-Charsha were among the families of Nethinim who came back from Babylon with Zerubbabel (Ezr. ii. 52; Neh. vii. 54). In the parallel list in Esdras the name is CHAREA.

HART (אַיָּל; ἔλαφος; *cervus*). The hart is reckoned among the clean animals (Deut. xii. 15, xiv. 5, xv. 22), and seems, from the passages quoted as well as from 1 K. iv. 23, to have been commonly killed for food. Its activity furnishes an apt comparison in Is. xxxv. 6, though in this respect the hind was more commonly selected by the sacred writers. In Ps. xlii. 1 the feminine termination of the verb renders an emendation necessary: we must therefore substitute the hind; and again in Lam. i. 6 the true reading is אֵילִים, "rams" (as given in the LXX. and Vulg.). The proper name Ajalon is derived from *ayyal*, and implies that harts were numerous in the neighbourhood. [W. L. B.]

HA'RUM (חָרֻם; Ἰαρίν, Alex. Ἰαρείμ; *Arum*). A name occurring in one of the most obscure portions of the genealogies of Judah, in which Coz is said to have begotten "the families of Aharhel son of Harum" (1 Chr. iv. 8).

HARU'MAPH (חֲרוּמָף; Ἐραμάφ; *Haromaph*), father or ancestor of Jedaiah, who assisted in the repair of the wall of Jerusalem (Neh. iii. 10).

HARU'PHITE, THE (הַחֲרוּפִי; ὁ Χαραφίηλ, Alex. Ἀρουφί): the designation of Shephatiahu, one of the Korhites who repaired to David at Ziklag when he was in distress (1 Chr. xii. 5). The Masorets read the word Hariphite, and point it accordingly, חֲרִיפִי.

HA'RUZ (חָרוּץ; Ἀρούς; *Harus*), a man of Jothah, father of Meshullemeth, queen of Manasseh, and mother of AMON king of Judah (2 K. xxi. 19).

HARVEST. [AGRICULTURE.]

HASADI'AH (חַסַדְיָה; Ἀσαδία; *Hasadia*), one of a group of five persons among the descendants of the royal line of Judah (1 Chr. iii. 20), apparently sons of Zerubbabel, the leader of the return from Babylon. It has been conjectured that this latter half of the family was born after the restoration, since some of the names, and amongst them this one—"beloved of Jehovah"—appear to embody the hopeful feeling of that time.

HASENU'AH (הַסְנוּאָה, *i. e.* has-Senuah; Ἀσωνοῦ, Alex. Ἀσανούα; *Asana*), a Benjamite, of one of the chief families in the tribe (1 Chr. ix. 7). The name is really Senuah, with the definite article prefixed.

HASHABI'AH (חַשַׁבְיָה, and with final ו, חֲשַׁבְיָהוּ; Ἀσαβίας, Ἀσεβία; *Hasabias, Hasebia*), a name signifying "regarded of Jehovah," much in request among the Levites, especially at the date of the return from Babylon.

1. A Merarite Levite, son of Amaziah, in the line of Ethan the singer (1 Chr. vi. 45; heb. 30).

2. Another Merarite Levite (1 Chr. ix. 14).

3. CHASHABIAHU: another Levite, the fourth of the six sons of Jeduthun (the sixth is omitted here, but is supplied in ver. 17), who played the harp in the service of the house of God under David's order (1 Chr. xxv. 3), and had charge of the twelfth course (19).

4. CHASHABIAHU: one of the Hebronites, *i. e.* descendants of Hebron the son of Kohath, one of the chief families of the Levites (1 Chr. xxvi. 30). He and the 1700 men of his kindred had superintendence for King David over business both sacred and secular on the west* of Jordan. Possibly this is the same person as

5. The son of Kemuel, who was "prince" (נָשִׂיא) of the tribe of Levi in the time of David (1 Chr. xxvii. 17).

6. CHASHABIAHU: another Levite, one of the "chiefs" (שָׂרֵי) of his tribe, who officiated for King Josiah at his great passover-feast (2 Chr. xxxv. 9). In the parallel account of 1 Esdras the name appears as ASSABIAS.

7. A Merarite Levite who accompanied Ezra from Babylon (Ezr. viii. 19). In 1 Esdras the name is ASEBIA.

8. One of the chiefs of the priests (and therefore of the family of Kohath) who formed part of the same caravan (Ezr. viii. 24). In 1 Esdras the name is ASSANIAS.

9. "Ruler" (שַׂר) of half the circuit or environs (פֶּלֶךְ) of Keilah; he repaired a portion of the wall of Jerusalem under Nehemiah (Neh. iii. 17).

10. One of the Levites who sealed the covenant of reformation after the return from the captivity (Neh. x. 11). Probably this is the person named as one of the "chiefs" (רָאשֵׁי) of the Levites in the times immediately subsequent to the return from Babylon (xii. 24; comp. 26).

11. Another Levite, son of Bunni (Neh. xi. 15). Notwithstanding the remarkable correspondence between the lists in this chapter and those in 1 Chr. ix.—and in none more than in this verse compared with 1 Chr. ix. 14—it does not appear that they can be identical, inasmuch as this relates to the times after the captivity, while that in Chronicles refers to the original establishment of the ark at Jerusalem by David, and of the tabernacle (comp. 19, 21, and the mention of Gibeon, where the tabernacle was at this time, in ver. 35). But see NEHEMIAH.

12. Another Levite in the same list of attendants on the Temple; son of Mattaniah (Neh. xi. 22).

13. A priest of the family of Hilkiah in the days of Joiakim son of Jeshua, that is in the generation after the return from the captivity (Neh. xii. 21; comp. 1, 10, 26).

HASHAB'NAH (חַשַּׁבְנָה; Ἐσσαβανά; *Hasebna*), one of the chief ("heads") of the "people" (*i. e.* the laymen) who sealed the covenant at the same time with Nehemiah (Neh. x. 25).

HASHABNI'AH (חַשַּׁבְנְיָה; Ἀσαβανία, Alex. Ἀσβανία; *Hasebonia, Hasebnia*). 1. Father of Hattush, who repaired part of the wall of Jerusalem (Neh. iii. 10).

2. A Levite who was among those who officiated at the great fast under Ezra and Nehemiah when the covenant was sealed (Neh. ix. 5). This and several other names are omitted in both MSS. of the LXX.

* This is one of the instances in which the word *'eber* (beyond) is used for the west side of Jordan. To remove the anomaly, our translators have rendered it "on this side."

HASHBADANA (חַשְׁבַּדְנָה; Ἀσαβαδμά; *Hasbadana*), one of the men (probably Levites) who stood on Ezra's left hand while he read the law to the people in Jerusalem (Neh. viii. 4).

HA'SHEM (הָשֵׁם; Ἀσάμ; *Asom*). The sons of Hashem the Gizonite are named amongst the members of David's guard in the catalogue of 1 Chr. (xi. 34.) In the parallel list of 2 Sam. xxiii. we find "of the sons of Jashen, Jonathan." After a lengthened examination, Kennicott decides that the text of both passages originally stood "of the sons of Hashem, Guni" (*Dissertation*, 198-203).

HASHMAN'NIM (חַשְׁמַנִּים; πρέσβεις; *legati*). This word occurs only in the Hebrew of Ps. lxviii. 31: "Hashmannim (A. V. "princes") shall come out of Egypt, Cush shall make her hands to hasten to God." In order to render this word "princes," or the like, modern Hebraists have had recourse to extremely improbable derivations from the Arabic. The old derivation from the civil name of Hermopolis Magna in the Heptanomis, preserved in the modern Arabic اشمونين, "the two Ashmoons," seems to us more reasonable. The ancient Egyptian name is Ha-shmen, or Ha-shmoon, the abode of eight; the sound of the signs for eight, however, we take alone from the Coptic, and Brugsch reads them Sesennu (*Geog. Inschr.* i. pp. 219, 220), but not, as we think, on conclusive grounds. The Coptic form is ϣⲙⲟⲩⲛ ϩ, "the two Shmoons," like the Arabic. If we suppose that Hashmannim is a proper name and signifies Hermopolites, the mention might be explained by the circumstance that Hermopolis Magna was the great city of the Egyptian Hermes, Thoth, the god of wisdom; and the meaning might therefore be that even the wisest Egyptians should come to the temple, as well as the distant Cushites. [R. S. P.]

HASHMO'NAH (חַשְׁמֹנָה: Ἐσελμωνᾶ; Alex. Ασελμωνᾶ: *Hesmona*), a station of the Israelites, mentioned Num. xxxiii. 29, as next before Moseroth, which, from xx. 28 and Deut. x. 6, was near Mt. Hor; this tends to indicate the locality of Hashmonah. [H. H.]

HA'SHUB (חָשׁוּב, *i. e.* Chasshub; Ἀσούβ; *Asub*). The reduplication of the Sh has been overlooked in the A. V., and the name is identical with that elsewhere correctly given as HASSHUB.

1. A son of Pahath-Moab who assisted in the repair of the wall of Jerusalem (Neh. iii. 11).

2. Another man who assisted in the same work, but at another part of the wall (Neh. iii. 23).

3. The name is mentioned again among the heads of the "people" (that is the laymen) who sealed the covenant with Nehemiah (Neh. x. 23). It may belong to either of the foregoing.

4. A Merarite Levite (Neh. xi. 15). In 1 Chr. ix. 14, he appears again as HASSHUB.

HASHU'BAH (חַשֻּׁבָה; Ἀσουβέ, Alex. Ἀσεβά; *Hasaba*), the first of a group of five men, apparently the latter half of the family of Zerubbabel (1 Chr. iii. 20). For a suggestion concerning these persons, see HASADIAH.

HA'SHUM (חָשֻׁם; Ἀσούμ, Ἡσάμ; *Asem*).

1. Bene-Chashum, two hundred and twenty-three in number, came back from Babylon with Zerubbabel (Ezr. ii. 19; Neh. vii. 22). Seven men of them had married foreign wives from whom they had to separate (Ezr. x. 33). The chief man of the family was among those who sealed the covenant with Nehemiah (Neh. x. 18).

2. (Ἀσώμ; *Asum.*) The name occurs amongst the priests or Levites who stood on Ezra's left hand while he read the law to the congregation (Neh. viii. 4). In 1 Esdr. ix. 44 the name is given corruptly as LOTHASUBUS.

HASHU'PHA (חֲשֻׁפָא; Ἀσφά), one of the families of Nethinim who returned from captivity in the first caravan (Neh. vii. 46). The name is accurately HASUPHA, as in Ezr. ii. 43. [ASIPHA.]

HAS'RAH (חַסְרָה; Ἀράς, Alex. Ἐσσερά; *Hasra*), the form in which the name HARHAS is given in 2 Chr. xxxiv. 22 (comp. 2 K. xxii. 14).

HASSENA'AH (הַסְּנָאָה; Ἀσανά; *Asnaa*). The Bene-has-senaah rebuilt the fish-gate in the repair of the wall of Jerusalem (Neh. iii. 3). The name is doubtless that of the place mentioned in Ezr. ii. 35, and Neh. vii. 38—SENAAH, with the addition of the definite article. Perhaps it has some connexion with the rock or cliff SENEH (1 Sam. xiv. 4).

HASSH'UB (חַשּׁוּב; Ἀσώβ; *Assub*), a Merarite Levite (1 Chr. ix. 14). He appears to be mentioned again in Neh. xi. 15, in what may be a repetition of the same genealogy; but here the A. V. have given the name as HASHUB.

HASU'PHA (חֲשׁוּפָא; Ἀσουφά; *Hasupha*). Bene-Chasûpha were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 43). In Nehemiah the name is inaccurately given in the A. V. HASHUPHA; in Esdras it is ASIPHA.

HA'TACH (הֲתָךְ; Ἀχραθαῖος, Alex. Ἀχραθεός; *Athach*), one of the eunuchs (A. V. "chamberlains") in the court of Ahasuerus, in immediate attendance on Esther (Esth. iv. 5, 6, 9, 10). The LXX. alters ver. 5 to τὸν εὐνοῦχον αὐτῆς.

HA'THATH (חַתַּת; Ἀθάθ; *Hathat*), a man in the genealogy of Judah; one of the sons of Othniel the Kenazite, the well-known judge of Israel (1 Chr. iv. 13).

HATI'PHA (חֲטִיפָא; Ἀτουφά, Ἀτιφά; *Hatipha*). Bene-Chatipha were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 54; Neh. vii. 56). [ATIPHA.]

HATI'TA (חֲטִיטָא; Ἀτιτά; *Hatita*). Bene-Chatita were among the "porters" or "children of the porters" (הַשֹּׁעֲרִים, *i. e.* the gate-keepers), a division of the Levites who returned from the captivity with Zerubbabel (Ezr. ii. 42; Neh. vii. 45). In Esdras the name is abbreviated to TETA.

HATI'TIL (חֲטִיל; Ἀτίλ, Ἐττήλ, Alex. Ἀττίλ; *Hatil*). Bene-Chattil were among the "children of Solomon's slaves" who came back from captivity with Zerubbabel (Ezr. ii. 57; Neh. vii. 59). [HAGIA.]

HAT'TUSH (חַטּוּשׁ; Χαττούς, Ἀττούς; *Hattus*). 1. A descendant of the kings of Judah, apparently one of the "sons of Shechaniah" (1 Chr. iii. 22), in the fourth or fifth generation from Zerubbabel. A person of the same name, expressly specified as one of the "sons of David of the sons of Shechaniah," accompanied Ezra on his journey

from Babylon to Jerusalem (Ezr. viii. 2), whither Zerubbabel himself had also come only seventy or eighty years before (Ezr. ii. 1, 2). Indeed in another statement Hattush is said to have actually returned with Zerubbabel (Neh. xii. 2). At any rate he took part in the sealing of the covenant with Nehemiah (Neh. x. 4). To obviate the discrepancy between these last-mentioned statements and the interval between Hattush and Zerubbabel in 1 Chr. iii., Lord A. Hervey proposes to read the genealogy in that chapter as if he were the nephew of Zerubbabel, Shemaiah in ver. 22 being taken as identical with Shimei in ver. 19. For these proposals the reader is referred to Lord H.'s *Genealogies*, 103, 307, 322, &c. [LETTUS; SHECHANIAH.]

2. (Ἀττούθ) Son of Hashabniah; one of those who assisted Nehemiah in the repair of the wall of Jerusalem (Neh. iii. 10).

HAURAN (חַוְרָן; Αὐρανῖτις; *Auran*; Arab. حوران), a province of Palestine twice mentioned by Ezekiel in defining the north-eastern border of the Promised Land (xlvii. 16, 18). Had we no other data for determining its situation we should conclude from his words that it lay north of Damascus. There can be little doubt, however, that it is identical with the well-known Greek province of *Auranitis*, and the modern *Haurân*. The name is probably derived from the word חוֹר, *Hur*, "a hole or cave;" the region still abounds in caves which the old inhabitants excavated partly to serve as cisterns for the collection of water, and partly for granaries in which to secure their grain from plunderers. Josephus frequently mentions Auranitis in connexion with Trachonitis, Batanaea, and Gaulanitis, which with it constituted the ancient kingdom of Bashan (*B. J.* i. 20, §4; ii. 17, §4). It formed part of that Τραχωνίτιδος χώρα referred to by Luke (iii. 1) as subject to Philip the tetrarch (comp. Joseph. *Ant.* xvii. 11, §4). It is bounded on the west by Gaulanitis, on the north by the wild and rocky district of Trachonitis, on the east by the mountainous region of Batanaea, and on the south by the great plain of Moab (Jer. xlviii. 21). The surface is perfectly flat and the soil is among the richest in Syria. Not a stone is to be seen save on the few low volcanic *tells* that rise up here and there, like islands in a sea. It contains upwards of a hundred towns and villages, most of them now deserted, though not ruined. The buildings in many of these are remarkable, the walls are of great thickness, and the roofs and doors are of stone, evidently of remote antiquity (see Porter's *Five Years in Damascus*, vol. ii.). Some Arab geographers have described the *Haurân* as much more extensive than here stated (Bohaed. *Vit. Sal.* ed. Schult. p. 70; Abulfed. *Tab. Syr.* s. v.); and at the present day the name is applied *by those at a distance* to the whole country east of *Jaulân;* but the inhabitants themselves define it as above. [J. L. P.]

HAVILAH (חֲוִילָה; Εὐϊλά, Εὐεϊλά: *Hevila*). 1. A son of Cush (Gen. x. 7); and 2. a son of Joktan (x. 29). Various theories have been advanced respecting these obscure peoples. It appears to be most probable that both stocks settled in the same country, and there intermarried; thus receiving one name, and forming one race, with a common descent. It is immaterial to the argument to decide whether in such instances the settlements were contemporaneous, or whether new immigrants took the name of the older settlers. In the case of Havilah, it seems that the Cushite people of this name formed the westernmost colony of Cush along the south of Arabia, and that the Joktanites were an earlier colonization. It is commonly thought that the district of Khäwlán (خولان), in the Yemen, preserves the trace of this ancient people; and the similarity of name (خ being interchangeable with ח, and the termination being redundant), and the group of Joktanite names in the Yemen, render the identification probable. Niebuhr states that there are two Khäwláns (*Descr.* 270, 280), and it has hence been argued by some that we have thus the Cushite and the Joktanite Havilah. The second *Khäwlán*, however, is a town, and not a large and well-known district like the first, or more northern one; and the hypothesis based on Niebuhr's assertion is unnecessary, if the theory of a double settlement be adopted. There is also another town in the Yemen called *Häwlán* (حولان).

The district of Khäwlán lies between the city of San'à and the Hijáz, *i. e.* in the north-western portion of the Yemen. It took its name, according to the Arabs, from Khäwlán, a descendant of Kahtán [JOKTAN] (*Marásid*, s. v.), or, as some say, of Kahlán, brother of Himyer (Caussin, *Essai*, i. 113, and tab. ii.). This genealogy says little more than that the name was Joktanite; and the difference between Kahtán and Kahlán may be neglected, both being descendants of the first Joktanite settler, and the whole of these early traditions pointing to a Joktanite settlement, without perhaps a distinct preservation of Joktan's name, and certainly none of a correct genealogy from him downwards.

Khäwlán is a fertile territory, embracing large part of myrrhiferous Arabia; mountainous; with plenty of water; and supporting a large population. It is a tract of Arabia better known to both ancients and moderns than the rest of the Yemen, and the eastern and central provinces. It adjoins Nejrán (the district and town of that name), mentioned in the account of the expedition of Aelius Gallus, and the scene of great persecutions of the Christians by Dhu-Nuwás, the last of the Tubbaas before the Abyssinian conquest of Arabia, in the year 523 of our era (cf. Caussin, *Essai*, i. 121, *seqq.*). For the Chaulanitae, see the *Dictionary of Geography*.

An argument against the identity of Khäwlán and Havilah has been found in the mentions of a Havilah on the border of the Ishmaelites, "as thou goest to Assyria" (Gen. xxv. 18), and also on that of the Amalekites (1 Sam. xv. 7). It is not however necessary that these passages should refer to 1 or 2: the place named may be a town or country called after them; or it may have some reference to the Havilah named in the description of the rivers of the garden of Eden; and the LXX. render it, following apparently the last supposition, Εὐϊλάτ in both instances, according to their spelling of the Havilah of Gen. ii. 11.

Those who separate the Cushite and Joktanite Havilah either place them in Niebuhr's two Khäwláns (as already stated), or they place 2 on the north of the peninsula, following the supposed argument derived from Gen. xxv. 18, and 1 Sam. xv. 7, and finding the name in that of the Χαυλοταῖοι (Era-

tosth. *ap.* Strabo, xvi. 767), between the Nabataei and the Agraei, and in that of the town of حويلة on the Persian Gulf (Niebuhr, *Descr.* 342). A Joktanite settlement so far north is however very improbable. They discover 1 in the Avalitae on the African coast (Ptol. iv. 7; Arrian, *Peripl.* 263, ed. Müller), the modern name of the shore of the Sinus Avalatis being, says Gesenius, Zeylah = Zuweylah = Havilah, and Saadiah having three times in Gen. written Zeylah for Havilah. But Gesenius seems to have overlooked the true orthography of the name of the modern country, which is not زيلة, but زيلع, with a final letter very rarely added to the Hebrew. [E. S. P.]

HAVI'LAH (Gen. ii. 11). [EDEN, p. 484.]

HA'VOTH-JAIR (חַוֹּת יָאִיר, *i. e.* Chavvoth Jair; ἐπαύλεις and κώμαι Ἰαΐρ, Θανώθ; *vicus, Avoth Jair, viculus Jair*), certain villages on the east of Jordan, in Gilead or Bashan. The word Chavvah, which occurs in the Bible in this connexion only, is perhaps best explained by the similar term in modern Arabic, which denotes a small collection of huts or hovels in a country place (see the citations in Gesenius, *Thes.* 451; and Stanley, *S. & P.* App. §84).

(1.) The earliest notice of the Havoth-jair is in Num. xxxii. 41, in the account of the settlement of the Transjordanic country, where Jair, son of Manasseh, is stated to have taken some villages (A. V. "the small towns;" but there is no article in the Hebrew) of Gilead—which was allotted to his tribe—and to have named them after himself, Havvoth-jair. (2.) In Deut. iii. 14 it is said that Jair "took all the tract of Argob, unto the boundary of the Geshurite and the Maacathite, and called them after his own name, Bashan-havoth-jair." Here the villages are referred to, but there must be a hiatus after the word "Maacathite," in which they were mentioned, or else there is nothing to justify the plural "them." (3.) In the records of Manasseh in Josh. xiii. 30, and 1 Chr. ii. 23 (A. V., in both "towns of Jair"), the Havvoth-jair are reckoned with other districts as making up sixty "cities" (עָרִים). In 1 K. iv. 13 they are named as part of the commissariat district of Bengeber, next in order to the "sixty great cities" of Argob. There is apparently some confusion in these different statements as to what the sixty cities really consisted of, and if the interpretation of Chavvah given above be correct, the application of the word "city" to such transient erections is remarkable and puzzling. Perhaps the remoteness and inaccessibility of the Transjordanic district in which they lay may explain the one, and our ignorance of the real force of the Hebrew word Ir, rendered "city," the other. Or perhaps, though retaining their ancient name, they had changed their original condition, and had become more important, as has been the case in our own country with more than one place still designated as a "hamlet," though long since a populous town. (4.) No less doubtful is the number of the Havoth-jair. In 1 Chr. ii. 22 they are specified as twenty-three, but in Judg. x. 4, as thirty. In the latter passage, however, the allusion is to a second Jair, by whose thirty sons they were governed, and for whom the original number may have been increased. The word עָרִים, "cities," is perhaps employed here for the sake of the play which it affords with עַיָּרִים, "ass-colts" [JAIR: BASHAN-HAVOTH-JAIR.]. [G.]

HAWK (נֵץ; ἱέραξ; *accipiter*). The Hebrew *netz* is expressive of strong and rapid flight, and is therefore highly appropriate to the hawk: the similarity of the Latin name *nisus* is worthy of notice. The hawk is noticed as an unclean bird (Lev. xi. 16; Deut. xiv. 15), and as "stretching her wings toward the south" (Job xxxix. 26)—an expression which has been variously understood as referring either to the migratory habits of the bird, one species alone being an exception to the general rule in this respect (Plin. x. 9); or to its moulting and seeking the warmth of the sun's rays in consequence (Bochart, *Hieroz.* iii. 9); or lastly to the opinion prevalent in ancient times that it was the only bird whose keen eye could bear the direct rays of the sun (Aelian, *H. A.* x. 14). The hawk, though not migratory in our country, is so in the south of Europe, and in parts of Asia. It was common in Syria and the surrounding countries. In Egypt one species was regarded as sacred, and frequently appears on the ancient monuments. [W. L. B.]

HA'ZAEL (חֲזָאֵל, Ἀζαήλ; *Hazaël*) was a king of Damascus, who reigned from about B.C. 886 to B.C. 840. He appears to have been previously a person in a high position at the court of Benhadad, and was sent by his master to Elisha, when that prophet visited Damascus, to inquire if he would recover from the malady under which he was suffering. Elisha's answer that Benhadad might recover, but *would* die, and his announcement to Hazael that he would one day be king of Syria, which seems to have been the fulfilment of the commission given to Elijah (1 K. xix. 15) to appoint Hazael king—led to the murder of Benhadad by his ambitious servant, who forthwith mounted the throne (2 K. viii. 7-15). He was soon engaged in hostilities with Ahaziah king of Judah, and Jehoram king of Israel, for the possession of the city of Ramoth-Gilead (ibid. viii. 28). The Assyrian inscriptions show that about this time a bloody and destructive war was being waged between the Assyrians on the one side, and the Syrians, Hittites, Hamathites, and Phoenicians on the other. [See DAMASCUS.] Benhadad had recently suffered several severe defeats at the hands of the Assyrian king; and upon the accession of Hazael the war was speedily renewed. Hazael took up a position in the fastnesses of the Anti-Libanus, but was there attacked by the Assyrians, who defeated him with great loss, killing 16,000 of his warriors, and capturing more than 1100 chariots. Three years later the Assyrians once more entered Syria in force; but on this occasion Hazael submitted and helped to furnish the invaders with supplies. After this, internal troubles appear to have occupied the attention of the Assyrians, who made no more expeditions into these parts for about a century. The Syrians rapidly recovered their losses; and towards the close of the reign of Jehu, Hazael led them against the Israelites (about B.C. 860), whom he "smote in all their coasts" (2 K. x. 32), thus accomplishing the prophecy of Elisha (ibid. viii. 12). His main attack fell upon the eastern provinces, where he ravaged "all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan" (ibid. x. 33). After this he seems to have held the kingdom of Israel in

species of subjection (ibid. xiii. 3-7, and 22); and towards the close of his life he even threatened the kingdom of Judah. Having taken Gath (ibid. xii. 17; comp. Am. vi. 2), he proceeded to attack Jerusalem, defeated the Jews in an engagement (2 Chr. xxiv. 24), and was about to assault the city, when Joash induced him to retire by presenting him with "all the gold that was found in the treasures of the house of the Lord, and in the king's house" (2 K. xii. 18). Hazael appears to have died about the year B.C. 840 (ibid. xiii. 24), having reigned 46 years. He left his crown to his son Benhadad (ibid.). [G. R.]

HAZAI'AH (חֲזָיָה; Ὀζία; *Hazia*), a man of Judah of the family of the Shilonites (A. V. "Shilcni"), or descendants of SHELAH (Neh. xi. 5).

HA'ZAR-ADDAR, &c. [HAZER.]

HAZARMA'VETH (חַצַרְמָוֶת; Σαρμώθ; *Asarmoth*; "the court of death," Ges.), the third, in order, of the sons of Joktan (Gen. x. 26). The name is preserved, almost literally, in the Arabic

Hadramāwt (حضرموت) and *Hadrumāwt* (حضرموت), and the appellation of a province and an ancient people of Southern Arabia. This identification of the settlement of Hazarmaveth is accepted by Biblical scholars as not admitting of dispute. It rests not only on the occurrence of the name, but is supported by the proved fact that Joktan settled in the Yemen, along the south coast of Arabia, by the physical characteristics of the inhabitants of this region, and by the identification of the names of several others of the sons of Joktan. The province of Hadramāwt is situate east of the *modern* Yemen (anciently, as shown in ARABIA, the limits of the latter province embraced almost the whole of the south of the peninsula), extending to the districts of Shihr and Mahreh. Its capital is Shibám, a very ancient city, of which the native writers give curious accounts, and its chief ports are Mirbát, Zafári [SEPHAR], and Kisheem, from whence a great trade was carried on, in ancient times, with India and Africa. Hadramāwt itself is generally cultivated, in contrast to the contiguous sandy deserts (called El-Ahkáf, where lived the gigantic race of 'A'd), is partly mountainous, with watered valleys, and is still celebrated for its frankincense (El-Idreesee, ed. Jomard, i. p. 54; Niebuhr, *Descr.* 245), exporting also gum-arabic, myrrh, dragon's blood, and aloes, the latter, however, being chiefly from Socotra, which is under the rule of the sheykh of Kesheem (Niebuhr, *l. c. et seq.*). The early kings of Hadramāwt were Joktanites, distinct from the descendants of Yaarub, the progenitor of the Joktanite Arabs generally; and it is hence to be inferred that they were separately descended from Hazarmaveth. They maintained their independence against the powerful kings of Himyer, until the latter were subdued at the Abyssinian invasion (Ibn-Khaldoon, *ap.* Caussin, *Essai*, i. 135, *seqq.*). The Greeks and Romans call the people of Hadramāwt, variously, Chatramotitae, Chatrammitae, &c.; and there is little doubt that they were the same as the Adramitae, &c. (the latter not applying to the descendants of HADORAM, as some have suggested); while the native appellation of an inhabitant, Hadramee, comes very near Adramitae in sound. The modern people although mixed with other races, are strongly characterized by fierce, fanatical, and restless dispositions. They are enterprising merchants, well known for their trading and travelling propensities. [E. S. P.]

HAZEL (לוּז). The Hebrew term *lûz* occurs only in Gen. xxx. 37, where it is coupled with the "poplar" and "chestnut," as one of the trees from which Jacob cut the rods, which he afterwards peeled. Authorities are divided between the hazel and the almond-tree, as representing the *lûz*; in favour of the former we have Kimchi, Rashi, Luther, and others; while the Vulgate, Saadias, and Gesenius adopt the latter view. The rendering in the LXX., κάρυον, is equally applicable to either. We think the latter most probably correct, both because the Arabic word *lûz* is undoubtedly the "almond-tree," and because there is another word in the Hebrew language, *egôz* (אֱגוֹז), which is applicable to the hazel. The strongest argument on the other side arises from the circumstance of another word, *shâkêd* (שָׁקֵד), having reference to the almond; it is supposed, however, that the latter applies to the *fruit* exclusively, and the word under discussion to the tree: Rosenmüller identifies the *shaked* with the cultivated, and *lûz* with the wild almond-tree. For a description of the almond-tree, see the article on that subject. The Hebrew term appears as a proper name in LUZ, the old appellation of Bethel. [W. L. B.]

HAZELELPO'NI (הַצְלֶלְפּוֹנִי; Ἐσηλελββών, Alex. Ἐσηλελφών; *Asalelphuni*), the sister of the sons of Etam in the genealogies of Judah (1 Chr. iv. 3). The name has the definite article prefixed, and is accurately "the Tzelelponite," as of a family rather than an individual.

HA'ZER (חָצֵר, *i. e.* Chatzer, from חָצַר, to surround or enclose), a word which is of not unfrequent occurrence in the Bible in the sense of a "court" or quadrangle to a palace[a] or other building, but which topographically seems generally employed for the "villages" of people in a roving and unsettled life, the semi-permanent collections of dwellings which are described by travellers among the modern Arabs to consist of rough stone walls covered with the tent cloths, and thus holding a middle position between the tent of the wanderer —so transitory as to furnish an image of the sudden termination of life (Is. xxxviii. 12)—and the settled, permanent, town.

As a proper name it appears in the A. V.—

1. In the plural, HAZERIM, and HAZEROTH, for which see below.

2. In the slightly different form of HAZOR.

3. In composition with other words, giving a special designation to the particular "village" intended. When thus in union with another word the name is Hazar (Chatzar). The following are the places so named, and it should not be overlooked that they are all in the wilderness itself, or else quite on the confines of civilised country:—

1. HAZAR-ADDAR (חֲצַר אַדָּר; ἔπαυλις Ἀράδ, Σάραδα, Alex. Ἀδδαρά; *Villa nomine Adar, Addar*), a place named as one of the landmarks on the southern boundary of the land promised to Israel, between Kadesh-barnea and Azmon (Num. xxxiv. 4). In the specification of the south boundary of

[a] In 2 K. xx. 4, the Masorets (*Keri*) have substituted חצר (A. V. "court") for the חעיר of the original text. The same change should probably be made in Jer. xli. 7. [See ISHMAEL, 6.]

the country actually possessed (Josh. xv. [illegible] the name appears in the shorter form of Addar (A. V. Adar), and an additional place is named on each side of it. The site of Hazar-addar does not appear to have been encountered in modern times.

The LXX. reading might lead to the belief that Hazar-addar was identical with ARAD, a Canaanite city which lay in this direction, but the presence of the *Ain* in the latter name forbids such an inference.

2. HAZAR-ENAN (חֲצַר עֵינָן = "village of springs;" Ἀσερναΐν, Alex. Ἀσερναΐν, αὐλὴ τοῦ Αἰνάν; *Villa Enan, Atrium Enon*), the place at which the northern boundary of the land promised to the children of Israel was to terminate (Num. xxxiv. 9), and the eastern boundary commence (10). It is again mentioned in Ezekiel's prophecy (xlvii. 17, xlviii. 1) of what the ultimate extent of the land will be. These boundaries are traced by Mr. Porter, who would identify Hazar-enan with *Kuryetein* = "the two cities," a village more than sixty miles E. N. E. of Damascus, the chief ground for the identification apparently being the presence at *Kuryetein* of "large fountains," the only ones in that "vast region," a circumstance with which the name of Hazar-enan well agrees (Porter, *Damascus*, i. 252, ii. 358). The great distance from Damascus and the body of Palestine is the main impediment to the reception of this identification.

3. HAZAR-GADDAH (חֲצַר גַּדָּה; Alex. Ἀσεργαδδά; *Aser-Gadda*), one of the towns in the southern district of Judah (Josh. xv. 27), named between Moladah and Heshmon. No trace of the situation of this place appears in the *Onomasticon*, or in any of the modern travellers. In Van de Velde's map a site named *Jurrah* is marked as close to Molada (*El-Milh*), but it is perhaps too much to assume that Gaddah has taken this form by the change so frequent in the East of D to R.

4. HAZAR-HAT-TICON (חֲצַר הַתִּיכוֹן; Αὐλὴ τοῦ Σαυνάν; *Domus Tichon*), a place named in Ezekiel's prophecy of the ultimate boundaries of the land (Ez. xlvii. 16), and specified as being on the boundary (אֶל גְּבוּל) of Hauran. It is not yet known.

5. HAZAR-SHUAL (חֲצַר שׁוּעָל = "fox-village;" Χολασεωλά, Ἀρσωλά, Ἐσερσουάλ, Alex. Ἀσαρσουλά; *Hasersual, Hasarsuhal*), a town in the southern district of Judah, lying between Hazar-gaddah and Beersheba (Josh. xv. 28, xix. 3; 1 Chr. iv. 28). It is mentioned in the same connexion after the return from the captivity (Neh. xi. 27). The site has not yet been conclusively recovered; but in Van de Velde's map (1858) a site, *Saweh*, is marked at about the right spot, and which may be a corruption of the original name. This district has been only very slightly explored; when it is so we may look for most interesting information.

6. HAZAR-SUSAH (חֲצַר סוּסָה = "horse-village," Σαρσουσίν, Alex. Ἀσερσουσίμ), one of the "cities" allotted to Simeon in the extreme south of the territory of Judah (Josh. xix. 5). Neither it nor its companion BETH-MARCABOTH, the "house of chariots," are named in the list of the towns of Judah in chap. xv., but they are included in those of Simeon in 1 Chr. iv. 31, with the express statement that they existed before and up to the time of David. This appears to invalidate Professor Stanley's suggestion (*S. & P.* 160) that they were the depôts for the trade with Egypt in chariots and horses, which commenced in the reign of Solomon. Still, it is difficult to know to what else to ascribe the names of places situated, as these were, in the Bedouin country, where a chariot must have been unknown, and where even horses seem carefully excluded from the possessions of the inhabitants—"camels, sheep, oxen, and asses" (1 Sam. xxvii. 9). In truth the difficulty arises only on the assumption that the names are Hebrew, and that they are to be interpreted accordingly. It would cease if we could believe them to be in the former language of the country, adopted by the Hebrews, and so altered as to bear a meaning in Hebrew. This is exactly the process which the Hebrew names have in their turn undergone from the Arabs, and is in fact one which is well known to have occurred in all languages, though not yet recognized in the particular case of the early local names of Palestine.

7. HAZAR-SUSIM (חֲצַר סוּסִים, "the village of horses;" Ἡμισουσεωσίν, as if חֲצִי; *Hasarsusim*), the form under which the preceding name appears in the list of the towns of Simeon in 1 Chr. iv. 31. [G.]

HAZE'RIM. The AVIMS, or more accurately the Avvim, a tribe commemorated in a fragment of very ancient history, as the early inhabitants of the south-western portion of Palestine, are therein said to have lived "in the villages (A. V. "Hazerim," בַּחֲצֵרִים), as far as Gaza" (Deut. ii. 23), before their expulsion by the Caphtorim. The word is the plural of HAZER, noticed above, and, as far as we can now appreciate the significance of the term, it implies that the Avvim were a wandering tribe who had retained in their new locality the transitory form of encampment of their original desert-life. [G.]

HAZE'ROTH (חֲצֵרוֹת; Ἀσηρώθ: Num. xi. 35, xii. 16, xxxiii. 17, Deut. i. 1), a station of the Israelites in the desert, mentioned next to Kibroth-Hattaavah, and perhaps recognisable in the Arabic حضرا, *Hudhera* (Robinson, i. 151; Stanley, *S. & P.* 81, 82), which lies about eighteen hours' distance from Sinai on the road to the Akabah. The word appears to mean the sort of unenclosed villages in which the Bedouins are found to congregate. [HAZER.] [H. H.]

HA'ZEZON-TA'MAR, and HA'ZAZON-TA'MAR (חֲצֵצֹן תָּמָר,[a] but in Chron. חַצְצֹן; Ἀσασονθαμάρ, or Ἀσασὰν Θαμάρ; *Asason Thamar*), the name under which, at a very early period of the history of Palestine, and in a document believed by many to be the oldest of all these early records, we first hear of the place which afterwards became EN-GEDI. The Amorites were dwelling at Hazezon-Tamar when the four kings made their incursion, and fought their successful battle with the five (Gen. xiv. 7). The name occurs only once again—in the records of the reign of Hezekiah (2 Chr. xx. 2)—when he is warned of the approach of the hordes of Ammonites, Moabites, Mehunim, and men of Mount Seir, whom he afterwards so completely

[a] The translators of the A. V. have curiously reversed the two variations of the name. In Genesis, where the Hebrew is Hazazon, they have Hazezon, and the opposite in Chronicles.

destroyed, and who were no doubt pursuing thus far exactly the same route as the Assyrians had done a thousand years before them. Here the explanation, "which is En-gedi," is added. The existence of the earlier appellation, after En-gedi had been so long in use, is a remarkable instance of the tenacity of these old Oriental names, of which more modern instances are frequent. See ACCHO, BETHSAIDA, &c.

Hazazon-tamar is interpreted in Hebrew to mean the "pruning or felling of the palm" (Gesen. *Thes.* p. 512). Jerome (*Quaest. in Gen.*) renders it *urbs palmarum*. This interpretation of the name is borne out by the ancient reputation of the palms of En-gedi (Ecclus. xxiv. 14, and the citations from Pliny, given under that name). The Samaritan Version has פלוג כדי = the Valley of Cadi, possibly a corruption of En-gedi. The Targums have En-gedi.

Perhaps this was the "city of palm-trees" (*Ir hat-tamarim*) out of which the Kenites, the tribe of Moses' father-in-law, went up into the wilderness of Judah, after the conquest of the country (Judg. i. 16). If this were so, the allusion of Balaam to the Kenite (Num. xxiv. 21) is at once explained. Standing as he was on one of the lofty points of the highlands opposite Jericho, the western shore of the Dead Sea as far as Engedi would be before him, and the cliff, in the clefts of which the Kenites had fixed their secure "nest," would be a prominent object in the view. This has been already alluded to by Professor Stanley (*S. & P.* 225, n. 4.). [G.]

HA'ZIEL (חֲזִיאֵל; Ἰεηήλ, Alex. Ἀζιήλ; *Hoziel*), a Levite in the time of king David, of the family of Shimei or Shimi, the younger branch of the Gershonites (1 Chr. xxiii. 9).

HA'ZO (חָזוֹ; Ἀζαῦ; *Azau*), a son of Nahor, by Milcah his wife (Gen. xxii. 22): perhaps, says Gesenius, for חֲזוֹת, "a vision." The name is unknown, and the settlements of the descendants of Hazo cannot be ascertained. The only clue is to be found in the identification of Chesed, and the other sons of Nahor; and hence he must, in all likelihood, be placed in Ur of the Chaldees, or the adjacent countries. Bunsen (*Bibelwerk*, i. pt. 2, 49) suggests Chazene by the Euphrates, in Mesopotamia, or the Chazene in Assyria (Strabo, xvi. p. 736). [E. S. P.]

HA'ZOR (חָצוֹר; Ἀσώρ; *Asor*). 1. A fortified city, which on the occupation of the country was allotted to Naphtali (Josh. xix. 36). Its position was apparently between Ramah and Kedesh (ibid. xii. 19), on the high ground overlooking the Lake of Merom (*ὑπέρκειται τῆς Σεμεχωνίτιδος λίμνης*, Joseph. *Ant.* v. 5, §1). There is no reason for supposing it a different place from that of which Jabin was king (Josh. xi. 1), both when Joshua gained his signal victory over the northern confederation, and when Deborah and Barak routed his general Sisera (Judg. iv. 2, 17; 1 Sam. xii. 9). It was the principal city of the whole of the North Palestine, "the head of all those kingdoms" (Josh. xi. 10, and see Onomasticon, *Asor*). Like the other strong places of that part, it stood on an eminence (תֵּל, Josh. xi. 13, A. V. "strength"), but the district around must have been on the whole flat, and suitable for the manœuvres of the "very many" chariots and horses which formed part of the forces of the king of Hazor and his confederates (Josh. xi. 4, 6, 9; Judg. iv. 3). Hazor was the only one of those northern cities which was burnt by Joshua, doubtless it was too strong and important to leave standing in his rear. Whether it was rebuilt by the men of Naphtali, or by the second Jabin (Judg. iv.), we are not told, but Solomon did not overlook so important a post, and the fortification of Hazor, Megiddo, and Gezer, the points of defence for the entrance from Syria and Assyria, the plain of Esdraelon, and the great maritime lowland respectively, was one of the chief pretexts for his levy of taxes (1 K. ix. 15). Later still it is mentioned in the list of the towns and districts whose inhabitants were carried off to Assyria by Tiglath-Pileser (2 K. xv. 29; Joseph. *Ant.* ix. 11, §1). We encounter it once more in 1 Macc. xi. 67, where Jonathan, after encamping for the night at the "water of Gennesar," advances to the "plain of Asor" (Joseph. *Ant.* xiii. 5, §7; the Greek text of the Maccabees has prefixed an *n* from the preceding word *πεδίον*; A. V. Nasor) to meet Demetrius, who was in possession of Kadesh (xi. 63, Joseph. as above). [NASOR.]

Several places bearing names probably derived from ancient Hazors, have been discovered in this district. A list will be found in Rob. iii. 366 *note* (and compare also Van de Velde, *Syria & P.* ii. 178; Porter, *Damascus*, i. 304). But none of these answer to the requirements of this Hazor. The nearest is the site suggested by Dr. Robinson, viz. *Tell Khuraibeh*, "the ruins," which, though without any direct evidence of name or tradition in its favour, is so suitable, in its situation on a rocky eminence, and in its proximity both to Kedesh and the Lake *Huleh*, that we may accept it until a better is discovered (Rob. iii. 364, 5).

2. (Ἀσοριωραΐν, including the following name; Alex. omits: *Asor*) one of the "cities" of Judah in the extreme south, named next in order to Kedesh (Josh. xv. 23). It is mentioned nowhere else, nor has it yet been identified (see Rob. ii. 34 *note*). The Vatican LXX. unites Hazor with the name following it, Ithnan; which causes Reland to maintain that they form but one (*Pal.* 144, 708): but the LXX. text of this list is so corrupt, that it seems impossible to argue from it. In the Alex. MSS. Hazor is entirely omitted, while Ithnan again is joined to Ziph.

3. (LXX. omits; *Asor nova.*) Hazor-Hadattah, = "new Hazor," possibly contra-distinguished from that just mentioned; another of the southern towns of Judah (Josh. xv. 25). The words are improperly separated in the A. V.

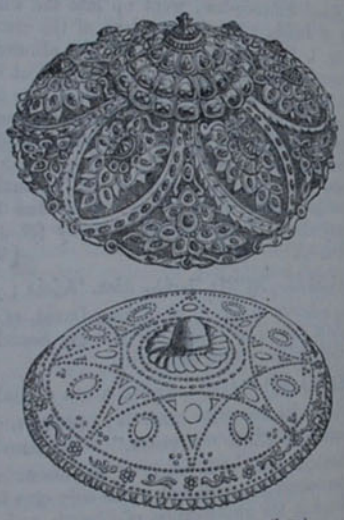
4. (Ἀσερὼν αὕτη Ἀσώρ, Alex. Ἀσωραμάμ: *Aesron, haec est Asor.*) "Hezron which is Hazor" (Josh. xv. 25); but whether it be intended that it is the same Hazor as either of those named before, or that the name was originally Hazor, and had been changed to Hezron, we cannot now decide.

5. (Alex. Ἀσώρ, Vat. omits: *Asor.*) A place in which the Benjamites resided after their return from the captivity (Neh. xi. 33). From the places mentioned with it, as Anathoth, Nob, Ramah, &c., it would seem to have lain north of Jerusalem, and at no great distance therefrom. But it has not yet been discovered. The above conditions are not against its being the same place with BAAL-HAZOR, though there is no positive evidence beyond the name in favour of such an identification.

The word appears in combination—with Baal in BAAL-HAZOR, with Ain in EN-HAZOR [G.]

HEAD-DRESS. The Hebrews do not appear to have regarded a covering for the head as an essential article of dress. The earliest notice we have of such a thing is in connexion with the sacerdotal vestments, and in this case it is described as an ornamental appendage "for glory and for beauty" (Ex. xxviii. 40). The absence of any allusion to a head-dress in passages where we should expect to meet with it, as in the trial of jealousy (Num. v. 18), and the regulations regarding the leper (Lev. xiii. 45), in both of which the "uncovering of the head" refers undoubtedly to the *hair*, leads to the inference that it was not ordinarily worn in the Mosaic age; and this is confirmed by the practice, frequently alluded to, of covering the head with the mantle. Even in after times it seems to have been reserved especially for purposes of ornament: thus the *Tzâniph* (צָנִיף) is noticed as being worn by nobles (Job xxix. 14), ladies (Is. iii. 23), and kings (Is. lxii. 3), while the *Peër* (פְּאֵר) was an article of holiday dress (Is. lxi. 3, A. V. "beauty;" Ez. xxiv. 17, 23), and was worn at weddings (Is. lxi. 10): the use of the μίτρα was restricted to similar occasions (Jud. xvi. 8; Bar. v. 2). The former of these terms undoubtedly describes a kind of *turban:* its primary sense (צָנַף; "to roll around") expresses the folds of linen *wound round* the head, and its form probably resembled that of the High-priest's *Mitznepheth* (a word derived from the same root, and identical in meaning, for in Zech. iii. 5 *Tzâniph* = *Mitznepheth*), as described by Josephus (*Ant.* iii. 7, §3). The renderings of the term in the A. V., "hood" (Is. iii. 23), "diadem" (Job xxix. 14; Is. lxii. 3), "mitre" (Zech. iii. 5) do not convey the right idea of its meaning. The other term, *Peër*, primarily means an *ornament*, and is so rendered in the A. V. (Is. lxi. 10; see also ver. 3, "beauty"), and is specifically applied to the head-dress from its ornamental character. It is uncertain what the term properly describes: the modern turban consists of two parts, the *Kaook*, a stiff, round cap occasionally rising to a considerable height, and the *Shash*, a long piece of muslin wound about it (Russell, *Aleppo*, i. 104): Josephus' account of the High-priest's head-dress implies a similar construction; for he says that it was made of thick bands of linen doubled round many times, and sewn together the whole covered by a piece of fine linen to conceal the seams. Saalschütz (*Archaeol.* i. 27 *note*) suggests that the *Tzaniph* and the *Peër* represent the *Shash* and the *Kaook*, the latter rising high above the other, and so the most prominent and striking feature. In favour of this explanation it may be remarked that the *Peër* is more particularly connected with the *Migbaah*, the high cap of the ordinary priests, in Ex. xxxix. 28, while the *Tzaniph*, as we have seen, resembled the High-priest's mitre, in which the cap was concealed by the linen folds. The objection, however, to this explanation is that the etymological force of *Peër* is not brought out: may not that term have applied to the jewels and other ornaments with which the turban is frequently decorated (Russell, i. 106), some of which are represented in the accompanying illustration borrowed from Lane's *Mod. Egypt.* Appen. A. The term used for putting on either

Modern Syrian and Egyptian Head-dresses.



Modern Egyptian Head-dresses. (Lane.)

the *Tzaniph* or the *Peër* is חָבַשׁ, "to bind round" (Ex. xxix. 9; Lev. viii. 13): hence the words in Ez. xvi. 10, "I girded thee about with fine linen," are to be understood of the turban; and by the use of the same term Jonah (ii. 5) represents the weeds wrapped as a turban round his head. The turban as now worn in the East varies very much in shape; the most prevalent forms are shown in Russell's *Aleppo*, i. 102.

If the *Tzâniph* and the *Peër* were reserved for holiday attire, it remains for us to inquire whether any and what covering was ordinarily worn over the head. It appears that frequently the robes supplied the place of a head-dress, being so ample that they might be thrown over the head at pleasure: the *Râdîd* and the *Tsâîph* at all events were so used [DRESS], and the veil served a similar purpose. [VEIL.] The ordinary head-dress of the Bedouin consists of the *kiffyeh*, a square handkerchief, generally of red and yellow cotton, or cotton and silk, folded so that three of the corners hang down over the back and shoulders, leaving the face exposed, and bound round the head by a cord (Burckhardt, *Notes*, i. 48). It is not improbable that a similar covering was used by the Hebrews on certain occasions: the "kerchief" in

Ez. xiii. 18 has been so understood by some writers (Harmer, *Observations*, ii. 393), though the word more probably refers to a species of veil; and the σιμικίνθιον (Acts xix. 12, A. V. "apron"), as explained by Suidas (τὸ τῆς κεφαλῆς φόρημα) was applicable to the purposes of a head-dress. [HANDKERCHIEF.] Neither of these cases, however, supplies positive evidence on the point, and the general absence of allusions leads to the inference that the head was usually uncovered, as is still the case in many parts of Arabia (Wellsted, *Travels*, i. 73). The introduction of the Greek hat (πέτασος) by Jason, as an article of dress adapted to the *gymnasium*, was regarded as a national dishonour (2 Macc. iv. 12): in shape and material the *Petasus* very much resembled the common felt hats of this country (*Dict. of Ant.* art. PILEUS).

Bedouin Head-dress: the Kefliyeh.

The Assyrian head-dress is described in Ez. xxiii. 15 under the terms סְרוּחֵי טְבוּלִים, "exceeding in dyed attire;" it is doubtful, however, whether *tebûlim* describes the coloured material of the head-dress (*tiarae* a coloribus quibus *tinctae* sint); another sense has been assigned to it more appropriate to the description of a turban (*fasciis obvolvit*, Gesen. *Thesaur.* p. 542). The term Engl. *s'rûcké* expresses the flowing character of the Eastern head-dress, as it falls down over the back (Layard, *Nineveh*, ii. 308). The word rendered "hats" in Dan. iii. 21 (סַרְבָּלָא) properly applies to a *cloak*. [W. L. B.]

HEARTH. 1. אָח; ἐσχάρα; *arula* (Ges. 69), a pot or brazier for containing fire. 2. מוֹקֵד *m.* and מוֹקָדָה *f.* καύστρα, καῦσις; *incendium* (Ges. 620), 3. כִּיּוֹר, or כִּיוֹר (Zech. xii. 6); δαλός; *caminus*; in dual, כִּירַיִם (Lev. xi. 35); χυτρόποδες; *chytropodes*; A. V. "ranges for pots" (Ges. 672).

One way of baking much practised in the East is to place the dough on an iron plate, either laid on, or supported on legs above the vessel sunk in the ground, which forms the oven. This plate or "hearth" is in Arabic طَاجِن, *tajen*; a word which has probably passed into Greek in τήγανον. The cakes baked "on the hearth" (Gen. xviii. 6, ἐγκρυφίας, *subcinericios panes*) were probably baked in the existing Bedouin manner, on hot stones covered with ashes. The "hearth" of king Jehoiakim's winter palace, Jer. xxxvi. 23, was possibly a pan or brazier of charcoal. (Burckhardt, *Notes on Bed.* i. 58; P. della Valle, *Viaggi*, i. 437; Harmer, *Obs.* i. p. 477, and note; Rauwolff, *Travels*, ap. Ray, ii. 163; Shaw, *Travels*, p. 231; Niebuhr, *Descr. de l'Arabie*, p. 45; Schleusner, *Lex. Vet. Test.* τήγανον; Gesen. *s. v.* עֻגָּה, p. 997.) [FIRE.] [H. W. P.]

HEATHEN. The Hebrew words גּוֹי, גּוֹיִם, *gôi*, *gôyim*, together with their Greek equivalents ἔθνος, ἔθνη, have been somewhat arbitrarily rendered "nations," "gentiles," and "heathen" in the A. V. It will be interesting to trace the manner in which a term, primarily and essentially general in its signification, acquired that more restricted sense which was afterwards attached to it. Its development is parallel with that of the Hebrew people, and its meaning at any period may be taken as significant of their relative position with regard to the surrounding nations.

1. While as yet the Jewish nation had no political existence, *gôyim* denoted generally the nations of the world, especially including the immediate descendants of Abraham (Gen. xviii. 18; comp. Gal. iii. 16). The latter, as they grew in numbers and importance, were distinguished in a most marked manner from the nations by whom they were surrounded, and were provided with a code of laws and a religious ritual, which made the distinction still more peculiar. They were essentially a separate people (Lev. xx. 23); separate in habits, morals, and religion, and bound to maintain their separate character by denunciations of the most terrible judgments (Lev. xxvi. 14-38; Deut. xxviii.). On their march through the desert they encountered the most obstinate resistance from Amalek, "chief of the *gôyim*" (Num. xxiv. 20), in whose sight the deliverance from Egypt was achieved (Lev. xxvi. 45). During the conquest of Canaan and the subsequent wars of extermination, which the Israelites for several generations carried on against their enemies, the seven nations of the Canaanites, Amorites, Hittites, Hivites, Jebusites, Perizzites, and Girgashites (Ex. xxxiv. 24), together with the remnants of them who were left to prove Israel (Josh. xxiii. 13; Judg. iii. 1; Ps. lxxviii. 55), and teach them war (Judg. iii. 2), received the especial appellation of *gôyim*. With these the Israelites were forbidden to associate (Josh. xxiii. 7); intermarriages were prohibited (Josh. xxiii. 12; 1 K. xi. 2); and as a warning against disobedience the fate of the nations of Canaan was kept constantly before their eyes (Lev. xviii. 24, 25; Deut. xviii. 12). They are ever associated with the worship of false gods, and the foul practices of idolaters (Lev. xviii. xx.), and these constituted their chief distinctions, as *gôyim*, from the worshippers of the one God, the people of Jehovah (Num. xv. 41; Deut. xxviii. 10). This distinction was maintained in its full force during the early times of the monarchy (2 Sam. vii. 23; 1 K. xi. 4-8, xiv. 24; Ps. cvi. 35). It was from among the *gôyim*, the degraded tribes who submitted to their arms, that the Israelites were permitted to purchase their bond servants (Lev. xxv. 44, 45), and this special enactment seems to have had the effect of giving to a national tradition the force and sanction of a law (comp. Gen. xxxi. 15). In later times this regulation was strictly adhered to. To the words of Eccl. ii. 7 "I bought men-servants and maid-servants," the Targum adds, "of the children of Ham, and the rest of the foreign nations."

And not only were the Israelites forbidden to intermarry with these *gôyim*, but the latter were

virtually excluded from the possibility of becoming naturalised. An Ammonite or Moabite was shut out from the congregation of Jehovah even to the tenth generation (Deut. xxiii. 3), while an Edomite or Egyptian was admitted in the third (vers. 7, 8). The necessity of maintaining a separation so broadly marked is ever more and more manifest as we follow the Israelites through their history, and observe their constantly recurring tendency to idolatry. Offence and punishment followed each other with all the regularity of cause and effect (Judg. ii. 12, iii. 6-8, &c.).

2. But, even in early Jewish times, the term *gôyim* received by anticipation a significance of wider range than the national experience (Lev. xxvi. 33, 38; Deut. xxx. 1), and as the latter was gradually developed during the prosperous times of the monarchy, the *gôyim* were the surrounding nations generally, with whom the Israelites were brought into contact by the extension of their commerce, and whose idolatrous practices they readily adopted (Ez. xxiii. 30; Am. v. 26). Later still, it is applied to the Babylonians who took Jerusalem (Neh. v. 8; Ps. lxxix. 1, 6, 10), to the destroyers of Moab (Is. xvi. 8), and to the several nations among whom the Jews were scattered during the captivity (Ps. cvi. 47; Jer. xlvi. 28; Lam. i. 3, &c.), the practice of idolatry still being their characteristic distinction (Is. xxxvi. 18; Jer. x. 2, 3, xiv. 22). This signification it retained after the return from Babylon, though it was used in a more limited sense as denoting the mixed race of colonists who settled in Palestine during the captivity (Neh. v. 17), and who are described as fearing Jehovah, while serving their own gods (2 K. xvii. 29-33; Ezr. vi. 21).

Tracing the synonymous term ἔθνη through the Apocryphal writings, we find that it is applied to the nations around Palestine (1 Macc. i. 11), including the Syrians and Philistines of the army of Gorgias (1 Macc. iii. 41, iv. 7, 11, 14), as well as the people of Ptolemais, Tyre and Sidon (1 Macc. v. 9, 10, 15). They were image-worshippers (1 Macc. iii. 48; Wisd. xv. 15), whose customs and fashions the Jews seem still to have had an unconquerable propensity to imitate, but on whom they were bound by national tradition to take vengeance (1 Macc. ii. 68; 1 Esdr. viii. 85). Following the customs of the *gôyim* at this period denoted the neglect or concealment of circumcision (1 Macc. i. 15), disregard of sacrifices, profanation of the sabbath, eating of swine's flesh and meat offered to idols (2 Macc. vi. 6-9, 18, xv. 1, 2), and adoption of the Greek national games (2 Macc. iv. 12, 14). In all points Judaism and heathenism are strongly contrasted. The "barbarous multitude" in 2 Macc. ii. 21 are opposed to those who played the man for Judaism, and the distinction now becomes an ecclesiastical one (comp. Matt. xviii. 17). In 2 Esdr. iii. 33, 34, the "gentes" are defined as those "qui habitant in seculo" (comp. Matt. vi. 32; Luke xii. 30).

As the Greek influence became more extensively felt in Asia Minor, and the Greek language was generally used, Hellenism and heathenism became convertible terms, and a Greek was synonymous with a foreigner of any nation. This is singularly evident in the Syriac of 2 Macc. v. 9, 10, 13; cf. John vii. 35; 1 Cor. x. 32; 2 Macc. xi. 2.

In the N. T. again we find various shades of meaning attached to ἔθνη. In its narrowest sense it is opposed to "those of the circumcision" (Acts x. 45; cf. Esth. xiv. 15, where ἀλλεπίφυλος = ἀπερίτμητος), and is contrasted with Israel, the people of Jehovah (Luke ii. 32), thus representing the Hebrew גּוֹיִם at one stage of its history. But, like *gôyim*, it also denotes the people of the earth generally (Acts xvii. 26; Gal. iii. 14). In Matt. vi. 7 ἐθνικός is applied to an idolater.

But, in addition to its significance as an ethnographical term, *gôyim* had a moral sense which must not be overlooked. In Ps. ix. 5, 15, 17 (comp. Ez. vii. 21) the word stands in parallelism with רָשָׁע, *râshâ*, the wicked, as distinguished by his moral obliquity (see Hupfeld on Ps. i. 1); and in ver. 17 the people thus designated are described as "forgetters of God," that know not Jehovah (Jer. x. 25). Again in Ps. lix. 5 it is to some extent commensurate in meaning with בֹּגְדֵי אָוֶן, *bôg'dê âven*, "iniquitous transgressors;" and in these passages, as well as in Ps. x. 15, it has a deeper significance than that of a merely national distinction, although the latter idea is never entirely lost sight of.

In later Jewish literature a technical definition of the word is laid down which is certainly not of universal application. Elias Levita (quoted by Eisenmenger, *Entdecktes Judenthum*, i. 665) explains the sing. *gôi* as denoting one who is not of Israelitish birth. This can only have reference to its after signification; in the O. T. the singular is never used of an individual, but is a collective term, applied equally to the Israelites (Josh. iii. 17) as to the nations of Canaan (Lev. xx. 23), and denotes simply a body politic. Another distinction, equally unsupported, is made between גּוֹיִם, *gôyim*, and אֻמִּים, *ummim*, the former being defined as the nations who had served Israel, while the latter were those who had not (*Jalkut Chadash*, fol. 20, no. 20; Eisenmenger, i. 667). Abarbanel on Joel iii. 2 applies the former to both Christians and Turks, or Ishmaelites, while in *Sepher Juchasin* (fol. 148, col. 2) the Christians alone are distinguished by this appellation. Eisenmenger gives some curious examples of the disabilities under which a *gôi* laboured. One who kept sabbaths was judged deserving of death (ii. 206), and the study of the law was prohibited to him under the same penalty; but on the latter point the doctors are at issue (ii. 209). [W. A. W.]

HEAVEN. There are four Hebrew words thus rendered in the O. T., which we may briefly notice. 1. רָקִיעַ (στερέωμα; *firmamentum*; Luth. *Veste*), a solid expanse, from רָקַע, "to beat out;" a word used primarily of the hammering out of metal (Ex. xxxix. 3, Num. xvi. 38). The fuller expression is רְקִיעַ הַשָּׁמַיִם (Gen. i. 14, sq.). That Moses understood it to mean a *solid* expanse is clear from his representing it as the barrier between the upper and lower waters (Gen. i. 6 sq.), *i. e.* as separating the reservoir of the celestial ocean (Ps. civ. 3, xxix. 3) from the waters of the earth, or those on which the earth was supposed to float (Ps. cxxxvi. 6). Through its open lattices (אֲרֻבּוֹת, Gen. vii. 11; 2 K. vii. 2, 19; comp. κόσκινον, Aristoph. *Nub.* 373) or doors (דְּלָתַיִם, Ps. lxxviii. 23) the dew and snow and hail are poured upon the earth (Job xxxviii. 22, 37, where we have the curious expression "bottles of heaven," "utres coeli"). This

firm vault, which Job describes as being "strong as a molten looking-glass" (xxxvii. 18), is transparent, like pellucid sapphire, and splendid as crystal (Dan. xii. 3; Ex. xxiv. 10; Ez. i. 22; Rev. iv. 6), over which rests the throne of God (Is. lxvi. 1; Ez. i. 26), and which is opened for the descent of angels, or for prophetic visions (Gen. xxviii. 17; Ez. i. 1; Acts vii. 56, x. 11). In it, like gems or golden lamps, the stars are fixed to give light to the earth, and regulate the seasons (Gen. i. 14-19); and the whole magnificent, immeasurable structure (Jer. xxxi. 37) is supported by the mountains as its pillars, or strong foundations (Ps. xviii. 7; 2 Sam. xxii. 8; Job xxiv. 11). Similarly the Greeks believed in an *οὐρανὸς πολύχαλκος* (Hom. *Il.* v. 504), or *σιδήρεος* (Hom. *Od.* xv. 328), or *ἀδάμαστος* (Orph. *Hymn. ad Coelum*), which the philosophers called *στερέμνιον*, or *κρυσταλλοειδές* (Emped. *ap. Plut. de Phil. plac.* ii. 11; Artemid. *ap.* Sen. *Nat. Quaest.* vii. 13; quoted by Gesenius, *s. v.*). It is clear that very many of the above notions were mere metaphors resulting from the simple primitive conception, and that later writers among the Hebrews had arrived at more scientific views, although of course they retained much of the old phraseology, and are fluctuating and undecided in their terms. Elsewhere, for instance, the heavens are likened to a curtain (Ps. civ. 2; Is. xl. 22). In A. V. "heaven" and "heavens" are used to render not only רָקִיעַ, but also שְׁמַיִם, מָרוֹם, and שְׁחָקִים, for which reason we have thrown together under the former word the chief features ascribed by the Jewish writers to this portion of the universe.

2. שְׁמַיִם is derived from שָׁמָה, "to be high." This is the word used in the expression "the heaven and the earth," or "the upper and lower regions" (Gen. i. 1), which was a periphrasis to supply the want of a single word for the Cosmos (Deut. xxxii. 1; Is. i. 2; Ps. cxlviii. 13). "Heaven of heavens" is their expression of infinity (Neh. ix. 6; Ecclus. xvi. 18).

3. מָרוֹם, used for heaven in Ps. xviii. 16; Jer. xxv. 30; Is. xxiv. 18. Properly speaking it means a mountain, as in Ps. cii. 19, Ez. xvii. 23. It must not, however, be supposed for a moment that the Hebrews had any notion of a "Mountain of Meeting," like *Albordsh*, the northern hill of Babylonish mythology (Is. xiv. 13), or the Greek *Olympus*, or the Hindoo *Meru*, the Chinese *Kuenlun*, or the Arabian *Caf* (see Kalisch, *Gen.* p. 24, and the authorities there quoted), since such a fancy is incompatible with the pure monotheism of the Old Testament.

4. שְׁחָקִים, "expanses," with reference to the *extent* of heaven, as the last two words were derived from its *height*; hence this word is often used together with שְׁמַיִם, as in Deut. xxxiii. 26; Job xxxv. 5. In the A. V. it is sometimes rendered *clouds*, for which the fuller term is עָבֵי שְׁחָקִים (Ps. xviii. 12). The word שָׁחַק means first "to pound," and then "to wear out." So that, according to some, "clouds" (from the notion of *dust*) is the *original* meaning of the word. Gesenius, however, rejects this opinion (*Thesaur.* s. v.).

In the N. T. we frequently have the word οὐρανοί, which some consider to be a Hebraism, or a plural of excellence (Schleusner, *Lex. Nov. Test.*, s. v.). St. Paul's expression ἕως τρίτου οὐρανοῦ (2 Cor. xii. 2) has led to much conjecture. Grotius said that the Jews divided the heaven into three parts, viz. 1. Nubiferum, the air or atmosphere, where clouds gather; 2. Astriferum, the firmament, in which the sun, moon, and stars are fixed; 3. Empyreum, or Angeliferum, the upper heaven, the abode of God and his angels, *i. e.* 1. עולם שפל (or רקיע); 2. עולם היתכון (or שמים); and 3. עולם העליון (or "heaven of heavens," שמי שמים). This curiously explicit statement is entirely unsupported by Rabbinic authority, but it is hardly fair of Meyer to call it a *fiction*, for it may be supposed to rest on some vague Biblical evidence (cf. Dan. iv. 12, "the fowls of the heaven;" Gen. xxii. 17, "the stars of the heaven;" Ps. ii. 4, "he that sitteth in the heavens," &c.). The Rabbis spoke of two heavens (cf. Deut. x. 14, "the heaven and the heaven of heavens"), or seven (*ἑπτὰ οὐρανοὺς οὕς τινες ἀριθμοῦσι κατ' ἐπανάβασιν*, Clem. Alex. *Strom.* iv. 7, 636). "Resch Lakisch dixit septem esse coelos, quorum nomina sunt, 1. velum; 2. expansum; 3. nubes; 4. habitaculum; 5. habitatio; 6. sedes fixa; 7. Araboth," or sometimes "the treasury." At the sin of Adam, God ascended into the first; at the sin of Cain into the second; during the generation of Enoch into the third, &c.; afterwards God descended downwards into the sixth at the time of Abraham, into the fifth during the life of Isaac, and so on down to the time of Moses, when He redescended into the first (see many passages quoted by Wetstein, ad 2 Cor. xii. 2). Of all these definitions and deductions we may remark simply with Origen, *ἑπτὰ δὲ οὐρανοὺς ἢ ὅλως περιωρισμένον ἀριθμόν αὐτῶν αἱ φερόμεναι ἐν ταῖς Ἐκκλησίαις οὐκ ἀπαγγέλλουσι γραφαί* (*c. Cels.* vi. 289).

If nothing has here been said on the secondary senses attached to the word "heaven," the omission is intentional. The object of this Dictionary is not practical, but exegetical; not theological, but critical and explanatory. A treatise on the nature and conditions of future beatitude would here be wholly out of place. We may however remark that as heaven was used metaphorically to signify the abode of Jehovah, it is constantly employed in the N. T. to signify the abode of the spirits of the just. (See for example Matt. v. 12, vi. 20; Luke x. 20, xii. 33; 2 Cor. v. 1; Col. i. 5.) [F. W. F.]

HE'BER. The Heb. עֵבֶר and חֶבֶר are more forcibly distinguished than the English Eber and Heber. In its use, however, of this merely aspirate distinction the A. V. of the O. T. is consistent: Eber always = עֵבֶר, and Heber חֶבֶר. In Luke iii. 35, Heber = Éber, Ἔβερ; the distinction so carefully observed in the O. T. having been neglected by the translators of the N. T.

The LXX. has a similar distinction, though not consistently carried out. It expresses עֵבֶר by Ἔβερ (Gen. x. 21), Ἔβερ (1 Chr. i. 25), Ἐβραίους (Num. xxiv. 24); while חֶבֶר is variously given as Χοβόρ, Χαβέρ, Ἀβάρ, or Ἀβέρ. In these words, however, we can clearly perceive two distinct groups of equivalents, suggested by the effort to express two radically different forms. The transition from Χοβόρ through Χαβέρ to Ἀβέρ is sufficiently obvious.

The Vulg. expresses both indifferently by *Heber*, except in Judg. iv. 11 ff., where Haber is probably

suggested by the LXX. Χαβεσ· and Num. xxiv. 24, *Hebraeos*, evidently after the LXX. Ἑβραίους.

Excluding Luke iii. 35, where Heber = Eber, we have in the O. T. six of the name.

1. Grandson of the Patriarch Asher (Gen. xlvi. 17; 1 Chr. vii. 31; Num. xxvi. 45).
2. Of the tribe of Judah (1 Chr. iv. 18).
3. A Gadite (1 Chr. v. 13).
4. A Benjamite (1 Chr. viii. 17).
5. Another Benjamite (1 Chr. viii. 22).
6. Heber, the Kenite, the husband of Jael (Judg. iv. 11-17, v. 24). It is a question how he could be a Kenite, and yet trace his descent from Hobab, or Jethro, who was priest of Midian. The solution is probably to be sought in the nomadic habits of the tribe, as shown in the case of Heber himself, of the family to which he belonged (Judg. i. 16), and of the Kenites generally (in 1 Sam. xv. 6, they appear among the Amalekites). It should be observed that Jethro is never called a Midianite, but expressly a Kenite (Judg. i. 16); that the expression "priest of Midian," may merely serve to indicate the country in which Jethro resided; lastly, that there would seem to have been two successive migrations of the Kenites into Palestine, one under the sanction of the tribe of Judah at the time of the original occupation, and attributed to Jethro's descendants generally (Judg. i. 16); the other a special, nomadic expedition of Heber's family, which led them to Kedesh in Naphtali, at that time the debatable ground between the northern tribes, and Jabin, King of Canaan. We are not to infer that this was the final settlement of Heber: a tent seems to have been his sole habitation when his wife smote Sisera (Judg. iv. 21).
7. (Ἔβερ; *Heber.*) The form in which the name of the patriarch EBER is given in the genealogy, Luke iii. 35. [T. E. B.]

HE'BREW, HE'BREWS. This word first occurs as applied to Abraham (Gen. xiv. 13): it was afterwards given as a name to his descendants.

Four derivations have been proposed:—

I. Patronymic from Abram.

II. Appellative from עָבַר.

III. Appellative from עֵבֶר.

IV. Patronymic from Eber.

I. From Abram, *Abraei*, and by euphony *Hebraei* (August., Ambrose). Displaying, as it does, the utmost ignorance of the language, this derivation was never extensively adopted, and was even retracted by Augustine (*Retract.* 16). The euphony alleged by Ambrose is quite imperceptible, and there is no parallel in the Lat. *meridie* = *medidie*.

II. עִבְרִי, from עָבַר = "crossed over," applied by the Canaanites to Abraham upon his crossing the Euphrates (Gen. xiv. 13, where LXX. περάτης = *transitor*). This derivation is open to the strong objection that Hebrew nouns ending in י are either Patronymics, or gentilic nouns (Buxtorf, Leusden). This is a technical objection which, though fatal to the περάτης, or *appellative* derivation as traced back to the verb, does not apply to the same as referred to the noun עבר. The analogy of Galli, Angli, Hispani derived from Gallia, Anglia, Hispania (Leusd.) is a complete blunder in ethnography; and at any rate it would confirm rather than destroy the derivation from the noun.

III. This latter comes next in review, and is essentially the same with II.; since both rest upon the hypothesis that Abraham and his posterity were called Hebrews in order to express a distinction between the races E. and W. of the Euphrates. The question of fact is not essential whether Abraham was the first person to whom the word was applied, his posterity as such inheriting the name, or whether his posterity equally with himself were by the Canaanites regarded as men from "the other side" of the river. The real question at issue is whether the Hebrews were so called from a progenitor Eber (which is the fourth, and last derivation), or from a country which had been the cradle of their race, and from which they had emigrated westward into Palestine; in short, whether the word Hebrew is a Patronymic, or a Gentile noun.

IV. The latter opinion in one or other of its phases indicated above is that suggested by the LXX., and maintained by Jerome, Theodor., Origen, Chrysost., Arias Montanus, R. Bechai, Paul Burg., Munster, Grotius, Scaliger, Selden, Rosenm., Gesen., Eichhorn; the former is supported by Joseph., Suidas, Bochart, Vatablus, Drusius, Vossius, Buxtorf, Hottinger, Leusden, Whiston, Bauer. As regards the derivation from עֵבֶר, the noun (or according to others the prep.), Leusden himself, the great supporter of the Buxtorfian theory, indicates the obvious analogy of Transmarini, Transylvani, Transalpini, words which from the description of a fixed and local relation attained in process of time to the independence, and mobility of a Gentile name. So natural indeed is it to suppose that Eber (*trans, on the other side*) was the term used by a Canaanite to denote the country E. of the Euphrates, and Hebrew the name which he applied to the inhabitants of that country, that Leusden is driven to stake the entire issue as between derivations III. and IV. upon a challenge to produce any passage of the O. T. in which עֵבֶר הַנָּהָר = עֵבֶר. If we accept Rosenm. *Schol.* on Num. xxiv. 24, according to which Eber by parallelism with Asshur = Transeuphratian, this challenge is met. But if not, the facility of the abbreviation is sufficient to create a presumption in its favour; while the derivation with which it is associated harmonizes more perfectly than any other with the later usage of the word *Hebrew*, and is confirmed by negative arguments of the strongest kind. In fact it seems almost impossible for the defenders of the Patronymic, *Eber* theory, to get over the difficulty arising from the circumstance that no special prominence is in the genealogy assigned to Eber such as might entitle him to the position of head, or founder of the race. From the genealogical scheme in Gen. xi. 10-26, it does not appear that the Jews thought of Eber as a source primary, or even secondary of the national descent. The genealogy neither starts from him, nor in its uniform sequence does it rest upon him with any emphasis. There is nothing to distinguish Eber above Arphaxad, Peleg, or Serug. Like them he is but a link in the chain by which Shem is connected with Abraham. Indeed the tendency of the Israelitish retrospect is to stop at Jacob. It is with Jacob that their history as a nation begins: beyond Jacob they held their ancestry in common with the Edomites; beyond Isaac they were in danger of being confounded with the Ishmaelites. The predominant figure of the emphatically *Hebrew* Abraham might tempt them beyond those points of affinity with other races, so distasteful, so anti-national; but it is almost inco-

ceivable that they would voluntarily originate, and perpetuate an appellation of themselves which lumbed them on a platform of ancestry where they met the whole population of Arabia (Gen. x. 25, 30).

As might have been expected, an attempt has been made to show that the position which Eber occupies in the genealogy is one of no ordinary kind, and that the Hebrews stood in a relation to him which was held by none other of his descendants, and might therefore be called *par excellence* "the children of Eber."

There is, however, only one passage in which it is possible to imagine any peculiar resting-point as connected with the name of Eber. In Gen. x. 21 Shem is called "the father of all the children of Eber." But the passage is apparently not so much genealogical as ethnographical; and in this view it seems evident that the words are intended to contrast Shem with Ham and Japheth, and especially with the former. Now Babel is plainly fixed as the extreme E. limit of the posterity of Ham (ver. 10), from whose land Nimrod went out into Assyria (ver. 11, margin of A. V.): in the next place, Egypt (ver. 13) is mentioned as the W. limit of the same great race; and these two extremes having been ascertained, the historian proceeds (ver. 15-19) to fill up his ethnographic sketch with the intermediate tribes of the Canaanites. In short in ver. 6-20 we have indications of three geographical points which distinguish the posterity of Ham, viz. Egypt, Palestine, and Babylon. At the last-mentioned city, at the river Euphrates, their proper occupancy, unaffected by the exceptional movement of Asshur, terminated, and at the same point that of the descendants of Shem began. Accordingly the sharpest contrast that could be devised is obtained by generally classing these latter nations as those *beyond* the river Euphrates; and the words "father of all the children of Eber," *i. e.* father of the nations to the east of the Euphrates, find an intelligible place in the context.

But a more tangible ground for the specialty implied in the derivation of Hebrew from Eber is sought in the supposititious fact that Eber was the only descendant of Noah who preserved the one primeval language; and it is maintained that this language transmitted by Eber to the Hebrews, and to them alone of all his descendants, constitutes a peculiar and special relation (Theodor., Voss., Leusd.).

It is obvious to remark that this theory rests upon three entirely gratuitous assumptions: first, that the primeval language has been preserved; next, that Eber alone preserved it; lastly, that having so preserved it, he communicated it to his son Peleg, but not to his son Joktan.

The first assumption is utterly at variance with the most certain results of ethnology: the two others are grossly improbable. The Hebrew of the O. T. was not the language of Abraham when he first entered Palestine: whether he inherited his language from Eber or not, decidedly the language which he did speak must have been Chaldee (comp. Gen. xxxi. 47), and not Hebrew (Eichhorn). This supposed primeval language was in fact the language of the Canaanites, assumed by Abraham as more or less akin to that in which he had been brought up, and could not possibly have been transmitted to him by Eber.

The appellative (περάτης) derivation is strongly confirmed by the historical use of the word *Hebrew*. A patronymic would naturally be in use only among the people themselves, while the appellative which had been originally applied to them as strangers in a strange land would probably continue to designate them in their relations to neighbouring tribes, and would be their current name among foreign nations. This is precisely the case with the terms Israelite and Hebrew respectively. The former was used by the Jews of themselves among themselves, the latter was the name by which they were known to foreigners. It is used either when foreigners are introduced as speaking (Gen. xxxix. 14, 17, xli. 12; Ex. i 16, ii. 6; 1 Sam. iv. 6, 9, xiii. 19, xiv. 11, xxix. 3), or where they are opposed to foreign nations (Gen. xliii. 32; Ex. i. 15, ii. 11; Deut. xv. 12; 1 Sam. xiii. 3, 7). So in Greek and Roman writers we find the name *Hebrews*, or, in later times, *Jews* (Pausan. v. 5, §2, vi. 24, §6; Plut. *Sympos.* iv. 6, 1; Tac. *Hist.* v. 1; Joseph. *passim*). In N. T. we find the same contrast between Hebrews and foreigners (Acts vi. 1; Phil. iii. 5): the Hebrew language is distinguished from all others (Luke xxiii. 38; John v. 2, xix. 13; Acts xxi. 40, xxvi. 14: Rev. ix. 11); while in 2 Cor. xi. 22 the word is used as only second to *Israelite* in the expression of national peculiarity.

Gesenius has successfully controverted the opinion that the term *Israelite* was a sacred name, and *Hebrew* the common appellation.

Briefly, we suppose that *Hebrew* was originally a Cis-Euphratian word applied to Trans-Euphratian immigrants: it was accepted by these immigrants in their external relations; and after the general substitution of the word *Jew*, it still found a place in that marked and special feature of national contradistinction, the language (Joseph. *Ant.* i. 6, §4; Suidas, *s. v.* Ἑβραῖοι; Euseb. *de Praep. Evang.* ii. 4; Ambrose, *Comment. in Phil.* iii. 5; August. *Quaest. in Gen.* 24; *Consens. Evang.* 14; comp. *Retract.* 16; Grot. *Annot. ad Gen.* xiv. 13; Voss. *Etym. s. v.* *supra*; Bochart, *Phaleg*, ii. 14; Buxt. *Diss. de Ling. Heb. Conserv.* 31; Hottinger, *Thes.* i. 1, 2; Leusden, *Phil. Heb. Diss.* 21, 1; Bauer, *Entwurf*, &c., §xi.; Rosenm. *Schol. ad Gen.* x. 21, xiv. 13, and Num. xxiv. 24; Eichhorn, *Einleit.* i. p. 60; Gesen. *Lex.*, and *Gesch. d. Heb. Spr.* 11, 12). [T. E. B.]

HEBREWS, EPISTLE TO THE. The principal questions which have been raised, and the opinions which are current respecting the Epistle may be considered under the following heads:

I. Its canonical authority.
II. Its author.
III. To whom was it addressed?
IV. Where and when was it written?
V. In what language was it written?
VI. Condition of the Hebrews, and scope of the Epistle.
VII. Literature connected with it.

I. The most important question that can be entertained in connexion with this Epistle touches its canonical[a] authority.

[a] The Rev. J. Jones, in his *Method of settling the Canonical Authority of the N. T.*, indicates the way in which an inquiry into this subject should be conducted; and Dr. N. Lardner's *Credibility of the Gospel History* is a storehouse of ancient authorities. But both these great works are nearly superseded for ordinary purposes by the invaluable compendium of the Rev. B. F. Westcott, *On the Canon of the New Testament*, to which the first part of this article is greatly indebted.

The universal Church, by allowing it a place among the Holy Scriptures, acknowledges that there is nothing in its contents inconsistent with the rest of the Bible. But the peculiar position which is assigned to it among the Epistles shows a trace of doubts as to its authorship or canonical authority, two points which were blended together in primitive times. Has it then a just claim to be received by us as a portion of that Bible which contains the rule of our faith and the rule of our practice, laid down by Christ and His apostles? Was it regarded as such by the Primitive Church, to whose clearly-expressed judgment in this matter all later generations of Christians agree to defer?

Of course, if we possessed a declaration by an inspired apostle that this Epistle is canonical, all discussion would be superfluous. But the interpretation (by F. Spanheim and later writers) of 2 Pet. iii. 15 as a distinct reference to St. Paul's Epistle to the Hebrews seems scarcely tenable. For, if the "you" whom St. Peter addresses be all Christians (see 2 Pet. i. 1), the reference must not be limited to the Epistle to the Hebrews; or if it include only (see 2 Pet. iii. 1) the Jews named in 1 Pet. i. 1, there may be special reference to the Galatians (vi. 7-9) and Ephesians (ii. 3-5), but not to the Hebrews.

Was it then received and transmitted as canonical by the immediate successors of the apostles? The most important witness among these, Clement (A.D. 70 or 95) refers to this Epistle in the same way as, and more frequently than, to any other canonical book. It seems to have been "wholly transfused," says Mr. Westcott (*On the Canon*, p. 32) into Clement's mind. Little stress can be laid upon the few possible allusions to it in Barnabas, Hermas, Polycarp, and Ignatius. But among the extant authorities of orthodox Christianity during the first century after the Epistle was written, there is not one dissentient voice, whilst it is received as canonical by Clement writing from Rome; by Justin Martyr,[b] familiar with the traditions of Italy and Asia; by his contemporaries, Pinytus (?) the Cretan bishop, and the predecessors of Clement and Origen at Alexandria; and by the compilers of the Peshito version of the New Testament. Among the writers of this period who make no reference to it, there is not one whose subject necessarily leads us to expect him to refer to it. Two heretical teachers, Basilides at Alexandria and Marcion at Rome, are recorded as distinctly rejecting the Epistle.

But at the close of that period, in the North African church, where first the Gospel found utterance in the Latin tongue, orthodox Christianity first doubted the canonical authority of the Epistle to the Hebrews. The Gospel, spreading from Jerusalem along the northern and southern shores of the Mediterranean, does not appear to have borne fruit in North Africa until after the destruction of Jerusalem had curtailed intercourse with Palestine. And it came thither not on the lips of an inspired apostle, but shorn of much of that oral tradition in which, with many other facts, was embodied the ground of the Eastern belief in the canonical authority and authorship of this anonymous Epistle. To the old Latin version of the Scriptures, which was completed probably about A.D. 170, this Epistle seems to have been added as a composition of Barnabas, and as destitute of canonical authority. The opinion or tradition thus embodied in that age and country cannot be traced farther back. About that time the Roman Church also began to speak Latin; and even its latest Greek writers gave up, we know not why, the full faith of the Eastern Church in the canonical authority of this Epistle.

During the next two centuries the extant fathers of the Roman and North African churches regard the Epistle as a book of no canonical authority. Tertullian, if he quotes it, disclaims its authority and speaks of it as a good kind of apocryphal book written by Barnabas. Cyprian leaves it out of the number of St. Paul's Epistles, and, even in his books of Scripture Testimonies against the Jews, never makes the slightest reference to it. Irenaeus, who came in his youth to Gaul, defending in his great work the Divinity of Christ, never quotes, scarcely refers to the Epistle to the Hebrews. The Muratorian Fragment on the Canon leaves it out of the list of St. Paul's Epistles. So did Caius and Hippolytus, who wrote at Rome in Greek; and so did Victorinus of Pannonia. But in the fourth century its authority began to revive; it was received by Hilary of Poitiers, Lucifer and Faustinus of Cagliari, Fabius and Victorinus of Rome, Ambrose of Milan, and Philaster (?) and Gaudentius of Brescia. At the end of the fourth century, Jerome, the most learned and critical of the Latin Fathers, reviewed the conflicting opinions as to the authority of this Epistle. He considered that the prevailing, though not universal view of the Latin churches was of less weight than the view not only of ancient writers, but also of all the Greek and all the Eastern churches, where the Epistle was received as canonical and read daily; and he pronounced a decided opinion in favour of its authority. The great contemporary light of North Africa, St. Augustine, held a similar opinion. And after the declaration of these two eminent men, the Latin churches united with the East in receiving the Epistle. The 3rd Council of Carthage, A.D. 397, and a Decretal of Pope Innocent, A.D. 416, gave a final confirmation to their decision.

Such was the course and the end of the only considerable opposition which has been made to the canonical authority of the Epistle to the Hebrews. Its origin has not been ascertained. Some critics have conjectured that the Montanist or the Novatian controversy instigated, and that the Arian controversy dissipated so much opposition as proceeded from orthodox Christians. The references to St. Paul in the Clementine Homilies have led other critics to the startling theory that *orthodox* Christians at Rome, in the middle of the second century, commonly regarded and described St. Paul as an enemy of the Faith;—a theory which, if it were established, would be a much stranger fact than the rejection of the least accredited of the epistles which bear the Apostle's name. But perhaps it is more probable that that jealous care, with which the Church everywhere, in the second century, had learned to scrutinize all books claiming canonical authority, misled, in this instance, the churches of

[b] Lardner's remark, that it was not the method of Justin to use allusions so often as other authors have done, may supply us with something like a middle point between the conflicting declarations of two living writers, both entitled to be heard with attention. The index of Otto's edition of Justin contains more than 50 references by Justin to the Epistles of St. Paul; while Prof. Jowett (*On the Thessalonians, &c.*, 1st Ed. i. 345) puts forth in England the statement that Justin was unacquainted with St. Paul and his writings.

North Africa and Rome. For to them this Epistle was an anonymous writing, unlike an epistle in its opening, unlike a treatise in its end, differing in its style from every apostolic epistle, abounding in arguments and appealing to sentiments which were always foreign to the Gentile, and growing less familiar to the Jewish mind. So they went a step beyond the church of Alexandria, which, while doubting the authorship of this Epistle, always acknowledged its authority. The church of Jerusalem, as the original receiver of the Epistle, was the depository of that oral testimony on which both its authorship and canonical authority rested, and was the fountain-head of information which satisfied the Eastern and Greek churches. But the church of Jerusalem was early hidden in exile and obscurity. And Palestine, after the destruction of Jerusalem, became unknown ground to that class of "dwellers in Libya about Cyrene, and strangers of Rome," who once maintained close religious intercourse with it. All these considerations may help to account for the fact that the Latin churches hesitated to receive an epistle, the credentials of which, from peculiar circumstances, were originally imperfect, and had become inaccessible to them when their version of Scripture was in process of formation, until religious intercourse between East and West again grew frequent and intimate in the fourth century.

But such doubts were confined to the Latin churches from the middle of the second to the close of the fourth century. All the rest of orthodox Christendom from the beginning was agreed upon the canonical authority of this Epistle. No Greek or Syriac writer ever expressed a doubt. It was acknowledged in various public documents; received by the framers of the Apostolical Constitutions (about A.D. 250, *Beveridge*); quoted in the epistle of the Synod of Antioch, A.D. 269; appealed to by the debaters in the first Council of Nice; included in that catalogue of canonical books which was added (perhaps afterwards) to the canons of the Council of Laodicea, A.D. 365; and sanctioned by the Quinisextine Council at Constantinople, A.D. 692.

Cardinal Cajetan, the opponent of Luther, was the first to disturb the tradition of a thousand years, and to deny the authority of this Epistle. Erasmus, Calvin and Beza questioned only its authorship. The bolder spirit of Luther, unable to perceive its agreement with St. Paul's doctrine, pronounced it to be the work of some disciple of the Apostle who had built not only gold, silver, and precious stones, but also wood, hay, and stubble upon his master's foundation. And whereas the Greek church in the fourth century gave it sometimes the tenth[c] place, or at other times, as it now does, and as the Syrian, Roman, and English churches do, the fourteenth place among the Epistles of St. Paul, Luther, when he printed his version of the Bible, separated this book from St. Paul's Epistles, and placed it with the Epistles of St. James and St. Jude, next before the Revelation; indicating by this change of order his opinion that the four relegated books are of less importance and less authority[d] than the rest of the New Testament. His opinion found some promoters; but it has not been adopted in any confession of the Lutheran church.

The canonical authority of the Epistle to the Hebrews is then secure, so far as it can be established by the tradition of Christian churches. The doubts which affected it were admitted in remote places, or in the failure of knowledge, or under the pressure of times of intellectual excitement; and they have disappeared before full information and calm judgment.

II. *Who was the author of the Epistle?*—This question is of less practical importance than the last; for many books are received as canonical, whilst little or nothing is known of their writers. In this Epistle the superscription, the ordinary source of information, is wanting. Its omission has been accounted for, since the days of Clement of Alexandria (*apud* Euseb. *E. H.* vi. 14) and Chrysostom, by supposing that St. Paul withheld his name, lest the sight of it should repel any Jewish Christians who might still regard him rather as an enemy of the law (Acts xxi. 21) than as a benefactor to their nation (Acts xxiv. 17). And Pantaenus, or some other predecessor of Clement, adds that St. Paul would not write to the Jews as an apostle because he regarded the Lord Himself as their apostle (see the remarkable expression, Heb. iii. 1, twice quoted by Justin Martyr, *Apol.* i. 12, 63).

It was the custom of the earliest fathers to quote passages of Scripture without naming the writer or the book which supplied them. But there is no reason to doubt that at first, everywhere, except in North Africa, St. Paul was regarded as the author. "Among the Greek fathers," says Olshausen (*Opuscula*, p. 95), "no one is named either in Egypt, or in Syria, Palestine, Asia, or Greece, who is opposed to the opinion that this Epistle proceeds from St. Paul." The Alexandrian fathers, whether guided by tradition or by critical discernment, are the earliest to note the discrepancy of style between this Epistle and the other thirteen. And they received it in the same sense that the speech in Acts xxii. 1-21 is received as St. Paul's. Clement ascribed to St. Luke the translation of the Epistle into Greek from a Hebrew original of St. Paul. Origen, embracing the opinion of those who, he says, preceded him, believed that the thoughts were St. Paul's, the language and composition St. Luke's or Clement's of Rome. Tertullian, knowing nothing of any connexion of St. Paul with the Epistle, names Barnabas as the reputed author according to the North African tradition, which in the time of Augustine had taken the less definite shape of a denial by some that the Epistle was St. Paul's, and in the time of Isidore of Seville appears as a Latin opinion (founded on the dissonance of style) that it was written by Barnabas or Clement. At Rome Clement was silent as to the author of this as of the other epistles which he quotes; and the writers who follow him, down to the middle of the fourth century, only touch on the point to deny that the Epistle is St. Paul's.

The view of the Alexandrian fathers, a middle point between the Eastern and Western traditions, won its way in the Church. It was adopted as the most probable opinion by Eusebius;[e] and its gradual reception may have led to the silent transfer, which

[c] The Vatican Codex (B) A.D. 350 bears traces of an earlier assignment of the fifth place to the Ep. to the Hebrews.

[d] See Bleek, i. pp. 247 and 447.

[e] Professor Blunt, *On the Right Use of the Early Fathers*, pp. 439-444, gives a complete view of the evidence of Clement, Origen, and Eusebius as to the authorship of the Epistle.

was made about his time, of this Epistle from the tenth place in the Greek Canon to the fourteenth, at the end of St. Paul's Epistles, and before those of other Apostles. This place it held everywhere till the time of Luther; as if to indicate the deliberate and final acquiescence of the universal church in the opinion that it is one of the works of St. Paul, but not in the same full sense[f] as the other ten Epistles, addressed to particular churches, are his.

In the last three centuries every word and phrase in the Epistle has been scrutinised with the most exact care for historical and grammatical evidence as to the authorship. The conclusions of individual inquirers are very diverse; but the result has not been any considerable disturbance of the ancient tradition.[g] No new kind of difficulty has been discovered: no hypothesis open to fewer objections than the tradition has been devised. The laborious work of the Rev. C. Forster (*The Apostolical Authority of the Epistle to the Hebrews*), which is a storehouse of grammatical evidence, advocates the opinion that St. Paul was the author of the language, as well as the thoughts of the Epistle. Professor Stuart, in the Introduction to his *Commentary on the Epistle to the Hebrews*, discusses the internal evidence at great length, and agrees in opinion with Mr. Forster. Dr. C. Wordsworth, *On the Canon of the Scriptures*, Lect. ix., leans to the same conclusion. Dr. S. Davidson, in his *Introduction to the New Testament*, gives a very careful and minute summary of the arguments of all the principal modern critics who reason upon the internal evidence, and concludes, in substantial agreement with the Alexandrian tradition, that St. Paul was the author of the Epistle, and that, as regards its phraseology and style, St. Luke co-operated with him in making it what it now appears. The tendency of opinion in Germany has been to ascribe the Epistle to some other author than St. Paul. Luther's conjecture, that Apollos was the author, has been widely adopted by Le Clerc, Bleek, De Wette, Tholuck, Bunsen, and others.[h] Barnabas has been named by Wieseler, Thiersch, and others.[i] Luke by Grotius. Silas by others. Neander attributes it to some apostolic man of the Pauline school, whose training and method of stating doctrinal truth differed from St. Paul's. The distinguished name of H. Ewald has been given recently to the hypothesis (partly anticipated by Wetstein), that it was written neither by St. Paul, nor to the Hebrews, but by some Jewish teacher residing at Jerusalem to a church in some important Italian town, which is supposed to have sent a deputation to Palestine. Most of these guesses are quite destitute of historical evidence, and require the support of imaginary facts to place them on a seeming equality with the traditionary account. They cannot be said to rise out of the region of possibility into that of probability; but they are such as any man of leisure and learning might multiply till they include every name in the limited list that we possess of St. Paul's contemporaries.

The tradition of the Alexandrian fathers is not without some difficulties. It is truly said that the style of reasoning is different from that which St. Paul uses in his acknowledged epistles. But it may be replied,—Is the adoption of a different style of reasoning inconsistent with the versatility of that mind which could express itself in writings so diverse as the Pastoral Epistles and the preceding nine? or in speeches so diverse as those which are severally addressed to pagans at Athens and Lycaonia, to Jews at Pisidian Antioch, to Christian elders at Miletus? Is not such diversity just what might be expected from the man who in Syrian Antioch resisted circumcision and St. Peter, but in Jerusalem kept the Nazarite vow, and made concessions to Hebrew Christians; who professed to become "all things to all men" (1 Cor. ix. 22); whose education qualified him to express his thoughts in the idiom of either Syria or Greece, and to vindicate to Christianity whatever of eternal truth was known in the world, whether it had become current in Alexandrian philosophy, or in Rabbinical tradition?

If it be asked to what extent, and by whom was St. Paul assisted in the composition of this Epistle, the reply must be in the words of Origen, "Who wrote [*i. e.* as in Rom. xvi. 22, wrote from the author's dictation[k]] this Epistle, only God knows." The style is not quite like that of Clement of Rome. Both style and sentiment are quite unlike those of the author of the Epistle of Barnabas. Of the three apostolic men named by African fathers, St. Luke is the most likely to have shared in the composition of this Epistle. The similarity in phraseology which exists between the acknowledged writings of St. Luke and this Epistle; his constant companionship with St. Paul, and his habit of listening to and recording the Apostle's arguments, form a strong presumption in his favour.

But if St. Luke were joint-author with St. Paul, what share in the composition is to be assigned to him? This question has been asked by those who regard joint-authorship as an impossibility, and ascribe the Epistle to some other writer than St. Paul. Perhaps it is not easy, certainly it is not necessary, to find an answer which would satisfy or silence persons who pursue an historical inquiry into the region of conjecture. Who shall define the exact responsibility of Timothy or Silvanus, or Sosthenes in those seven Epistles which St. Paul

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[f] In this sense may be fairly understood the indirect declaration that this Epistle is St. Paul's, which the Church of England puts into the mouth of her ministers in the Offices for the Visitation of the Sick and the Solemnization of Matrimony.

[g] Bishop Pearson (*De successione priorum Romae episcoporum*, ch. viii. §8) says that the way in which Timothy is mentioned (xiii. 23) seems to him a sufficient proof that St. Paul was the author of this Epistle. For another view of this passage see Bleek, i. 273.

[h] Among these must now be placed Dean Alford, who in the fourth vol. of his *Greek Testament* (published since the above article was in type), discusses the question with great care and candour, and concludes that the Epistle was written by Apollos to the Romans, about A.D. 69, from Ephesus.

[i] Among these are some, who, unlike Origen, deny that Barnabas is the author of the Epistle which bears his name. If it be granted that we have no specimen of his style, the hypothesis which connects him with the Epistle to the Hebrews becomes less improbable. Many circumstances show that he possessed some qualifications for writing such an Epistle; such as his Levitical descent, his priestly education, his reputation at Jerusalem, his acquaintance with Gentile churches, his company with St. Paul, the tradition of Tertullian, &c.

[k] Lünemann, followed by Dean Alford, argues that Origen must have meant here, as he confessedly does a few lines farther on, to indicate an author not a scribe by ὁ γράψας; but he acknowledges that Olshausen, Stenglein, and Delitzsch, do not allow the necessity

inscribes with some of their names conjointly with his own? To what extent does St. Mark's language clothe the inspired recollections of St. Peter, which, according to ancient tradition, are recorded in the second Gospel? Or, to take the acknowledged writings of St. Luke himself,—what is the share of the "eye-witnesses and ministers of the word" (Luke i. 2), or what is the share of St. Paul himself in that Gospel, which some persons, not without countenance from tradition, conjecture that St. Luke wrote under his master's eye, in the prison at Caesarea; or who shall assign to the follower and the master their portions respectively in those seven characteristic speeches at Antioch, Lystra, Athens, Miletus, Jerusalem, and Caesarea? If St. Luke wrote down St. Paul's Gospel, and condensed his missionary speeches, may he not have taken afterwards a more important share in the composition of this Epistle?

III. *To whom was the Epistle sent?*—This question was agitated as early as the time of Chrysostom, who replies,—to the Jews in Jerusalem and Palestine. The ancient tradition preserved by Clement of Alexandria, that it was originally written in Hebrew by St. Paul, points to the same quarter. The unfaltering tenacity with which the Eastern Church from the beginning maintained the authority of this Epistle leads to the inference that it was sent thither with sufficient credentials in the first instance. Like the first Epistle of St. John it has no inscription embodied in its text, and yet it differs from a treatise by containing several direct personal appeals, and from a homily, by closing with messages and salutations. Its present title, which, though ancient, cannot be proved to have been inscribed by the writer of the Epistle, might have been given to it, in accordance with the use of the term Hebrews in the N. T., if it had been addressed either to Jews who lived at Jerusalem, and spoke Aramaic (Acts vi. 1), or to the descendants of Abraham generally (2 Cor. xi. 22; Phil. iii. 5).

But the argument of the Epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with,[1] and attached to the Temple-service. And such a community (as Bleek, *Hebräer*, i. 31, argues) could be found only in Jerusalem and its neighbourhood. And if the church at Jerusalem retained its former distinction of including a great company of priests (Acts vi. 7)—a class professionally familiar with the songs of the Temple, accustomed to discuss the interpretation of Scripture, and acquainted with the prevailing Alexandrian philosophy,—such a church would be peculiarly fit to appreciate this Epistle. For it takes from the Book of Psalms the remarkable proportion of sixteen out of thirty-two quotations from the O. T., which it contains. It relies so much on deductions from Scripture that this circumstance has been pointed out as inconsistent with the tone of independent apostolic authority, which characterises the undoubted Epistles of St. Paul. And so frequent is the use of Alexandrian philosophy and exegesis that it has suggested to some critics Apollos as the writer, to others the Alexandrian church as the primary recipient of the Epistle.[m] If certain members of the church at Jerusalem possessed goods (Heb. x. 34), and the means of ministering to distress (vi. 10), this fact is not irreconcileable, as has been supposed, with the deep poverty of other inhabitants of Jerusalem (Rom. xv. 26, &c.); but it agrees exactly with the condition of that church thirty years previously (Acts ii. 45, and iv. 34), and with the historical estimate of the material prosperity of the Jews at this time (Merivale, *History of the Romans under the Empire*, vi. 531, ch. lix.). If St. Paul quotes to Hebrews the LXX. without correcting it where it differs from the Hebrew, this agrees with his practice in other Epistles, and with the fact that, as elsewhere so in Jerusalem, Hebrew was a dead language, acquired only with much pains by the learned. The Scriptures were popularly known in Aramaic or Greek: quotations were made from memory, and verified by memory. Probably Prof. Jowett is correct in his inference (1st Edit. i. 361), that St. Paul did not *familarly* know the Hebrew original, while he possessed a minute knowledge of the LXX.

Ebrard limits the primary circle of readers even to a section of the church at Jerusalem. Considering such passages as v. 12, vi. 10, x. 32, as probably inapplicable to the whole of that church, he conjectures that St. Paul wrote to some neophytes whose conversion, though not mentioned in the Acts, may have been partly due to the Apostle's influence in the time of his last recorded sojourn in Jerusalem (Acts xx.. 22).

Some critics have maintained that this Epistle was addressed directly to Jewish believers everywhere: others have restricted it to those who dwelt in Asia and Greece. Almost every city in which St. Paul laboured has been selected by some critic as the place to which it was originally sent. Not only Rome and Caesarea, where St. Paul was long imprisoned, but, amid the profound silence of its early Fathers, Alexandria also, which he never saw, have each found their advocates. And one conjecture connects this Epistle specially with the Gentile Christians of Ephesus. These guesses agree in being entirely unsupported by historical evidence; and each of them has some special plausibility combined with difficulties peculiar to itself.

IV. *Where and when was it written?*—Eastern traditions of the fourth century, in connexion with the opinion that St. Paul is the writer, name Italy and Rome, or Athens, as the place from whence the Epistle was written. Either place would agree with, perhaps was suggested by, the mention of Timothy in the last chapter. An inference in favour of Rome may be drawn from the Apostle's long captivity there in company with Timothy and Luke. Caesarea is open to a similar inference; and it has been conjecturally named as the place of the composition of the Epp. to the

[1] For an explanation of the alleged ignorance of the author of Heb. ix. as to the furniture of the Temple, see Ebrard's *Commentary* on the passage, or Professor Stuart's *Excursus*, xvi. and xvii.

[m] The influence of the Alexandrian school did not begin with Philo, and was not confined to Alexandria. [ALEXANDRIA.] The means and the evidence of its progress may be traced in the writings of the son of Sirach (Maurice's *Moral and Metaphysical Philosophy*, i. §8, p. 234), the author of the Book of Wisdom (Ewald, *Geschichte*, iv. 548), Aristobulus, Ezekiel, Philo, and Theodotus (Ewald, iv. 297); in the phraseology of St. John (Prof. Jowett, *On the Thessalonians*, &c. 1st Edit. i. 408), and the arguments of St. Paul (*ibid.* p. 361); in the establishment of an Alexandrian synagogue at Jerusalem (Acts vi. 9), and the existence of schools of scriptural interpretation there (Ewald, *Geschichte*, v. 63, and vi. 221).

Colossians, Ephesians, and Philippians: but it is not supported by any tradition. From the expression "they of (ἀπό) Italy," xiii. 24, it has been inferred that the writer could not have been in Italy; but Winer (*Grammatik*, §66. 6), denies that the preposition necessarily has that force.

The Epistle was evidently written before the destruction of Jerusalem in A.D. 70. The whole argument, and specially the passages viii. 4 and sq., ix. 6 and sq. (where the present tenses of the Greek are unaccountably changed into past in the English version), and xiii. 10 and sq. imply that the Temple was standing, and that its usual course of Divine service was carried on without interruption. A Christian reader, keenly watching in the doomed[n] city for the fulfilment of his Lord's prediction, would at once understand the ominous references to "that which beareth thorns and briers, and is rejected, and is nigh unto cursing, whose end is to be burned;" "that which decayeth and waxeth old, and is ready to vanish away;" and the coming of the expected "Day," and the removing of those things that are shaken, vi. 8, viii. 13, x. 25, 37, xii. 27. But these forebodings seem less distinct and circumstantial than they might have been if uttered *immediately* before the catastrophe. The references to former teachers xiii. 7, and earlier instruction v. 12, and x. 32, might suit any time after the first years of the church; but it would be interesting to connect the first reference with the martyrdom[o] of St. James at the Passover A.D. 62. Modern criticism has not destroyed, though it has weakened, the connexion of this Epistle with St. Paul's Roman captivity (A.D. 61-63) by substituting the reading τοῖς δεσμίοις, "the prisoners" for τοῖς δεσμοῖς μου (A. V. "me in my bonds)," x. 34; by proposing to interpret ἀπολελυμένον xiii. 23 as "sent away," rather than "set at liberty;" and by urging that the condition of the writer, as portrayed in xiii. 18, 19, 23, is not necessarily that of a prisoner, and that there may possibly be no allusion to it in xiii. 3. On the whole, the date which best agrees with the traditionary account of the authorship and destination of the Epistle is A.D. 63, about the end of St. Paul's imprisonment at Rome, or a year after Albinus succeeded Festus as Procurator.

V. *In what language was it written?*—Like St. Matthew's Gospel, the Epistle to the Hebrews has afforded ground for much unimportant controversy respecting the language in which it was originally written. The earliest statement is that of Clement of Alexandria (preserved in Euseb. *H. E.* vi. 14), to the effect that it was written by St. Paul in Hebrew, and translated by St. Luke into Greek; and hence, as Clement observes, arises the identity of the style of the Epistle and that of the Acts. This statement is repeated, after a long interval, by Eusebius, Theodoret, Jerome, and several later fathers: but it is not noticed by the majority. Nothing is said to lead us to regard it as a tradition, rather than a conjecture suggested by the style of the Epistle. No person is said to have used or seen a Hebrew original. The Aramaic copy, included in the Peshito, has never been regarded otherwise than as a translation. Among the few modern supporters of an Aramaic original the most distinguished are Joseph Hallet, an English

[n] See Josephus, *B. J.* vi. 5, §3.

[o] See Josephus, *Ant.* xx. 9, §1; Euseb. *E. H.* ii. 23; and Recogn. Clement. i. 70, ap. Coteler. i. 509.

writer in 1727 (whose able essay is most easily accessible in a Latin translation in Wolf's *Curae Philologicae*, iv. 806-837), and J. D. Michaelis, *Erklär. des Briefes an die Hebraer.* Bleek (i. 6-23), argues in support of a Greek original, on the grounds of (1.) the purity and easy flow of the Greek; (2.) the use of Greek words which could not be adequately expressed in Hebrew without long periphrase; (3.) the use of paronomasia—under which head he disallows the inference against an Aramaic original which has been drawn from the double sense given to διαθήκη, ix. 15; and (4.) the use of the Septuagint in quotations and references which do not correspond with the Hebrew text.

VI. *Condition of the Hebrews, and scope of the Epistle.*—The numerous Christian churches scattered throughout Judaea (Acts ix. 31; Gal. i. 22) were continually exposed to persecution from the Jews (1 Thess. ii. 14), which would become more searching and extensive as churches multiplied, and as the growing turbulence of the nation ripened into the insurrection of A.D. 66. Personal violence, spoliation of property, exclusion from the synagogue, and domestic strife were the universal forms of persecution. But in Jerusalem there was one additional weapon in the hands of the predominant oppressors of the Christians. Their magnificent national Temple, hallowed to every Jew by ancient historical and by gentler personal recollections, with its irresistible attractions, its soothing strains, and mysterious ceremonies, might be shut against the Hebrew Christian. And even if, amid the fierce factions and frequent oscillations of authority in Jerusalem, this affliction were not often laid upon him, yet there was a secret burden which every Hebrew Christian bore within him—the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. Paralysed, perhaps, by this consciousness, and enfeebled by their attachment to a lower form of Christianity, they became stationary in knowledge, weak in faith, void of energy, and even in danger of apostasy from Christ. For, as afflictions multiplied round them, and made them feel more keenly their dependence on God, and their need of near and frequent and associated approach to Him, they seemed, in consequence of their Christianity, to be receding from the God of their fathers, and losing that means of communion with Him which they used to enjoy. Angels, Moses, and the High-priest—their intercessors in heaven, in the grave, and on earth—became of less importance in the creed of the Jewish Christian; their glory waned as he grew in Christian experience. Already he felt that the Lord's day was superseding the Sabbath, the New Covenant the Old. What could take the place of the Temple, and that which was behind the veil, and the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing[p] the Hebrew Christian more and more?

James, the bishop of Jerusalem, had just left his place vacant by a martyr's death. Neither to Cephas at Babylon, nor to John at Ephesus, the third pillar of the Apostolic Church, was it given to understand all the greatness of his want, and to speak to him the word in season. But there came to him from Rome the voice of one who had been

[p] See the ingenious, but perhaps overstrained, interpretation of Heb. xi. in Thiersch's *Commentatio Historica de Epistola ad Hebraeos.*

the foremost in sounding the depth and breadth of that love of Christ which was all but incomprehensible to the Jew, one who feeling more than any other Apostle the weight of the care of all the churches, yet clung to his own people with a love ever ready to break out in impassioned words, and unsought and ill-requited deeds of kindness. He whom Jerusalem had sent away in chains to Rome again lifted up his voice in the hallowed city among his countrymen; but with words and arguments suited to their capacity, with a strange, borrowed accent, and a tone in which reigned no apostolic authority, and a face veiled in very love from wayward children who might refuse to hear divine and saving truth, when it fell from the lips of Paul.

He meets the Hebrew Christians on their own ground. His answer is—"Your new faith gives you Christ, and, in Christ, all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than Angels to the Father, eminent above Moses as a benefactor, more sympathising and more prevailing than the High-priest as an intercessor: His sabbath awaits you in heaven; to His covenant the old was intended to be subservient; His atonement is the eternal reality[a] of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart,—with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love."

Such was the teaching of the Epistle to the Hebrews. We do not possess the means of tracing out step by step its effect upon them; but we know that the result at which it aimed was achieved. The church at Jerusalem did not apostatise. It migrated to Pella (Eusebius, *H. E.* iii. 5); and there, no longer dwindled under the cold shadow of overhanging Judaism, it followed the Hebrew Christians of the Dispersion in gradually entering on the possession of the full liberty which the law of Christ allows to all.

And this great Epistle remains to aftertimes, a keystone binding together that succession of inspired men which spans over the ages between Moses and St. John. It teaches the Christian student the substantial identity of the revelation of God, whether given through the Prophets, or through the Son; for it shows that God's purposes are unchangeable, however diversely in different ages they have been "reflected in broken and fitful rays, glancing back from the troubled waters of the human soul." It is a source of inexhaustible comfort to every Christian sufferer in inward perplexity, or amid "reproaches and afflictions." It is a pattern to every Christian teacher of the method in which larger views should be imparted, gently, reverently, and seasonably, to feeble spirits prone to cling to ancient forms, and to rest in accustomed feelings.

VII. *Literature connected with the Epistle.*—In addition to the books already referred to, four commentaries may be selected as the best representatives of distinct lines of thought;—those of Chrysostom, Calvin, Estius, and Bleek. Lünemann (1855), and Delitzsch (1858) have recently added valuable Commentaries to those already in existence.

The Commentaries accessible to the English reader are those of Professor Stuart (of Andover, U. S.), and of Ebrard, translated by the Rev. J. Fulton. Dr. Owen's Exercitations on the Hebrews are not chiefly valuable as an attempt at exegesis. The Paraphrase and Notes of Pierce are praised by Dr. Doddridge. Among the well-known collections of English notes on the Greek text, or English version of the N. T. those of Hammond, Fell, Whitby, Macknight, Wordsworth, and Alford may be particularly mentioned. In Prof. Stanley's *Sermons and Essays on the Apostolical Age* there is a thoughtful and eloquent sermon on this Epistle; and it is the subject of three Warburtonian *Lectures*, by the Rev. F. D. Maurice.

A tolerably complete list of Commentaries on this Epistle may be found in Bleek, vol. ii. pp. 10-16, and a comprehensive but shorter list at the end of Ebrard's *Commentary*. [W. T. B.]

HE'BRON (חֶבְרוֹן; Χεβρών; *Hebron*). 1. The third son of Kohath, who was the second son of Levi; the younger brother of Amram, father of Moses and Aaron (Ex. vi. 18; Num. iii. 19; 1 Chr. vi. 2, 18, xxiii. 12). The immediate children of Hebron are not mentioned by name (comp. Ex. vi. 21, 22), but he was the founder of a "family" (*Mishpachah*) of Hebronites (Num. iii. 27, xxvi. 58; 1 Chr. xxvi. 23, 30, 31) or Bene-Hebron (1 Chr. xv. 9, xxiii. 19), who are often mentioned in the enumerations of the Levites in the passages above cited. JERIAH was the head of the family in the time of David (1 Chr. xxiii. 19, xxvi. 31, xxiv. 23: in the last of these passages the name of Hebron does not now exist in the Hebrew, but has been supplied in the A. V. from the other lists). In the last year of David's reign we find them settled at Jazer in Gilead (a place not elsewhere named as a Levitical city), "mighty men of valour" (בְּנֵי חַיִל), 2700 in number, who were superintendants for the king over the two and a half tribes in regard to all matters sacred and secular (1 Chr. xxvi. 31, 32). At the same time 1700 of the family under Hashabiah held the same office on the west[b] of Jordan (30).

2. This name appears in the genealogical lists of the tribe of Judah (1 Chr. ii. 42, 43), where Mareshah is said to have been the "father of Hebron," who again had four sons, one of whom was Tappuach. The three names just mentioned are those of places, as are also many others in the subsequent branches of this genealogy—Ziph, Maon, Bethzur, &c. But it is impossible at present to say whether these names are intended to be those of the places themselves or of persons who founded them. [G.]

HE'BRON (חֶבְרוֹן; Χεβρώμ and Χεβρών, Arab. الخليل = "the friend"), a city of Judah (Josh. xv. 54); situated among the mountains (Josh. xx. 7), 20 Roman miles south of Jerusalem, and the same distance north of Beersheba (*Onom.* s. v. Ἀρκώ).

[a] See Bishop Butler's *Analogy*, ii. 5, §6.

[b] The expression here is literally "were superintendents of Israel beyond (מֵעֵבֶר) Jordan for the west (מִיָּמָּה) in all the business," &c. "Beyond Jordan" generally means "on the east," but here, induced probably by the word following, "westward," our translators have rendered it "on this side" (comp. Deut. i. 1, 5, Josh. ix. 1, &c.). May not the meaning be that Hashabiah and his brethren were settled on the western side of the Transjordanic country?

Hebron is one of the most ancient cities in the world still existing; and in this respect it is the rival of Damascus. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22). But when was Zoan built? It is well we can prove the high antiquity of Hebron independently of Egypt's mystic annals. It was a well-known town when Abraham entered Canaan 3780 years ago (Gen. xiii. 18). Its original name was Kirjath-Arba (קִרְיַת־אַרְבַּע; LXX., Κιριαθ-αρβοκ-σεφέρ, Judg. i. 10), "the city of Arba;" so called from Arba, the father of Anak, and progenitor of the giant Anakim (Josh. xxi. 11, xv. 13, 14). It was sometimes called Mamre, doubtless from Abraham's friend and ally, Mamre the Amorite (Gen. xxiii. 19, xxxv. 27); but the "oak of Mamre," where the Patriarch so often pitched his tent, appears to have been not in, but near Hebron. [MAMRE.] The chief interest of this city arises from its having been the scene of some of the most remarkable events in the lives of the patriarchs. Sarah died at Hebron; and Abraham then bought from Ephron the Hittite the field and cave of Machpelah, to serve as a family tomb (Gen. xxiii. 2-20). The cave is still there; and the massive walls of the *Haram* or mosque, within which it lies, form the most remarkable object in the whole city. [MACHPELAH.] Abraham is called by Mohammedans *el-Khulil*, "the Friend," *i. e.* of God, and this is the modern name of Hebron. When the Israelites entered Palestine Hebron was taken by Joshua from the descendants of Anak, and given to Caleb (Josh. x. 36, xiv. 6-15, xv. 13, 14). It was assigned to the Levites, and made "a city of refuge" (Josh. xxi. 11-13). Here David first established the seat of his government, and dwelt during the seven years and a half he reigned over Judah (2 Sam. v. 5). Hebron was rebuilt after the captivity; but it soon fell into the hands of the Edomites, from whom it was rescued by Judas Maccabaeus (Neh. xi. 25; 1 Macc. v. 65; Joseph. *Ant.* xii. 8, §6). A short time before the capture of Jerusalem Hebron was burned by an officer of Vespasian (Joseph. *B. J.* iv. 9, §9). About the beginning of the 12th century it was captured by the Crusaders. It subsequently lay for a time in ruins (Albert Aq. vii. 15; Saewulf in *Early Travels in Pal.* p. 45); but in A.D. 1167 it was made the seat of a Latin bishopric (Will. Tyr. xx. 3). In 1187 it reverted to the Muslems, and has ever since remained in their hands.

Hebron now contains about 5000 inhabitants, of whom some 50 families are Jews. It is picturesquely situated in a narrow valley, surrounded by rocky hills. This, in all probability, is that "valley of Eschol," whence the Jewish spies got the great bunch of grapes (Num. xiii. 23). Its sides are still clothed with luxuriant vineyards, and its grapes are considered the finest in Southern Palestine. Groves of gray olives, and some other fruit trees, give variety to the scene. The valley runs from north to south; and the main quarter of the town, surmounted by the lofty walls of the venerable *Haram*, lies partly on the eastern slope (Gen. xxxvii. 14; comp. xxiii. 19). The houses are all of stone, solidly built, flat-roofed, each having one or two small cupolas. The town has no walls, but the main streets opening on the principal roads have gates. In the bottom of the valley south of the town is a large tank, 130 ft. square, by 50 deep; the sides are solidly built with hewn stones. At the northern end of the principal quarter is another, measuring 85 ft. long, by 55 broad. Both are of high antiquity; and one of them, probably the former, is that over which David hanged the murderers of Ishbosheth (2 Sam. iv. 12). About a mile from the town, up the valley, is one of the largest oak-trees in Palestine. It stands quite alone in the midst of the vineyards. It is 23 ft. in girth, and its branches cover a space 90 ft. in diameter. This, say some, is the very tree beneath which Abraham pitched his tent; but, however this may be, it still bears the name of the patriarch. (Porter's *Handbook*, 67 sq.; Rob. ii. 73 sq.) [J. L. P.]

2. (עֶבְרֹן, and עֶבְרוֹן; Ἐλβάν, Alex. Ἀχρόν; *Achran*, later editions *Abran*). One of the towns in the territory of Asher (Josh. xix. 28), on the boundary of the tribe. It is named next to Rehob, and is apparently in the neighbourhood of Zidon. By Eusebius and Jerome it is merely mentioned (*Onomast.* Achran), and no one in modern times has discovered its site. It will be observed that the name in the original is quite different from that of Hebron, the well-known city of Judah (No. 1), although in the A. V. they are the same, our translators having represented the *ain* by H, instead of by G, or by the vowel only, as is their usual custom. But, in addition, it is not certain whether the name should not rather be Ebdon or Abdon (עבדון), since that form is found in many MSS. (Davidson, *Hebr. Text*; Gesen. *Thes.* 980), and since an Abdon is named amongst the Levitical cities of Asher in other lists, which otherwise would be unmentioned here. On the other hand, the old versions (excepting only the Vat. LXX., which is obviously corrupt) unanimously retain the R. [ABDON.] [G.]

HEDGE (גָּדֵר, גְּדֵרָה, גָּדֵר, גְּדֵרָה; מְסוּכָה, מָסוֹךְ; φραγμός). The first three words thus rendered in the A. V., as well as their Greek equivalent, denote simply that which surrounds or encloses, whether it be a stone wall (גָּדֵר, *geder*, Prov. xxiv. 31; Ez. xlii. 10), or a fence of other materials. גָּדֵר, *gâdêr*, and גְּדֵרָה, *g'dêrâh*, are used of the hedge of a vineyard (Num. xxii. 24; Ps. lxxix. 40; 1 Chr. iv. 23), and the latter is employed to describe the wide walls of stone, or fences of thorns, which served as a shelter for sheep in winter and summer (Num. xxxii. 16). The stone walls which surround the sheepfolds of modern Palestine are frequently crowned with sharp thorns (Thomson, *Land and the Book*, i. 299), a custom at least as ancient as the time of Homer (*Od.* xiv. 10), when a kind of prickly pear (ἀχέρδος) was used for that purpose, as well as for the fences of corn-fields at a later period (Arist. *Eccl.* 355). In order to protect the vineyards from the ravages of wild beasts (Ps. lxxx. 12) it was customary to surround them with a wall of loose stones or mud (Matt. xxi. 33; Mark xii. 1), which was a favourite haunt of serpents (Eccl. x. 8), and a retreat for locusts from the cold (Nah. iii. 17). Such walls are described by Maundrell as surrounding the gardens of Damascus. "They are built of great pieces of earth, made in the fashion of brick and hardened in the sun. In their dimensions they are each two yards long and somewhat more than one broad, and half a yard thick. Two rows of these, placed one upon another, make a cheap, expeditious, and, in this dry country, a durable wall" (*Early Trav. in Pal.*

p. 487). A wall or fence of this kind is clearly distinguished in Is. v. 5 from the tangled hedge, מְשׂוּכָה, *m'sûcâh* (מְסוּכָה, Mic. vii. 4), which was planted as an additional safeguard to the vineyard (cf. Ecclus. xxviii. 24), and was composed of the thorny shrubs with which Palestine abounds. The prickly pear, a species of cactus, so frequently employed for this purpose in the East at present, is believed to be of comparatively modern introduction. The aptness of the comparison of a tangled hedge of thorn to the difficulties which a slothful man conjures up as an excuse for his inactivity, will be at once recognised (Prov. xv. 19; cf. Hos. ii. 6). The narrow paths between the hedges of the vineyards and gardens, "with a fence on this side and a fence on that side" (Num. xxii. 24), are distinguished from the "highways," or more frequented tracks, in Luke xiv. 23. [W. A. W.]

HEGAI (הֵגַי; *Γαΐ*; *Egeus*), one of the eunuchs (A. V. "chamberlains") of the court of Ahasuerus, who had special charge of the women of the hareem (Esth. ii. 8, 15). According to the Hebrew text he was a distinct person from the "keeper of the concubines"—Shaashgaz (14), but the LXX. have the same name in 14 as in 8, while in 15 they omit it altogether. In verse 3 the name is given under the different form of

HEGE (הֵגֵא; *Egeus*, probably a Persian name. *Aja* signifies eunuch in Sanscrit, in accordance with which the LXX. have *τῷ εὐνούχῳ*. Hegias, Ἡγίας, is mentioned by Ctesias as one of the people about Xerxes, Gesenius, *Thes.* Addenda, 83 *b*).

HEIFER (עֶגְלָה, פָּרָה; *δάμαλις*; *vacca*). The Hebrew language has no expression that exactly corresponds to our heifer; for both *eglah* and *parah* are applied to cows that have calved (1 Sam. vi. 7-12; Job xxi. 10; Is. vii. 21): indeed *eglah* means a young animal of any species, the full expression being *eglah bakar*, "heifer of kine" (Deut. xxi. 3; 1 Sam. xvi. 2; Is. vii. 21). The heifer or young cow was not commonly used for ploughing, but only for treading out the corn (Hos. x. 11; but see Judg. xiv. 18), when it ran about without any headstall (Deut. xxv. 4); hence the expression an "unbroken heifer" (Hos. iv. 16; A. V. "backsliding"), to which Israel is compared. A similar sense has been attached to the expression "calf of three years old," i. e. *unsubdued*, in Is. xv. 5, Jer. xlviii. 34; but it is much more probably to be taken as a proper name, *Eglath Shelishiyah*, such names being not uncommon. The sense of "dissolute" is conveyed undoubtedly in Am. iv. 1. The comparison of Egypt to a "fair heifer" (Jer. xlvi. 20) may be an allusion to the well known form under which Apis was worshipped (to which we may also refer the words in ver. 15, as understood in the LXX., "Why is the bullock (*μόσχος ἐκλεκτός*) swept away?") the "destruction" threatened being the bite of the gad-fly, to which the word *keretz* would fitly apply. "To plough with another man's heifer" (Judg. xiv. 18) implies that an advantage has been gained by unfair means. The proper names Eglah, En-eglaim, and Parah, are derived from the Hebrew terms at the head of this article. [W. L. B.]

HEIR. The Hebrew institutions relative to inheritance were of a very simple character. Under the Patriarchal system the property was divided among the sons of the legitimate wives (Gen. xxi. 10, xxiv. 36, xxv. 5), a larger portion being assigned to one, generally the eldest, on whom devolved the duty of maintaining the females of the family. [BIRTHRIGHT.] The sons of concubines were portioned off with presents (Gen. xxv. 6): occasionally they were placed on a par with the legitimate sons (Gen. xlix. 1 ff.), but this may have been restricted to cases where the children had been adopted by the legitimate wife (Gen. xxx. 3). At a later period the exclusion of the sons of concubines was rigidly enforced (Judg. xi. 1 ff.). Daughters had no share in the patrimony (Gen. xxxi. 14), but received a marriage portion, consisting of a maid-servant (Gen. xxix. 24, 29), or some other property. As a matter of special favour they sometimes took part with the sons (Job xlii. 15). The Mosaic law regulated the succession to real property thus: it was to be divided among the sons, the eldest receiving a double portion (Deut. xxi. 17), the others equal shares: if there were no sons, it went to the daughters (Num. xxvii. 8), on the condition that they did not marry out of their own tribe (Num. xxxvi. 6 ff.; Tob. vi. 12, vii. 13), otherwise the patrimony was forfeited (Joseph. *Ant.* iv. 7, §5). If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin (Num. xxvii. 9-11). In the case of a widow being left without children, the nearest of kin on her husband's side had the right of marrying her, and in the event of his refusal the next of kin (Ruth iii. 12, 13): with him rested the obligation of redeeming the property of the widow (Ruth iv. 1 ff.), if it had been either sold or mortgaged: this obligation was termed מִשְׁפַּט הַגְּאֻלָּה ("the right of inheritance"), and was exercised in other cases besides that of marriage (Jer. xxxii. 7 ff.). If none stepped forward to marry the widow, the inheritance remained with her until her death, and then reverted to the next of kin. The object of these regulations evidently was to prevent the alienation of the land, and to retain it in the same family: the Mosaic law enforced, in short, a strict entail. Even the assignment of the double portion, which under the patriarchal *regime* had been at the disposal of the father (Gen. xlviii. 22), was by the Mosaic law limited to the eldest son (Deut. xxi. 15-17). The case of Achsah, to whom Caleb presented a field (Josh. xv. 18, 19; Judg. i. 15), is an exception: but perhaps even in that instance the land reverted to Caleb's descendants either at the death of Achsah or in the year of Jubilee. The land being thus so strictly tied up, the notion of *heirship*, as we understand it, was hardly known to the Jews: succession was a matter of right, and not of favour—a state of things which is embodied in the Hebrew language itself, for the word יָרַשׁ (A. V. "to inherit") implies *possession*, and very often *forcible* possession (Deut. ii. 12; Judg. i. 29, xi. 24), and a similar idea lies at the root of the words אֲחֻזָּה and נַחֲלָה, generally translated "inheritance." Testamentary dispositions were of course superfluous: the nearest approach to the idea is the *blessing*, which in early times conveyed temporal as well as spiritual benefits (Gen. xxvii 19, 37; Josh. xv. 19). The references to wills in St. Paul's writings are borrowed from the usages of Greece and Rome (Heb. ix. 17), whence the custom was introduced into Judaea: several wills are

noticed by Josephus in connexion with the Herods (*Ant.* xiii. 16, §1, xvii. 3, §2; *B. J.* ii. 2, §3).

With regard to *personal* property, it may be presumed that the owner had some authority over it, at all events during his life-time. The admission of a slave to a portion of the inheritance with the sons (Prov. xvii. 2) probably applies only to the personalty. A presentation of half the personalty formed the marriage portion of Tobit's wife (Tob. viii. 21). A distribution of goods during the father's life-time is implied in Luke xv. 11-13: a distinction may be noted between *οὐσία*, a general term applicable to personalty, and *κληρονομία*, the *landed* property, which could only be divided after the father's death (Luke xii. 13).

There is a striking resemblance between the Hebrew and Athenian customs of heirship, particularly as regards heiresses (*ἐπίκληροι*), who were, in both nations, bound to marry their nearest relation: the property did not vest in the husband even for his life-time, but devolved upon the son of the heiress as soon as he was of age, who also bore the name, not of his father, but of his maternal grandfather. The object in both countries was the same, viz. to preserve the name and property of every family (*Dict. of Ant.* art. *Ἐπίκληρος*). [W. L. B.]

HE'LAH (חֲלָאָה; Ἀωδά, Alex. Ἀλαά; *Halaa*), one of the two wives of Ashur, father of Tekoa (1 Chr. iv. 5). Her three children are enumerated in ver. 7. In the LXX. the passage is very much confused, the sons being ascribed to different wives from what they are in the Hebrew text.

HE'LAM (חֵילָם; Αἰλάμ; *Helam*), a place east of the Jordan, but west of the Euphrates ("the river"), at which the Syrians were collected by Hadarezer, and at which David met and defeated them (2 Sam. x. 16, 17). In the latter verse the name appears as Chelamah (חֲלָאמָה), but the final syllable is probably only the particle of motion. This longer form, Χαλαμάκ, the present text[a] of the LXX. inserts in ver. 16 as if the name of the river; while in the two other places it has Αἰλάμ, corresponding to the Hebrew text. By Josephus (*Ant.* vii. 6, §3) the name is given as Χαλαμά, and as being that of the king of the Syrians beyond Euphrates—*πρὸς Χαλαμὰν τὸν τῶν πέραν Εὐφράτου Σύρων βασιλέα*.

In the Vulgate no name is inserted after *fluvium*; but in ver. 16, for "came to Helam," we find *adduxit exercitum eorum*, reading חֵילָם, "their army." This too is the rendering of the old translator Aquila—*ἐν δυνάμει αὐτῶν*—of whose version ver. 16 has survived. In 17 the Vulgate agrees with the A. V.

Many conjectures have been made as to the locality of *Helam*; but to none of them does any certainty attach. The most feasible perhaps is that it is identical with Alamatha, a town named by Ptolemy, and located by him on the west of the Euphrates near Nicephorium. [G.]

HEL'BAH (חֶלְבָּה; Χεβδά; *Helba*), a town of Asher, probably on the plain of Phoenicia, not far from Sidon (Judg. i. 31). [J. L. P.]

[a] This is probably a late addition, since in the LXX. text as it stood in Origen's *Hexapla*, Χαλαμακ was omitted after ποταμοῦ (see Bardht, *ad loc.*).

HEL'BON (חֶלְבּוֹן; Χελβών), a place only mentioned once in Scripture. Ezekiel, in describing the wealth and commerce of Tyre, says, "Damascus was thy merchant in the wine of Helbon." The Vulgate translates these words *in vino pinguí*; and some other ancient versions also make the word descriptive of the quality of the wine. There can be no doubt, however, that Helbon is a proper name. Strabo speaks of the wine of Chalybon (*οἶνον ἐκ Συρίας τὸν Χαλυβώνιον*) from Syria as among the luxuries in which the kings of Persia indulged (xv. 735); and Athenaeus assigns it to Damascus (i. 22). Geographers have hitherto represented Helbon as identical with the city of Aleppo, called *Haleb* (حلب) by the Arabs; but there are strong reasons against this. The whole force and beauty of the description in Ezekiel consists in this, that in the great market of Tyre every kingdom and city found ample demand for its own staple products. Why, therefore, should the Damascenes supply wine of Aleppo, conveying it a long and difficult journey overland? If strange merchants had engaged in this trade, we should naturally expect them to be some maritime people who could carry it cheaply along the coast from the port of Aleppo.

A few years ago the writer directed attention to a village and district within a few miles of Damascus, still bearing the ancient name *Helbon* (the Arabic حلبون) corresponds exactly to the Hebrew חַלְבּוֹן), and still celebrated as producing the finest grapes in the country. (See *Journal of Sac. Lit.* July 1853, p. 260; *Five Years in Damascus*, ii. 330 sq.). There cannot be a doubt that this village, and not Aleppo, is the Helbon of Ezekiel and Strabo. The village is situated in a wild glen, high up in Antilebanon. The remains of some large and beautiful structures are strewn around it. The bottom and sides of the glen are covered with terraced vineyards; and the whole surrounding country is rich in vines and fig-trees (*Handbk. for Syr. and Pal.* pp. 495-6). [J. L. P.]

HELCHI'AH (Χελκίας; *Helcias*), 1 Esd. viii. 1. [HILKIAH.]

HELCHI'AS (*Helcias*), the same person as the preceding, 2 Esd. i. 1. [HILKIAH.]

HEL'DAI (חֶלְדַּי; Χολδία, Alex. Χολδαΐ; *Holdaï*). 1. The twelfth captain of the monthly courses for the temple service (1 Chr. xxvii. 15). He is specified as "the Netophathite," and as a descendant of Othniel.

2. An Israelite who seems to have returned from the Captivity; for whom, with others, Zechariah was commanded to make certain crowns as memorials (Zech. vi. 10). In ver. 14 the name appears to be changed to HELEM. The LXX. translate *παρὰ τῶν ἀρχόντων*.

HE'LEB (חֶלֶב; Vat. emits, Alex. Ἀλάβ; *Heled*), son of Baanah, the Netophathite, one of the heroes of king David's guard (2 Sam. xxiii. 29). In the parallel list the name is given as

HE'LED (חֶלֶד; Χθαδδ, Alex. Ἐλάδ *Held*), 1 Chr. xi. 30.

HE'LEK (חֶלֶק; Χελέγ, Alex. Χελέκ; *Heleo*), one of the descendants of Manasseh; the second son of Gilead (Num. xxvi. 30), and founder of the family of the HELEKITES. The Bene-Chelek are mentioned in Josh. xvii. 2 as of much importance in their tribe. The name has not however survived, at least it has not yet been met with.

HE'LEKITES, THE (הַחֶלְקִי, *i. e.* "the Chelkite;" ὁ Χελεγί, Alex. Χελεκί; *familia Helcitarum*), the family descended from the foregoing (Num. xxvi. 30).

HE'LEM (חֵלֶם; Ἐλάμ; *Helem*). 1. A man named among the descendants of Asher, in a passage evidently much disordered (1 Chr. vii. 35). If it be intended that he was the brother of Shamer, then he may be identical with Hotham, in ver. 32, the name having been altered in copying; but this is mere conjecture. Burrington (i. 265) quotes two Hebrew MSS., in which the name is written חלם, Cheles.

2. A man mentioned only in Zech. vi. 14. Apparently the same who is given as HELDAI in ver. 10 (Ewald, *Propheten*, 536 *note*).

HE'LEPH (חֶלֶף; Μοολάμ, Alex. Μελέφ—both include the preposition prefixed; *Heleph*), the place from which the boundary of the tribe of Naphtali started (Josh. xix. 33), but where situated, or on which quarter, cannot be ascertained from the text. Van de Velde (*Memoir*, 320) proposes to identify it with *Beitlif*, an ancient site nearly due east of the *Ras Abyad*, and west of *Kades*, on the edge of a very marked ravine, which probably formed part of the boundary between Naphtali and Asher (Van de Velde, *Syria*, i. 233; and see his map, 1858). [G.]

HE'LEZ (חֶלֶץ; Ἐλλής—the initial Ε is probably from the end of the preceding word—Alex. Ἐλλής, Χελλής; *Heles*, *Helles*). 1. One of "the thirty" of David's guard (2 Sam. xxiii. 26; 1 Chr. xi. 27: in the latter, חֶלֶץ), an Ephraimite, and captain of the seventh monthly course (1 Chr. xxvii. 10). In both these passages of Chronicles he is called "the Pelonite," of which Kennicott decides that "the Paltite" of Samuel is a corruption (*Dissertation*, &c., 183-4). [PALTITE.]

2. A man of Judah, son of Azariah (1 Chr. ii. 39); a descendant of Jerahmeel, of the great family of Hezron.

HE'LI (Ἡλί, Ἡλεί; *Heli*), the father of Joseph, the husband of the Virgin Mary (Luke iii. 23); maintained by Lord A. Hervey, the latest investigator of the genealogy of Christ, to have been the real brother of Jacob the father of the Virgin herself. (Hervey, *Genealogies*, 130, 138.) The name, as we possess it, is the same as that employed by the LXX. in the O. T. to render the Hebrew עֵלִי, ELI the high-priest.

2. The third of three names inserted between ACHITOB and AMARIAS in the genealogy of Ezra, in 2 Esd. i. 2 (compare Ezr. vii. 2, 3).

HELI'AS, 2 Esd. vii. 39. [ELIJAH.]

HELIODO'RUS (Ἡλιόδωρος), the treasurer (ὁ ἐπὶ τῶν πραγμάτων) of Seleucus Philopator, who was commissioned by the king, at the instigation of Apollonius [APOLLONIUS] to carry away the private treasures deposited in the Temple at Jerusalem. According to the narrative in 2 Macc. iii. 9 ff., he was stayed from the execution of his design by a "great apparition" (ἐπιφάνεια), in consequence of which he fell down "compassed with great darkness," and speechless. He was afterwards restored at the intercession of the High-priest Onias, and bore witness to the king of the inviolable majesty of the Temple (2 Macc. iii.). The full details of the narrative are not supported by any other evidence. Josephus, who was unacquainted with 2 Macc., takes no notice of it; and the author of the so-called iv. Macc. attributes the attempt to plunder the Temple to Apollonius, and differs in his account of the miraculous interposition, though he distinctly recognises it (*de Macc.* 4 *οὐρανόθεν ἔφιπποι προυφάνησαν ἄγγελοι . . . . καταπεσὼν δὲ ἡμιθανὴς ὁ Ἀπολλώνιος . . .*). Heliodorus afterwards murdered Seleucus, and made an unsuccessful attempt to seize the Syrian crown B.C. 175 (App. *Syr.* 45). Cf. Wernsdorf, *De fide Libr. Macc.* §liv. Raffaelle's grand picture of "Heliodorus" will be known to most by copies and engravings, if not by the original. [B. F. W.]

HEL'KAI (חִלְקִי; Ἑλκαΐ; *Helcî*), a priest of the family of Meraioth (or Meremoth, see ver. 3), who was living in the days of Joiakim the high-priest, *i. e.* in the generation following the return from Babylon under Jeshua and Zerubbabel (Neh. xii. 15; comp. 10, 12).

HEL'KATH (חֶלְקַת; Ἐξελεκέθ, Alex. Χελκάθ; *Alcath*, and *Elcath*), the town named as the starting-point for the boundary of the tribe of Asher (Josh. xix. 25), and allotted with its "suburbs" to the Gershonite Levites (xxi. 31). The enumeration of the boundary seems to proceed from south to north; but nothing absolutely certain can be said thereon, nor has any traveller recovered the site of Helkath. Eusebius and Jerome report the name much corrupted (*Onom.* Ethae), but evidently knew nothing of the place. Schwarz (191) suggests the village *Yerka*, which lies about 8 miles east of *Akka* (see Van de Velde's map); but this requires further examination.

In the list of Levitical cities in 1 Chr. vi. HUKOK is substituted for Helkath. [G.]

HEL'KATH HAZ'ZURIM (חֶלְקַת הַצֻּרִים; μερὶς τῶν ἐπιβούλων—perhaps reading צָדִים, Aquila, Κλῆρος τῶν στερεῶν; *Ager robustorum*), a smooth piece of ground, apparently close to the pool of Gibeon, where the combat took place between the two parties of Joab's men and Abner's men, which ended in the death of the whole of the combatants, and brought on a general battle (2 Sam. ii. 16). [GIBEON; JOAB.] Various interpretations are given of the name. In addition to those given above, Gesenius (*Thes.* 485 *a*) renders it "the field of swords." The margin of the A. V. has "the field of strong men," agreeing with Aquila and the Vulgate. Ewald (*Gesch.* iii. 147) "das Feld der Tückischen." [G.]

HELKI'AS (Χελκίας; Vulg. omits). A fourth variation of the name of Hilkiah the high-priest, 1 Esd. i. 8. [HILKIAH.]

HELL. This is the word generally and unfortunately used by our translators to render the Hebrew *Sheol* (שְׁאוֹל, or שְׁאֹל; Ἅιδης, and once θάνατος, 2 Sam. xxii. 6; *Inferi* or *Inferna*, or sometimes *Mors*). We say unfortunately, because —although, as St. Augustin truly asserts, *Sheol*, with its equivalents *Inferi* and *Hades*, are never

used in a *good* sense (*De Gen. ad Lit.* xii. 33), yet—the English word Hell is mixed up with numberless associations entirely foreign to the minds of the ancient Hebrews. It would perhaps have been better to retain the Hebrew word *Sheol*, or else render it always by "the grave" or "the pit." Ewald accepts Luther's word *Hölle;* even *Unterwelt*, which is suggested by De Wette, involves conceptions too *human* for the purpose.

Passing over the derivations suggested by older writers, it is now generally agreed that the word comes from the root שׁאל, "to make hollow" (comp. Germ. *Hölle*, "hell," with *Höhle*, "a hollow"), and therefore means the vast hollow subterranean resting-place which is the common receptacle of the dead (Gesen. *Thes.* 1348; Böttcher, *de Inferis*, c. iv. p. 137 sq.; Ewald, *ad Ps.* p. 42). It is deep (Job xi. 8) and dark (Job xi. 21, 22), in the centre of the earth (Num. xvi. 30; Deut. xxxii. 22), having within it depths on depths (Prov. ix. 18), and fastened with gates (Is. xxxviii. 10) and bars (Job xvii. 16). Some have fancied (as Jahn, *Arch. Bibl.* §203, Eng. ed.) that the Jews, like the Greeks, believed in infernal rivers: thus Clemens Alex. defines Gehenna as "a river of fire" (*Fragm.* 38), and expressly compares it to the fiery rivers of Tartarus (*Strom.* v. 14, 92); and Tertullian says that it was supposed to resemble Pyriphlegethon (*Apolog.* cap. xlvii.). The notion, however, is not found in Scripture, for Ps. xviii. 4 is a mere metaphor. In this cavernous realm are the souls of dead men, the Rephaim and ill-spirits (Ps. lxxxvi. 13, lxxxix. 48; Prov. xxiii. 14; Ez. xxxi. 17, xxxii. 21). It is all-devouring (Prov. i. 12, xxx. 16), insatiable (Is. v. 14), and remorseless (Cant. viii. 6). The shadows, not of men only, but even of trees and kingdoms, are placed in Sheol (Is. xiv. 9-20; Ez. xxxi. 14-18, xxxii. *passim*).

It is clear that in many passages of the O. T. *Sheol* can only mean "the grave," and is so rendered in the A. V. (see, for example, Gen. xxxvii. 35, xlii. 38; 1 Sam. ii. 6; Job xiv. 13). In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the A. V. by the word "Hell." But in many cases this translation misleads the reader. It is obvious, for instance, that Job xi. 8; Ps. cxxxix. 8; Am. ix. 2 (where "hell" is used as the antithesis of "heaven"), merely illustrate the Jewish notions of the locality of Sheol in the bowels of the earth. Even Ps. ix. 17, Prov. xv. 24, v. 5, ix. 18, seem to refer rather to the danger of terrible and precipitate death than to a place of infernal anguish. An attentive examination of all the passages in which the word occurs will show that the Hebrew notions respecting *Sheol* were of a vague description. The rewards and punishments of the Mosaic law were temporal, and it was only gradually and slowly that God revealed to his chosen people a knowledge of future rewards and punishments. Generally speaking, the Hebrews regarded the grave as the final end of all sentient and intelligent existence, "the land where *all things are forgotten*" (Ps. lxxxviii. 10-12; Is. xxxviii. 9-20; Ps. vi. 5; Eccl. ix. 10; Ecclus. xvii. 27, 28). Even the righteous Hezekiah trembled lest, "when his eyes closed upon the cherubim and the mercy-seat," he should no longer "see the Lord, even the Lord in the land of the living."

In the N. T. the word Hades (like Sheol) sometimes means merely "the grave" (Rev. xx. 13; Acts ii. 31; 1 Cor. xv. 55), or in general "the unseen world." It is in this sense that the creeds say of our Lord κατῆλθεν ἐν ᾅδῃ or εἰς ᾅδου, *descendit ad inferos*, or *inferna*, meaning "the state of the dead in general, without any restriction of happiness or misery" (Beveridge *on Art.* iii.), a doctrine certainly, though only virtually, expressed in Scripture (Eph. iv. 9; Acts ii. 25-31). Similarly Josephus uses *Hades* as the name of the place whence the soul of Samuel was evoked (*Ant.* vi. 14, §2). Elsewhere in the N. T. Hades is used of a place of torment (Luke xvi. 23; 2 Pet. ii. 4; Matt. xi. 23, &c.). Consequently it has been the prevalent, almost the universal, notion that Hades is an *intermediate state* between death and resurrection, divided into two parts, one the abode of the blessed and the other of the lost. This was the belief of the Jews after the exile, who gave to the places the names of Paradise and Gehenna (Joseph. *Ant.* xviii. 1, §3; cf. Otho, *Lex. Rabb.* s. vv.), of the Fathers generally (Tert. *de Animâ*, c. lv.; Jerome *in Eccl.* iii.; Just. Mart. *Dial. c. Tryph.* §105, &c.; see Pearson *on Creed. Art.* v.), and of many moderns (Trench *on the Parables*, p. 467; Alford *on Luke* xvi. 23). In holding this view, main reliance is placed on the parable of Dives and Lazarus; but it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphors. "Theologia parabolica non est demonstrativa" is a rule too valuable to be forgotten; and if we are to turn rhetoric into logic, and build a dogma on every metaphor, our belief will be of a vague and contradictory character. "Abraham's bosom," says Dean Trench, "is not heaven, though it will issue in heaven, so neither is Hades hell though to issue in it, when death and Hades shall be cast into the lake of fire which is the proper hell. It is the place of painful restraint (φυλακή, 1 Pet. iii. 19; ἄβυσσος, Luke viii. 31), where the souls of the wicked are reserved to the judgment of the great day." But respecting the condition of the dead whether before or after the resurrection we know very little indeed; nor shall we know anything certain until the awful curtains of mortality are drawn aside. Dogmatism on this topic appears to be peculiarly misplaced. [See PARADISE.]

The word most frequently used in the N. T. for the place of future punishment is *Gehenna* (γέεννα), or *Gehenna of fire* (ἡ γ. τοῦ πυρός), and this word we must notice only so far as our purpose requires; for further information see GEHENNA and HINNOM. The valley of Hinnom, for which Gehenna is the Greek representative, once pleasant with the waters of Siloa ("irrigua et nemorosa, plenaque deliciis," Hieron. *ad Jer.* vii. 19, 31; Matt. v. 22), and which afterwards regained its old appearance ("*hodieque* hortorum praebens delicias," *id.*), was with its horrible associations of Moloch-worship (Jer. vii. 31, xix. 2-6; 2 K. xxiii. 10), so abhorrent to Jewish feeling that they adopted the word as a symbol of disgust and torment. The feeling was kept up by the pollution which the valley underwent at the hands of Josiah, after which it was made the common sink of all the filth and corruption in the city, ghastly fires being kept burning (acc. to R. Kimchi) to preserve it from absolute putrefaction (see authorities quoted in Otho *Lex. Rabb. s. v. Hinnom*, &c.). The fire and the worm were fit emblems of anguish, and as such had seized hold of the Jewish imagination (Is. lxvi. 24; Jud. xvi. 17; Ecclus. vii. 17);

the application of the word *Gehenna* and its accessories in Matt. v. 22, 29, 30; Luke xii. 5.

A part of the valley of Hinnom was named Tophet (2 K. xxiii. 10; for its history and derivation see TOPHET), a word used for what is defiled and abominable (Jer. vii. 31, 32, xix. 6-13). It was applied by the Rabbis to a place of future torment (Targ. on Is. xxx. 33; Talm. *Erubin*, f. 19, 1; Böttcher, pp. 80, 85), but does not occur in the N. T. In the vivid picture of Isaiah (xxx. 33), which is full of fine irony against the enemy, the name is applied to purposes of threatening (with a probable allusion to the recent acts of Hezekiah, see Rosenmüller *ad loc.*). Besides the authorities quoted, see Bochart (*Phaleg*, p. 528), Ewald (*Proph.* ii. 55), Selden (*de Dis Syris*, p. 172 sqq.), Wilson (*Lands of the Bible*, i. 499), &c.

The subject of the punishment of the wicked and of Hell as a place of torment belongs to a Theological rather than a Biblical Dictionary. [F. W. F.]

HELLENIST (Ἑλληνιστής; *Graecus*; cf. Ἑλληνισμός, 2 Macc. iv. 13). In one of the earliest notices of the first Christian Church at Jerusalem (Acts vi. 1), two distinct parties are recognised among its members, "Hebrews" and "Hellenists" (Grecians), who appear to stand towards one another in some degree in a relation of jealous rivalry. So again when St. Paul first visited Jerusalem after his conversion, he "spake and disputed with the Hellenists" (Acts ix. 29), as if expecting to find more sympathy among them than with the rulers of the Jews. The term Hellenist occurs once again in the N. T. according to the common text, in the account of the foundation of the Church at Antioch (Acts xi. 20), but there the context, as well as the form of the sentence (καὶ πρὸς τοὺς Ἕ., though the καὶ is doubtful), seems to require the other reading "Greeks" (Ἕλληνες), which is supported by great external evidence, as the true antithesis to "Jews" (Ἰουδαίοις, not Ἑβραίοις, v. 19).

The name, according to its derivation, whether the original verb (Ἑλληνίζω) be taken, according to the common analogy of similar forms (μηδίζω, ἀττικίζω, φιλιππίζω), in the general sense of adopting the spirit and character of Greeks, or, in the more limited sense of using the Greek language (Xen. *Anab.* vii. 3, §25), marks a class distinguished by peculiar habits, and not by descent. Thus the Hellenists as a body included not only the proselytes of Greek (or foreign) parentage (οἱ σεβόμενοι Ἕλληνες, Acts xvii. 4 (?); οἱ σεβόμενοι προσήλυτοι, Acts xiii. 43; οἱ σεβόμενοι, Acts xvii. 17), but also those Jews who, by settling in foreign countries, had adopted the prevalent form of the current Greek civilisation, and with it the use of the common Greek dialect, to the exclusion of the Aramaic, which was the national representative of the ancient Hebrew. Hellenism was thus a type of life, and not an indication of origin. Hellenists might be Greeks, but when the latter term is used (Ἕλληνες, John xii. 20), the point of race and not of creed is that which is foremost in the mind of the writer.

The general influence of the Greek conquests in the East, the rise and spread of the Jewish *Dispersion*, and the essential antagonism of Jew and Greek, have been noticed in other articles [ALEXANDER THE GREAT; ALEXANDRIA; DISPERSION; ANTIOCHUS IV. EPIPHANES], and it remains only to characterise briefly the elements which the Hellenists contributed to the language of the N. T., and the immediate effects which they produced upon the Apostolic teaching:—

1. The flexibility of the Greek language gained for it in ancient time a general currency similar to that which French enjoys in modern Europe; but with this important difference, that Greek was not only the language of educated men, but also the language of the masses in the great centres of commerce. The colonies of Alexander and his successors originally established what has been called the Macedonian dialect throughout the East; but even in this the prevailing power of Attic literature made itself distinctly felt. Peculiar words and forms adopted at Alexandria were undoubtedly of Macedonian origin, but the later Attic may be justly regarded as the real basis of Oriental Greek. This first type was, however, soon modified, at least in common use, by contact with other languages. The vocabulary was enriched by the addition of foreign words, and the syntax was modified by new constructions. In this way a variety of local dialects must have arisen, the specific characters of which were determined in the first instance by the conditions under which they were formed, and which afterwards passed away with the circumstances which had produced them. But one of these dialects has been preserved after the ruin of the people among whom it arose, by being consecrated to the noblest service which language has yet fulfilled. In other cases the dialects perished together with the communities who used them in the common intercourse of life, but in that of the Jews the Alexandrine version of the O. T., acting in this respect like the great vernacular versions of England and Germany, gave a definiteness and fixity to the popular language which could not have been gained without the existence of some recognised standard. The style of the LXX. itself is, indeed, different in different parts but the same general character runs through the whole, and the variations which it presents are not greater than those which exist in the different books of the N. T.

The functions which this Jewish-Greek had to discharge were of the widest application, and the language itself combined the most opposite features. It was essentially a fusion of Eastern and Western thought. For disregarding peculiarities of inflexion and novel words, the characteristic of the Hellenistic dialect is the combination of a Hebrew spirit with a Greek body, of a Hebrew form with Greek words. The conception belongs to one race, and the expression to another. Nor is it too much to say that this combination was one of the most important preparations for the reception of Christianity, and one of the most important aids for the adequate expression of its teaching. On the one hand, by the spread of the Hellenistic Greek, the deep, theocratic aspect of the world and life, which distinguishes Jewish thought, was placed before men at large; and on the other, the subtle truths, which philosophy had gained from the analysis of mind and action, and enshrined in words, were transferred to the service of revelation. In the fulness of time, when the great message came, a language was prepared to convey it; and thus the very dialect of the N. T. forms a great lesson in the true philosophy of history and becomes in itself a monument of the providential government of mankind.

This view of the Hellenistic dialect will at once remove one of the commonest misconceptions relating to it. For it will follow that its deviations from the ordinary laws of classic Greek are them-

selves bound by some common law, and that irregularities of construction and altered usages of words are to be traced to their first source, and interpreted strictly according to the original conception out of which they sprang. A popular, and even a corrupt, dialect is not less precise, or, in other words, is not less human than a polished one, though its interpretation may often be more difficult from the want of materials for analysis. But in the case of the N. T., the books themselves furnish an ample store for the critic, and the Septuagint, when compared with the Hebrew text, provides him with the history of the language which he has to study.

2. The adoption of a strange language was essentially characteristic of the true nature of Hellenism. The purely outward elements of the national life were laid aside with a facility of which history offers few examples, while the inner character of the people remained unchanged. In every respect the thought, so to speak, was clothed in a new dress. Hellenism was, as it were, a fresh incorporation of Judaism according to altered laws of life and worship. But as the Hebrew spirit made itself distinctly visible in the new dialect, so it remained undestroyed by the new conditions which regulated its action. While the Hellenistic Jews followed their natural instinct for trade, which was originally curbed by the Mosaic Law, and gained a deeper insight into foreign character, and with this a truer sympathy, or at least a wider tolerance towards foreign opinions, they found means at the same time to extend the knowledge of the principles of their divine faith, and to gain respect and attention even from those who did not openly embrace their religion. Hellenism accomplished for the outer world what the Return [CYRUS] accomplished for the Palestinian Jews: it was the necessary step between a religion of form and a religion of spirit: it witnessed against Judaism as final and universal, and it witnessed for it, as the foundation of a spiritual religion which should be bound by no local restrictions. Under the influence of this wider instruction a Greek body grew up around the Synagogue, not admitted into the Jewish Church, and yet holding a recognised position with regard to it, which was able to apprehend the Apostolic teaching, and ready to receive it. The Hellenists themselves were at once missionaries to the heathen, and prophets to their own countrymen. Their lives were an abiding protest against polytheism and pantheism, and they retained with unshaken zeal the sum of their ancient creed, when the preacher had popularly occupied the place of the priest, and a service of prayer and praise and exhortation had succeeded in daily life to the elaborate ritual of the Temple. Yet this new development of Judaism was obtained without the sacrifice of national ties. The connexion of the Hellenists with the Temple was not broken, except in the case of some of the Egyptian Jews. [THE DISPERSION.] Unity coexisted with dispersion: and the organisation of a Catholic church was foreshadowed, not only in the widening breadth of doctrine, but even externally in the scattered communities which looked to Jerusalem as their common centre.

In another aspect Hellenism served as the preparation for a Catholic creed. As it furnished the language of Christianity, it supplied also that literary instinct which counteracted the traditional reserve of the Palestinian Jews. The writings of the N. T., and all the writings of the Apostolic age, with the exception of the original Gospel of St Matthew, were, as far as we know, Greek; and Greek seems to have remained the sole vehicle of Christian literature, and the principal medium of Christian worship, till the Church of North Africa rose into importance in the time of Tertullian. The Canon of the Christian Scriptures, the early Creeds, and the Liturgies, are the memorials of this Hellenistic predominance in the Church, and the types of its working; and if in later times the Greek spirit descended to the investigation of painful subtleties, it may be questioned whether the fulness of Christian truth could have been developed without the power of Greek thought tempered by Hebrew discipline.

The general relations of Hellenism to Judaism are well treated in the histories of Ewald and Jost; but the Hellenistic language is as yet, critically speaking, almost unexplored. Winer's Grammar (*Gramm. d. N. T. Sprachidioms*, 6te Aufl. 1855) has done great service in establishing the idea of law in N. T. language, which was obliterated by earlier interpreters, but even Winer does not investigate the origin of the peculiarities of the Hellenistic dialect. The idioms of the N. T. cannot be discussed apart from those of the LXX.; and no explanation can be considered perfect which does not take into account the origin of the corresponding Hebrew idioms. For this work even the materials are as yet deficient. The text of the LXX. is still in a most unsatisfactory condition; and while Bruder's concordance leaves nothing to be desired for the vocabulary of the N. T., Trommius' concordance to the LXX., however useful, is quite untrustworthy for critical purposes. [B. F. W.]

HELMET. [ARMS, p. 112 *a*.]

HE'LON (חֵלֹן; Χαιλών; *Helon*), father of Eliab, who was the chief man of the tribe of Zebulun, when the census was taken in the wilderness of Sinai (Num. i. 9, ii. 7, vii. 24, 29, x. 16).

HEM OF GARMENT (צִיצִת; κράσπεδον; *fimbria*). The importance which the later Jews, especially the Pharisees (Matt. xxiii. 5), attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which attached a symbolical meaning to it. We must not, however, conclude that the fringe owed its origin to that passage: it was in the first instance the ordinary mode of finishing the robe, the ends of the threads composing the woof being left in order to prevent the cloth from unravelling, just as in the Egyptian *calasiris* (Her. ii. 81; Wilkinson's *Ancient Egyptians*, ii. 90), and in the Assyrian robes as represented in the bas-reliefs of Nineveh; the blue riband being added to strengthen the border. The Hebrew word *tsîtsîth* is expressive of this *fretted edge*: the Greek κράσπεδα (the etymology of which is uncertain, being variously traced to κροσσός, ἄκρος πέδον, and κρηπίς) applies to the *edge* of a river or mountain (Xen. *Hist. Gr.* iii. 2, §16, iv. 6, §8), and is explained by Hesychius as τὰ ἐν τῷ ἄκρῳ τοῦ ἱματίου κεκλωσμένα ῥάμματα καὶ τὸ ἄκρον αὐτοῦ. The *border* or *edge* of a simple quadrangular piece of cloth, and robe was generally so worn that two of the corners hung down in front: these corners were ornamented with a "riband of blue," or rather *dark violet*, the riband itself being, as we may conclude from the word used, פְּתִיל, as narrow as a thread or piece of string. The Jews attached great sanctity to this

fringe (Matt. ix. 20, xiv. 36; Luke viii. 44), and the Pharisees made it more prominent than it was originally designed to be, enlarging both the fringe and the riband to an undue width (Matt. xxiii. 5). Directions were given as to the number of threads of which it ought to be composed, and other particulars, to each of which a symbolical meaning was attached (Carpzov, *Apparat.* p. 198). It was appended in later times to the *talith* more especially, as being the robe usually worn at devotions: whence the proverbial saying quoted by Lightfoot (*Exercit.* on Matt. v. 40), "He that takes care of his fringes deserves a good coat." [W. L. B.]

HE'MAM (הֵימָם; Αἰμάν; *Heman*). Hori (*i. e.* Horite) and Hemam were sons (A. V. "children," but the word is *Bene*) of Lotan, the eldest son of Seir (Gen. xxxvi. 22). In the list in 1 Chr. i. the name appears as HOMAM, which is probably the correct form.

HE'MAN (הֵימָן; Αἰμὰν and Ἀμὰν). 1. Son of Zerah, 1 Chr. ii. 6; 1 K. iv. 31. See following article.

2. Son of Joel, and grandson of Samuel the prophet, a Kohathite. He is called "the singer" (הַמְשֹׁרֵר), rather, the *musician*, 1 Chr. vi. 33, and was the first of the three chief Levites to whom was committed the vocal and instrumental music of the temple-service in the reign of David, as we read 1 Chr. xv. 16-22, Asaph and Ethan, or rather, according to xxv. 1, 3, Jeduthun,[a] being his colleagues. [JEDUTHUN.] The genealogy of Heman is given in 1 Chr. vi. 33-38 (A. V.), but the generations between Assir, the son of Korah, and Samuel are somewhat confused, owing to two collateral lines having got mixed. A rectification of this genealogy will be found at p. 214 of *the Genealogies of our Lord*, where it is shown that Heman is 14th in descent from Levi. A further account of Heman is given 1 Chr. xxv., where he is called (ver. 5) "the king's seer in the matters of God," the word חוֹזֶה, "seer," which in 2 Chr. xxxv. 15 is applied to Jeduthun, and in xxix. 30 to Asaph, being probably used in the same sense as is נָבָא, "prophesied," of Asaph and Jeduthun in xxv. 1-3. We there learn that Heman had fourteen sons, and three daughters [HANANIAH I.], of which the sons all assisted in the music under their father, and each of whom was head of one of the twenty-four wards of Levites, who "were instructed in the songs of the Lord," or rather, in sacred music. Whether or no this Heman is the person to whom the 88th Psalm is ascribed is doubtful. The chief reason for supposing him to be the same is, that as other Psalms are ascribed to Asaph and Jeduthun, so it is likely that this one should be to Heman the singer. But on the other hand he is there called "the Ezrahite;" and the 89th Psalm is ascribed to "Ethan the Ezrahite."[b] But since Heman and Ethan are described in 1 Chr. ii. 6, as "sons of Zerah," it is in the highest degree probable that Ezrahite means "of the family of Zerah," and consequently that Heman of the 88th Psalm is different from Heman the singer, the Kohathite. In 1 K. iv. 31 again (hebr. v. 11), we have mention, as of the wisest of mankind, of Ethan the Ezrahite, Heman, Chalcol and Darda, the sons of Mahol, a list corresponding with the names of the sons of Zerah in 1 Chr. ii. 6. The inference from which is that there was a Heman, different from Heman the singer, of the family of Zerah the son of Judah, and that he is distinguished from Heman the singer, the Levite, by being called the Ezrahite. As regards the age when Heman the Ezrahite lived, the only thing that can be asserted is that he lived before Solomon, who was said to be "wiser than Heman," and after Zerah the son of Judah. His being called "son of Zerah" in 1 Chr. ii. 6, indicates nothing as to the precise age when he and his brother lived. They are probably mentioned in this abridged genealogy, only as having been illustrious persons of their family. Nor is anything known of Mahol their father. It is of course uncertain whether the tradition which ascribed the 88th Psalm to Heman's authorship is trustworthy. Nor is there anything in the Psalm itself which clearly marks the time of its composition. The 89th Psalm, ascribed to Ethan, seems to be subsequent to the overthrow of the kingdom of Judah, unless possibly the calamities described in the latter part of the Psalm may be understood of David's flight at Absalom's rebellion, in which case ver. 41 would allude to Shimei the son of Gera.

If Heman the Kohathite, or his father, had married an heiress of the house of Zerah, as the sons of Hakkoz did of the house of Barzillai, and was so reckoned in the genealogy of Zerah, then all the notices of Heman might point to the same person, and the musical skill of David's chief musician, and the wisdom of David's seer, and the genius of the author of the 88th Psalm, concurring in the same individual, would make him fit to be joined with those other worthies whose wisdom was only exceeded by that of Solomon. But it is impossible to assert that this was the case.

Rosenm. *Proleg. in Psalm.* p. xvii.; J. Olshausen, *on Psalms; Einleit.* p. 22; *Kurzgef. Exeg. Handb.* [A. C. H.]

HE'MATH (חֲמַת; Αἰμάθ, Alex. Ἐμάθ; *Emath*). Another form—not warranted by the Hebrew—of the well-known name HAMATH (Am. vi. 14).

HE'MATH (חַמַּת, *i. e.* Hammath; Αἰμάθ; Vulg. translates *de calore*), a person, or a place, named in the genealogical lists of Judah, as the origin of the Kenites, and the "father" of the house of RECHAB (1 Chr. ii. 55).

HEM'DAN (חֶמְדָּן; Ἀμαδά; *Amdam*, or *Hamdam*, some copies *Hamdan*), the eldest son of Dishon, son of Anah the Horite (Gen. xxxvi. 26). In the parallel list of 1 Chr. (i. 41) the name is changed to *Hamran* (חַמְרָן), which in the A. V. is given as AMRAM, probably following the Vulgate *Hamram*, in the earliest MSS. *Amaran*.

The name Hemdan is by Knobel (*Genesis*, 256) compared with those of *Humeidy* and *Hamady*, two of the five families of the tribe of *Omran* or *Amran*, who are located to the E. and S.E. of Akaba. Also with the *Bene-Hamyde*, who are found a short distance S. of Kerek (S.E. corner of the Dead Sea); and from thence to *el-Busaireh*, probably the ancient

[a] איתו and ידותון are probably only clerical variations. See also 2 Chr. xxix. 13, 14.

[b] St. Augustine's copy read, with the LXX., *Israelite*, for *Ezrahite*, in the titles to the 88th and 89th Psalms. His explanation of the title of Ps. lxxxviii. is a curious specimen of spiritualizing interpretation.

Bozrah, on the road to Petra. (See Burckhardt, *Syria*, &c., 695, 407.)

HEMLOCK (רֹאשׁ). The Hebrew *rôsh* is rendered "hemlock" in two passages (Hos. x. 4; Am. vi. 12), but elsewhere "gall." It is impossible to decide what, or indeed whether any particular plant is meant. From a comparison of the passages in which it is noticed we may infer that it grew rankly in the corn-fields (Hos. x. 4), and bore a berry or fruit (Deut. xxxii. 32; Am. vi. 12), from which a juice might be expressed (Jer. viii. 14) of a very bitter flavour (Deut. xxix. 18; Jer. ix. 15, xxiii. 15; Lam. iii. 19), but not necessarily poisonous, as Winer (s. v. *Gift*) assumes. In the LXX. it is rendered by a general term, χολή, expressive of bitterness, with the exception of the passage in Hosea, where ἄγρωστις, "couch grass," occurs. Various conjectures have been made as to the plant: Gesenius (*Thes.* p. 1251) suggests, on etymological grounds, "poppy-*heads*," or the seed-vessels of the *papaver somniferum*, from which an intoxicating liquor may be extracted: the objection to this, however, is that it is not bitter. The colocynth (*cucumis colocynthi*) has been proposed; this is notoriously bitter, but is not found growing wild in corn-fields. Michaelis (*Suppl.* 2220) is in favour of the darnel (*lolium temulentum*, the ζιζάνιον of Matt. xiii. 25), which grows amidst wheat, and has a prejudicial effect if not separated from it in bread (Robinson, *Researches*, iii. 55): the objection, in this case, is that it produces no fruit or berry. Celsius (*Hierob.* ii. 46) is in favour of the "hemlock," and quotes the opinion of a most learned Rabbi, Ben Melech, to that effect. It seems more probable that the name may have been applied to several plants having an acrid juice. [W. L. B.]

HEN (חֵן; *Hem*). According to the rendering of the passage (Zech. vi. 14) adopted in the A. V. Hen (or accurately Chen) is the name of a son of Zephaniah, and apparently the same who is called Josiah in ver. 10. But by the LXX. (χάρις), Ewald (*Gunst*), and other interpreters, the words are taken to mean "for the favour of the son of Zephaniah."

HEN. The hen is nowhere noticed in the Bible except in the passages (Matt. xxiii. 37; Luke xiii. 34), where our Saviour touchingly compares His anxiety to save Jerusalem to the tender care of a hen "gathering her chickens under her wings." The word employed is ὄρνις, which is used in the same specific sense in classical Greek (Aristoph. *Av.* 102, *Vesp.* 811). That a bird, so intimately connected with the household, and so common in Palestine, as we know from Rabbinical sources, should receive such slight notice, is certainly singular; it is almost equally singular that it is nowhere represented in the paintings of ancient Egypt (Wilkinson, i. 234). [W. L. B.]

HE'NA (הֲנַע; Ἀνά; *Ana*) seems to have been one of the chief cities of a monarchical state which the Assyrian kings had reduced shortly before the time of Sennacherib (2 K. xix. 13; Is. xxxvii. 13). Its connexion with Sepharvaim, or Sippara, would lead us to place it in Babylonia, or at any rate on the Euphrates. Here, at no great distance from Sippara (now *Mosaib*), is an ancient town called *Ana* or *Anah*, which seems to have been a former times a place of considerable importance. It is mentioned by Abulfeda, by William of Tyre, and others (see Asseman. *Bibl. Or.* vol. iii. pt. ii. p. 560, and p. 717). The conjecture by some (see Winer's *Realwörterbuch*, s. v.) that this may be Hena, is probable, and deserves acceptance. A further conjecture identifies *Ana* with a town called Anat (ת is merely the feminine termination), which is mentioned in the Assyrian inscriptions as situated on an island in the Euphrates (Fox Talbot's *Assyrian Texts*, 21; Layard's *Nineveh and Babylon*, 355) at some distance below its junction with the *Chabour*; and which appears as Anatho (Ἀνα θώ) in Isidore of Charax (*Mans. Parth.* p. 4). The modern *Anat* is on the right bank of the stream, while the name also attaches to some ruins a little lower down upon the left bank; but between them is "a string of islands" (Chesney's *Euphrates Expedition*, i. 53), on one or more of which the ancient city may have been situated. [G. R.]

HEN'ADAD (חֲנָדָד; Ἡναδάδ; *Henadad*, *Enadad*), the head of a family of Levites who took a prominent part in the rebuilding of the Temple under Jeshua (Ezr. iii. 9). Bavai and Binnui (Neh. iii. 18, 24), who assisted in the repair of the wall of the city, probably belonged to the same family. The latter also represented his family at the signing of the covenant (Neh. x. 9).

HE'NOCH (חֲנוֹךְ; Ἐνώχ; *Henoch*). 1. The form in which the well-known name ENOCH is given in the A. V. of 1 Chr. i. 3. The Hebrew word is the same both here and in Genesis, viz. *Chanoc*. Perhaps in the present case our translators followed the Vulgate. 2. So they appear also to have done in 1 Chr. i. 33 with a name which in Gen. xxv. 4 is more accurately given as HANOCH.

HE'PHER (חֵפֶר; Ὀφέρ; *Hepher*). 1. A descendant of Manasseh. The youngest of the sons of Gilead (Num. xxvi. 32), and head of the family of the HEPHERITES. Hepher was father of ZELOPHEHAD (xxvi. 33; xxvii. 1), whose daughters first raised the question of the right of a woman having no brother, to hold the property of her father.

2. (Ἡφάλ; *Hepher*) The second son of Naarah, one of the two wives of Ashur, the "father of Tekoa" (1 Chr. iv. 6), in the genealogy of Judah.

3. The Mecherathite, one of the heroes of David's guard, according to the list of 1 Chr. xi. 36. In the catalogue of 2 Samuel this name does not exist (see xxiii. 34): and the conclusion of Kennicott, after a full investigation of the passages, is that the names in Samuel are the originals, and that Hepher is a mere corruption of them.

HE'PHER (חֵפֶר; Ὀφέρ; *Opher*), a place in ancient Canaan, which, though not mentioned in the history of the conquest, occurs in the list of conquered kings (Josh. xii. 17). It was on the west of Jordan (comp. 7). So was also the "land of Hepher" (אֶרֶץ חֵפֶר, *terra Epher*), which is named with Socoh as one of Solomon's commissariat districts (1 K. iv. 10). To judge from this catalogue it lay towards the south of central Palestine, at any rate below Dor: so that there cannot be any connexion between it and GATH-HEPHER, which was in Zebulun near Sepphoris. [G.]

HE'PHERITES, THE (הַחֵפְרִי, *i. e.* "the Hepherite;" ὁ Ὀφερί; *familia Hepheritarum*), the family of Hepher the son of Gilead (Num. xxvi. 32).

HEPH'ZI-BAH (חֶפְצִי־בָהּ; *θέλημα ἐμόν*; *voluntas mea in ea*). 1. A name signifying "My delight in her," which is to be borne by the restored Jerusalem (Is. lxii. 4). The succeeding sentence contains a play on the word—"for Jehovah delighteth (חָפֵץ, *chaphetz*) in thee."

2. (Ἀψιβά, Alex. Ὀψιβά; Joseph. Ἀχιβά; *Hapsiba*). It was actually the name of the queen of King Hezekiah, and the mother of Manasseh (2 K. xxi. 1). In the parallel account (2 Chr. xxxiii. 1) her name is omitted. No clue is given us to the character of this queen. But if she was an adherent of Jehovah—and this the wife of Hezekiah could not fail to be—it is not impossible that the words of Is. lxii. 4 may contain a complimentary allusion to her.

HERALD (כָּרוֹז). The only notice of this officer in the O. T. occurs in Dan. iii. 4; the term there used is connected etymologically with the Greek κηρύσσω and κράζω, and with our "cry." There is an evident allusion to the office of the herald in the expressions κηρύσσω, κήρυξ, and κήρυγμα, which are frequent in the N. T., and which are but inadequately rendered by "preach," &c. The term "herald" might be substituted in 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5. [W. L. B.]

HER'CULES (Ἡρακλῆς), the name commonly applied by the Western nations to the tutelary deity of Tyre, whose national title was *Melkart*[a] (מל קרת, *i. e.* מלך קרת, *the king of the city* = πολιοῦχος, Μελίκαρος, Phil. Bybl. ap. Euseb. *Praep. Ev.* i. 10). The identification was based upon a similarity of the legends and attributes referred to the two deities, but Herodotus (ii. 44) recognised their distinctness, and dwells on the extreme antiquity of the Tyrian rite (Herod. *l. c.*; cf. Strabo, xvi. 757; Arr. *Alex.* ii. 16; Joseph. *Ant.* viii. 5, §3; *c. Apion.* i. 18). The worship of Melkart was spread throughout the Tyrian colonies, and was especially established at Carthage (cf. Hamilcar), where it was celebrated even with human sacrifices (Plin. *H. N.* xxxvi. 4 (5); cf. Jer. xix. 5). Mention is made of public embassies sent from the colonies to the mother state to honour the national God (Arr. *Alex.* ii. 24; Q. Curt. iv. 2; Polyb. xxxi. 20), and this fact places in a clearer light the offence of Jason in sending envoys (θεωρούς) to his festival (2 Macc. iv. 19 ff.).

There can be little doubt but that Melkart is the proper name of the Baal—the Prince (הַבַּעַל)—mentioned in the later history of the O. T. The worship of "Baal" was introduced from Tyre (1 K. xvi. 31; cf. 2 K. xii. 18) after the earlier Canaanitish idolatry had been put down (1 Sam. vii. 4; cf. 1 K. xi. 5-8), and Melkart (Hercules) and Astarte appear in the same close relation (Joseph. *Ant.* l. c.) as Baal and Astarte. The objections which are urged against the identification appear to have little weight; but the supposed connexions between Melkart and other gods (Moloch, &c.) which have been suggested (Pauly, *Real-Encycl.* s. v. *Melcarth*) appear less likely (cf. Gesenius, *l. c.*; Movers, *Phoenizier*, i. 176 ff., 385 ff. [BAAL.]

The direct derivation of the word Hercules from Phoenician roots either as הרכל, *circuitor*, the traveller, in reference to the course of the sun, with whom he was identified, or to the journeys of the hero, or again as ארכל (Ἀρχαλεύς, *Etym. M.*) *the strong conquers*, has little probability. [B. F. W.]

HERD, HERDSMAN. The herd was greatly regarded both in the patriarchal and Mosaic period. Its multiplying was considered as a blessing, and its decrease as a curse (Gen. xiii. 2; Deut. vii. 14, xxviii. 4; Ps. cvii. 38, cxliv. 14; Jer. li. 23). The ox was the most precious stock next to horse and mule, and (since those were rare) the thing of greatest value which was commonly possessed (1 K. xviii. 5). Hence we see the force of Saul's threat (1 Sam. xi. 7). The herd yielded the most esteemed sacrifice (Num. vii. 3; Ps. lxix. 31; Is. lxvi. 3); also flesh-meat and milk, chiefly converted, probably, into butter and cheese (Deut. xxxii. 14; 2 Sam. xvii. 29), which such milk yields more copiously than that of small cattle[b] (Arist. *Hist. Anim.* iii. 20). The full-grown ox is hardly ever slaughtered in Syria; but, both for sacrificial and convivial purposes, the young animal was preferred (Ex. xxix. 1)—perhaps three years might be the age up to which it was so regarded (Gen. xv. 9)—and is spoken of as a special dainty (Gen. xviii. 8; Am. vi. 4; Luke xv. 23). The case of Gideon's sacrifice was one of exigency (Judg. vi. 25) and exceptional. So that of the people (1 Sam. xiv. 32) was an act of wanton excess. The agricultural and general usefulness of the ox, in ploughing, threshing [AGRICULTURE], and as a beast of burden (1 Chr. xii. 40; Is. xlvi. 1), made such a slaughtering seem wasteful; nor, owing to difficulties of grazing, fattening, &c., is beef the product of an eastern climate. The animal was broken to service probably in his third year (Js. xv. 5; Jer. xlviii. 34; comp. Plin. *N. H.* viii. 70, ed. Par.). In the moist season, when grass abounded in the waste lands, especially in the "south" region, herds grazed there; *e. g.* in Carmel on the W. side of the Dead Sea (1 Sam. xxv. 2; 2 Chr. xxvi. 10). Dothan also, Mishor, and Sharon (Gen. xxxvii. 17; comp. Robinson, iii. 122; Stanley, *S. & P.* 247, 260, 484, 5; 1 Chr. xxvii. 29; Is. lxv. 10) were favourite pastures. For such purposes Uzziah built towers in the wilderness (2 Chr. xxvi. 10). Not only grass,[c] but foliage, is acceptable to the ox, and the hills and woods of Bashan and Gilead afforded both abundantly; on such upland (Ps. l. 10, lxv. 12)

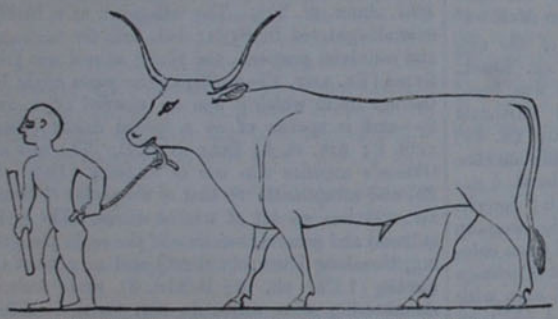
[a] This identification is distinctly made in a Maltese inscription quoted by Gesenius (Ersch und Gruber's *Encyklop.* s. v. *Bel*, and *Thesaurus*, s. v. בעל), where מלקרת בעל צר answers to Ἡρακλεῖ ἀρχηγέτῃ.

[b] These were common, and are frequently alluded to. The expression שְׁפוֹת־בָּקָר, 2 Sam. xvii. 29, means cheese of cows' milk; that חֶמְאָה, Arab. حبس, Gen. xviii. 8, Is. vii. 15, 2 Sam. xvii. 29, Job xx. 17, Judg. v. 25, Prov. xxx. 33, is properly rendered "butter" (which Gesenius, *s. v.*, is mistaken in declaring to be "hardly known to the Orientals, except as a medicine"). The word גְּבִנָּה, Job x. 10, is the same as the Arab. جبن, applied by the Bedouins to their goats' milk cheese.

[c] In Num. xxii. 4, the word יֶרֶק, in A. V. "grass," really includes all vegetation. Comp. Ex. x. 15, Is. xxvii. 20, Cato *de R. R.* c. 30, Varro *de R. R.* i. 15, and ii. 5. חָצִיר, Job iii. 42, xl. 15, seems used in a signification equally wide.

Egyptian farm-yard. (Wilkinson.)

pastures cattle might graze, as also, of course, by river sides, when driven by the heat from the regions of the "wilderness." Especially was the eastern table-land (Ez. xxxix. 18; Num. xxxii. 4) "a place for cattle," and the pastoral tribes of Reuben, Gad, and half Manasseh, who settled there, retained something of the nomadic character and handed down some image of the patriarchal life (Stanley, *S. & P.* 324-5). Herdsmen, &c., in Egypt were a low, perhaps the lowest, caste; hence as Joseph's kindred, through his position, were brought into contact with the highest castes, they are described as "an abomination;" but of the abundance of cattle in Egypt, and of the care there bestowed on them, there is no doubt (Gen. xlvii. 6, 17; Ex. ix. 4, 20). Brands were used to distinguish the owner's herds (Wilkinson, iii. 8, 195; iv. 125-131).



A deformed oxherd, so represented to mark contempt. (Wilkinson).

So the plague of hail was sent to smite especially the cattle (Ps. lxxviii. 48), the firstborn of which also were smitten (Ex. xii. 29). The Israelites departing stipulated for (Ex. x. 26) and took "much cattle" with them (xii. 38). [WILDERNESS OF WANDERING.] Cattle formed thus one of the traditions of the Israelitish nation in its greatest period, and became almost a part of that greatness. They are the subject of providential care and legislative ordinance (Ex. xx. 10, xxi. 28,[d] xxxiv. 19; Lev. xix. 19, xxv. 7; Deut. xi. 15, xxii. 1, 4, 10, xxv. 4; Ps. civ. 14; Is. xxx. 23; Jon. iv. 11), and even the Levites, though not holding land, were allowed cattle (Num. xxxv. 2, 3). When pasture failed, a mixture of various grains (called, Job vi. 5, בָּלִיל, rendered "fodder" in the A. V., and, Is. xxx. 24, "provender;"[e] comp. the Roman *farrago* and *ocymum*, Plin. xviii. 10 and 42) was used, as also תֶּבֶן, "chopped straw" (Gen. xxiv. 25; Is. xi. 7, lxv. 25), which was torn in pieces by the threshing-machine and used probably for feeding in stalls. These last formed an important adjunct to cattle-keeping, being indispensable for shelter at certain seasons (Exod. ix. 6, 19). The herd, after its harvest-duty was done, which probably caused it to be in high condition, was specially worth caring for; at the same time most open pastures would have failed because of the heat. It was then probably stalled, and would continue so until vegetation returned. Hence the failure of "the herd" from "the stalls" is mentioned as a feature of scarcity (Hab. iii. 17). "Calves of the stall" (Mal. iv. 2; Prov. xv. 17) are the objects of watchful care. The Reubenites, &c., bestowed their cattle "in cities" when they passed the Jordan to share the toils of conquest (Deut. iii. 19), *i. e.* probably in some pastures closely adjoining, like the "suburbs" appointed for the cattle of the Levites (Num. xxxv. 2, 3; Josh. xxi. 2). Cattle were ordinarily allowed as a prey in war to the captor (Deut. xx. 14; Josh. viii. 2), and the case of Amalek is exceptional, probably to mark the extreme curse to which that people was devoted (Ex. xvii. 14; 1 Sam. xv. 3). The occupation of herdsman was honourable in early times (Gen. xlvii. 6; 1 Sam. xi. 5; 1 Chr. xxvii. 29, xxviii. 1). Saul himself resumed it in the interval of his cares as king; also Doeg was certainly high in his confidence (1 Sam. xxi. 7). Pharaoh made some of Joseph's brethren "rulers over his cattle." David's herd-masters were among his chief officers of state. In Solomon's time the relative importance of the pursuit declined as commerce grew, but it was still extensive (Eccl. ii. 7; 1 K. iv. 23). It must have greatly suffered from the inroads of the enemies to which the country under the later kings of Judah and Israel was exposed. Uzziah, however (2 Chr. xxvi. 10), and Hezekiah (xxxii. 28, 29), resuming command of the open country, revived it. Josiah also seems to have been rich in herds (xxxv. 7-9). The prophet Amos at first followed this occupation (Am. i. 1, vii. 14). A goad was used (Judg. iii. 31; 1 Sam. xiii. 21, מַלְמָד, דָּרְבָן), being, as mostly, a staff armed with a spike. For the word Herd as applied to swine, see SWINE; and on the general subject, Ugolini, xxix., *de R. R. vett. Hebr.* c. ii., which will be found nearly exhaustive of it. [H. H.]

HE'RES (Is. xix. 18; A. V. "destruction" or "the sun"). See IR-HA-HERES.

HE'RESH (חָרֵשׁ = artificer; Ἀρές, Alex.

[d] Rabbis differ on the question whether the owner of the animal was under this enactment liable or not liable. See *de R. R. Veterum Hebraeorum*, c. ii.; Ugolini, xxix.

[e] The word seems to be derived from בָּלַל, to mix. The passage in Isaiah probably means that in the abundant yield of the crops the cattle should eat of the best, such as was usually consumed by man.

Ἀρές; *carpentarius*), a Levite; one of the staff attached to the tabernacle (1 Chr. ix. 15).

HER'MAS (Ἑρμᾶς, from Ἑρμῆς, the "Greek god of gain," or Mercury), the name of a person to whom St. Paul sends greeting in his Epistle to the Romans (xvi. 14), and consequently then resident in Rome, and a Christian: and yet the origin of the name, like that of the other four mentioned in the same verse, is Greek. However, in those days, even a Jew, like St. Paul himself, might acquire Roman citizenship. Irenaeus, Tertullian, and Origen, agree in attributing to him the work called the *Shepherd*: which, from the name of Clement occurring in it, is supposed to have been written in the pontificate of Clement I.; while others affirm it to have been the work of a namesake in the following age, and brother to Pius I.; others again have argued against its genuineness. (Cave, *Hist. Lit.* s. v.; Bull, *Defens. Fid. Nic.* i. 2, 3-6; Dindorf, *Praef. ad Hermae Past.*) From internal evidence, its author, whoever he was, appears to have been a married man and father of a family: a deep mystic, but without ecclesiastical rank. Further, the work in question is supposed to have been originally written in Greek—in which language it is frequently cited by the Greek Fathers—though it now only exists entire in a Latin version. It was never received into the canon; but yet was generally cited with respect only second to that which was paid to the authoritative books of the N. T., and was held to be in some sense inspired (Caillau's *Patres*, tom. i. p. 17). It may be styled the *Pilgrim's Progress* of ante-Nicene times; and is divided into three parts; the first containing four visions, the second twelve moral and spiritual precepts, and the third ten similitudes, each intended to shadow forth some verity (Caillau, ibid.). Every man, according to this writer, is attended by a good and bad angel, who are continually endeavouring to affect his course through life; a doctrine which forcibly recalls the fable of Prodicus respecting the choice of Hercules (Xenoph. *Mem.* ii. 1).

The Hermas of the Epistle to the Romans is celebrated as a saint in the Roman calendar on May 9 (Butler's *Lives of the Saints*, May 9). [E. S. Ff.]

HER'MES (Ἑρμῆς), the name of a man mentioned in the same Epistle with the preceding (Rom. xvi. 14). "According to the Greeks," says Calmet (*Dict.* s. v.), "he was one of the Seventy disciples, and afterwards Bishop of Dalmatia." His festival occurs in their calendar upon April 8 (Neale, *Eastern Church*, ii. 774). [E. S. F.]

HERMOG'ENES (Ἑρμογένης), a person mentioned by St. Paul in the latest of all his Epistles (2 Tim. i. 15; see Alford's *Proleg.* c. vii. §35), when "all in Asia" (*i. e.* those whom he had left there) "had turned away from him," and among their number "Phygellus and Hermogenes." It does not appear whether they had merely forsaken his cause, now that he was in bonds, through fear, like those of whom St. Cyprian treats in his celebrated work *De Lapsis*; or whether, like Hymenaeus and Philetus (ibid. ch. ii. 18), they had embraced false doctrine. It is just possible that there may be a contrast intended between these two sets of deserters. According to the legendary history, bearing the name of Abdias (Fabricii *Cod. Apocryph. N. T.* p. 517) Hermogenes had been a magician, and was, with Philetus, converted by St. James the Great, who destroyed the charm of his spells. Neither the Hermogenes, who suffered in the reign of Domitian (Hoffman, *Lex. Univ.* s. v.; Alford *on* 2 *Tim.* i. 15), nor the Hermogenes, against whom Tertullian wrote—still less the martyrs of the Greek calendar (Neale, *Eastern Church*, ii. p. 770, January 24, and p. 781, September 1)—are to be confounded with the person now under notice, of whom nothing more is known. [E. S. Ff.]

HER'MON (חֶרְמוֹן; Ἀερμών), a mountain on the north-eastern border of Palestine (Deut. iii. 8; Josh. xii. 1), over against Lebanon (Josh. xi. 17), adjoining the plateau of Bashan (1 Chr. v. 23). Its situation being thus clearly defined in Scripture, there can be no doubt as to its identity. It stands at the southern end, and is the culminating point of the anti-Libanus range; it towers high above the ancient border-city of Dan and the fountains of the Jordan, and is the most conspicuous and beautiful mountain in Palestine or Syria. The name *Hermon* was doubtless suggested by its appearance—"a lofty prominent peak," visible from afar (חֶרְמוֹן has the same meaning as the Arabic خرم); just as *Lebanon* was suggested by the white character of its limestone strata. Other names were also given to Hermon, each in like manner descriptive of some striking feature. The Sidonians called it *Sirion* (שִׂרְיוֹן, from שָׂרָה, "to glitter"), and the Amorites *Shenir* (שְׂנִיר, from שָׁנַן, "to clatter"), both signifying "breastplate," and suggested by its rounded glittering top, when the sun's rays were reflected by the snow that covers it (Deut. iii. 9; Cant. iv. 8; Ez. xxvii. 5). It was also named *Sion*, "the elevated" (שִׂיאֹן), towering over all its compeers (Deut. iv. 48). So now, at the present day, it is called *Jebel esh-Sheikh* (جبل الشيخ), "the chief mountain"—a name it well deserves; and *Jebel eth-Thelj* (جبل الثلج), "snowy mountain," which every man who sees it will say is peculiarly appropriate. When the whole country is parched with the summer-sun, white lines of snow streak the head of Hermon. This mountain was the great landmark of the Israelites. It was associated with their northern border almost as intimately as the *sea* was with the western (see יָם in Ex. xxvii. 12, A. V. "west;" Josh. viii. 9). They conquered all the land east of the Jordan, "from the river Arnon unto Mount Hermon" (Deut. iii. 8, iv. 48; Josh. xi. 17). Baal-gad, the border-city before Dan became historic, is described as "under Mount Hermon" (Josh. xiii. 5, xi. 17); and when the half-tribe of Manasseh conquered their whole allotted territory, they are said to have "increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon" (1 Chr. v. 23). In one passage Hermon would almost seem to be used to signify "north," as the word "sea" (יָם) is for "west"—"the north and the south Thou hast created them; Tabor and Hermon shall rejoice in thy name" (Ps. lxxxix. 12). The reason of this is obvious. From whatever part of Palestine the Israelite turned his eyes northward, Hermon was there, terminating the view. From the plain along the coast, from the mountains of Samaria, from the Jordan valley, from the heights of Moab and Gilead, from the plateau of Bashan, that pale-blue, snow-capped

cone forms the one feature on the northern horizon. The "dew of Hermon" is once referred to in a passage which has long been considered a geographical puzzle—"As the dew of Hermon, the dew that descended on the mountains of Zion" (Ps. cxxxiii. 3). *Zion* (צִיּוֹן) is probably used here for *Sion* (שִׂיאֹן), one of the old names of Hermon (Deut. iv. 48). The snow on the summit of this mountain condenses the vapours that float during the summer in the higher regions of the atmosphere, causing light clouds to hover around it, and abundant dew to descend on it, while the whole country elsewhere is parched, and the whole heaven elsewhere cloudless.

Hermon has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. They do not differ much in elevation. This may account for the expression in Ps. xlii. 7 (6), "I will remember thee from the land of the Jordan and the *Hermons* (חֶרְמוֹנִים)—perhaps also for the three appellations in 1 Chr. v. 23. On one of the summits are curious and interesting ruins. Round a rock which forms the crest of the peak are the foundations of a rude circular wall, composed of massive stones; and within the circle is a large heap of hewn stones, surrounding the remains of a small and very ancient temple. This is evidently one of those "high places" which the old inhabitants of Palestine, and the Jews frequently in imitation of them, set up "upon every high mountain and upon every hill" (Deut. xii. 2; 2 K. xvii. 10, 11). In two passages of Scripture this mountain is called *Baal-hermon* (בַּעַל חֶרְמוֹן, Judg. iii. 3; 1 Chr. v. 23); and the only reason that can be assigned for it that Baal was there worshipped. Jerome says of it, "diciturque *in vertice ejus insigne templum*, quod ab ethnicis cultui habetur e regione Paneadis et Libani"—reference must here be made to the building whose ruins are still seen (*Onom.* s. v. *Hermon*). It is remarkable that Hermon was anciently encompassed by a circle of temples, *all facing the summit*. Can it be that this mountain was the great sanctuary of Baal, and that it was to the old Syrians what Jerusalem was to the Jews, and what Mekkah is to the Muslems? (See *Handb. for Syr. and Pal.* 454, 457; Reland, *Pal.* 323 sq.)

The height of Hermon has never been measured, though it has been often estimated. It is unquestionably the second mountain in Syria, ranking next to the summit of Lebanon near the Cedars, and only a few hundred feet lower than it. It may safely be estimated at 10,000 feet. It rises up an obtuse truncated cone, from 2000 to 3000 feet above the ridges that radiate from it—thus having a more commanding aspect than any other mountain in Syria. The cone is entirely naked. A coating of disintegrated limestone covers the surface, rendering it smooth and bleak. The snow never disappears from its summit. In spring and early summer the top is entirely covered. As summer advances the snow gradually melts from the tops of the ridges, but remains in long glittering streaks in the ravines that radiate from the centre, looking in the distance like the white locks that scantily cover the head of old age. (See Five *Years in Damascus*, vol. i.)

A tradition, originating apparently about the time of Jerome (Reland, p. 326), gave the name Hermon to the range of *Jebel ed-Duhy* near Tabor, the better to explain Ps. lxxxix. 12. The name still continues in the monasteries of Palestine, and has thus crept into books of travel. [J. L. P.]

HER'OD (Ἡρῴδης, *i. e.* Herodes). THE HERODIAN FAMILY. The history of the Herodian family presents one side of the last development of the Jewish nation. The evils which had existed in the hierarchy which grew up after the Return, found an unexpected embodiment in the tyranny of a foreign usurper. Religion was adopted as a policy; and the hellenizing designs of Antiochus Epiphanes were carried out, at least in their spirit, by men who professed to observe the Law. Side by side with the spiritual "kingdom of God," proclaimed by John the Baptist, and founded by the Lord, a kingdom of the world was established, which in its external splendour recalled the traditional magnificence of Solomon. The simultaneous realization of the two principles, national and spiritual, which had long variously influenced the Jews, in the establishment of a dynasty and a church, is a fact pregnant with instruction. In the fulness of time a descendant of Esau established a false counterpart of the promised glories of Messiah.

Various accounts are given of the ancestry of the Herods; but neglecting the exaggerated statements of friends and enemies,[a] it seems certain that they were of Idumaean descent (Jos. *Ant.* xiv. 1, 3), a fact which is indicated by the forms of some of the names which were retained in the family (Ewald, *Geschichte*, iv. 477 *note*). But though aliens by race, the Herods were Jews in faith. The Idumaeans had been conquered and brought over to Judaism by John Hyrcanus (B.C. 130, Jos. *Ant.* xiii. 9 §1); and from the time of their conversion they remained constant to their new religion, looking upon Jerusalem as their mother city and claiming for themselves the name of Jews (Joseph. *Ant.* xx. 7, §7; *B. J.* i. 10, §4, iv. 4, §4).

The general policy of the whole Herodian family, though modified by the personal characteristics of the successive rulers, was the same. It centred in the endeavour to found a great and independent kingdom, in which the power of Judaism should subserve to the consolidation of a state. The protection of Rome was in the first instance a necessity, but the designs of Herod I. and Agrippa I. point to an independent Eastern empire as their end, and not to a mere subject monarchy. Such a consummation of the Jewish hopes seems to have found some measure of acceptance at first [HERODIANS]; and by a natural reaction the temporal dominion of the Herods opened the way to the destruction of the Jewish nationality. The religion which was degraded into the instrument of unscru-

[a] The Jewish partisans of Herod (Nicolas Damascenus, *ap.* Jos. *Ant.* xiv. 1, 3) sought to raise him to the dignity of a descent from one of the noble families which returned from Babylon; and, on the other hand, early Christian writers represented his origin as utterly mean and servile. Africanus has preserved a tradition (Routh, *Reli. Sacr.* ii. p. 235), on the authority of "the natural kinsmen of the Saviour," which makes Antipater, the father of Herod, the son of one Herod, a slave attached to the service of a temple of Apollo at Ascalon, who was taken prisoner by Idumaean robbers, and kept by them as his father could not pay his ransom. The locality (cf. Philo, *Leg. ad Caium*, §30) no less than the office was calculated to fix a heavy reproach upon the name (cf. Routh, *ad loc.*). This story is repeated with great inaccuracy by Epiphanius (*Haer.* xx.).

pulous ambition lost its power to quicken a united people. The high-priests were appointed and deposed by Herod I. and his successors with such a reckless disregard for the character of their office (Jost, *Gesch. d. Judenthums*, pp. 322, 325, 421), that the office itself was deprived of its sacred dignity (comp. Acts xxiii. 2 ff.; Jost, 430, &c.). The nation was divided, and amidst the conflict of sects a universal faith arose, which more than fulfilled the noblest hopes that found no satisfaction in the treacherous grandeur of a court.

The family relations of the Herods are singularly complicated from the frequent recurrence of the same names, and the several accounts of Josephus are not consistent in every detail. The following table, however, seems to offer a satisfactory summary of his statements. The members of the Herodian family who are mentioned in the N. T. are distinguished by capitals.

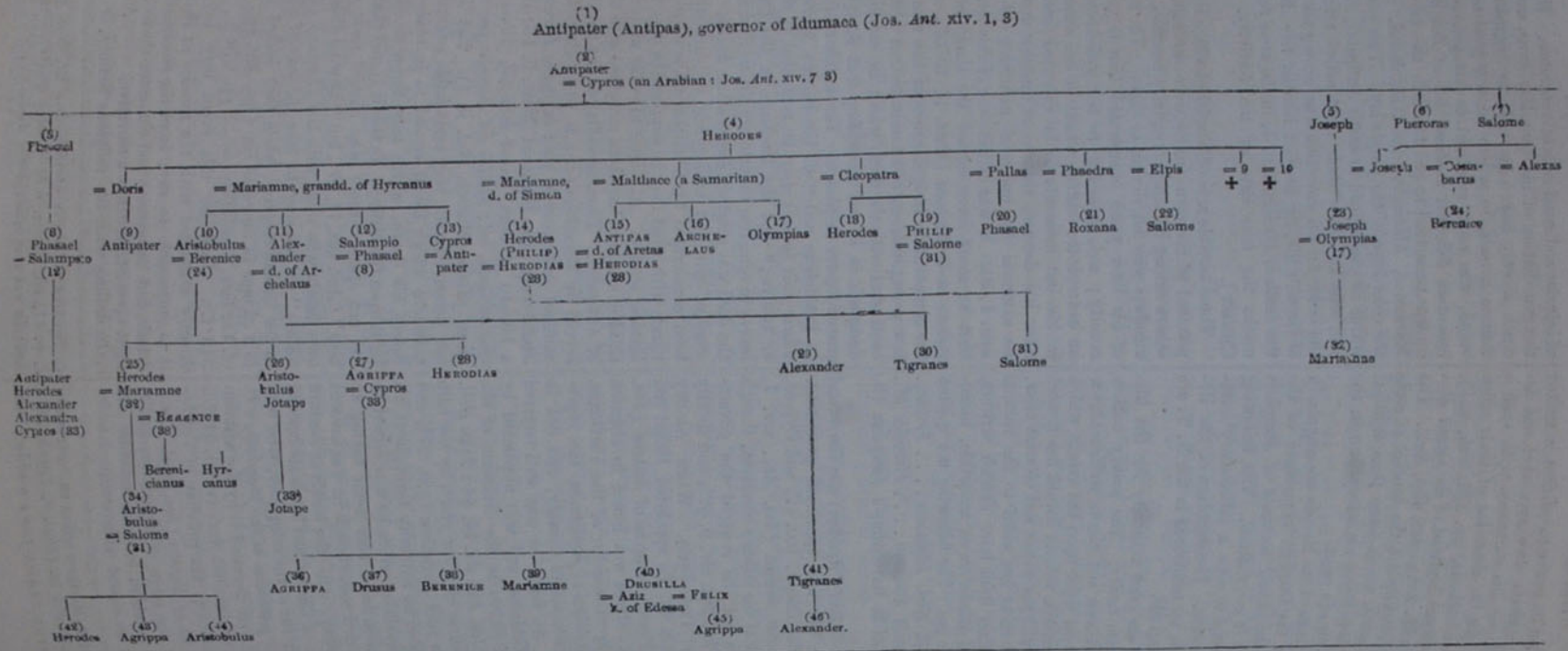
Josephus is the one great authority for the history of the Herodian family. The scanty notices which occur in Hebrew and classic writers throw very little additional light upon the events which he narrates. Of modern writers Ewald has treated the whole subject with the widest and clearest view. Jost in his several works has added to the records of Josephus gleanings from later Jewish writers. Where the original sources are so accessible, monographs are of little use. The following are quoted by Winer:—Noldii *Hist. Idumaea . . . . Franeq.* 1660; E. Spanhemii *Stemma . . . . Herodis M.*, which are reprinted in Havercamp's *Josephus* (ii. 331 ff.; 402 ff.).

I. HEROD THE GREAT (Ἡρῴδης) was the second son of Antipater, who was appointed procurator of Judaea by Julius Caesar, B.C. 47, and Cypros, an Arabian of noble descent (Jos. *Ant.* xiv. 7, §3). At the time of his father's elevation, though only fifteen years old, he received the government of Galilee (Jos. *Ant.* xiv. 9, §2), and shortly afterwards that of Coele-Syria. When Antony came to Syria, B.C. 41, he appointed Herod and his elder brother Phasael tetrarchs of Judaea (Jos. *Ant.* xiv. 13, §1). Herod was forced to abandon Judaea next year by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Asmonaean dynasty, and fled to Rome (B.C. 40). At Rome he was well received by Antony and Octavian, and was appointed by the senate king of Judaea to the exclusion of the Hasmonaean line (Jos. *Ant.* xiv. 14, §4; App. *Bell. C.* 39). In the course of a few years, by the help of the Romans, he took Jerusalem (B.C. 37), and completely established his authority throughout his dominions. An expedition which he was forced to make against Arabia saved him from taking an active part in the civil war, though he was devoted to the cause of Antony. After the battle of Actium he visited Octavian at Rhodes, and his noble bearing won for him the favour of the conqueror, who confirmed him in the possession of the kingdom, B.C. 31, and in the next year increased it by the addition of several important cities (Jos. *Ant.* xv. 10, §1 ff.), and afterwards gave him the province of Trachonitis and the district of Paneas (Jos. *Ant. l. c.*). The remainder of the reign of Herod was undisturbed by external troubles, but his domestic life was embittered by an almost uninterrupted series of injuries and cruel acts of vengeance. Hyrcanus, the grandfather of his wife Mariamne, was put to death shortly before his visit to Augustus. Mariamne herself, to whom he was passionately devoted, was next sacrificed to his jealousy. One execution followed another, till at last in B.C. 6, he was persuaded to put to death the two sons of Mariamne, Alexander and Aristobulus, in whom the chief hope of the people lay. Two years afterwards he condemned to death Antipater, his eldest son, who had been their most active accuser, and the order for his execution was among the last acts of Herod's life, for he died himself five days after the death of his son, B.C. 4, in the same year which marks the true date of the Nativity. [JESUS CHRIST].

These terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by others among his subjects equally terrible, from the numbers who fell victims to them. The infirmities of his later years exasperated him to yet greater cruelty; and, according to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning (Jos. *Ant.* xvii. 7, 5). It was at the time of this fatal illness that he must have caused the slaughter of the infants at Bethlehem (Matt. ii. 16-18), and from the comparative insignificance of the murder of a few young children in an unimportant village when contrasted with the deeds which he carried out or designed, it is not surprising that Josephus has passed it over in silence. The number of children in Bethlehem and "all the borders thereof" (ἐν πᾶσιν τοῖς ὁρίοις) may be estimated at about ten or twelve;[b] and the language of the Evangelist leaves in complete uncertainty the method in which the deed was effected (ἀποστείλας ἀνεῖλεν). The scene of open and undisguised violence which has been consecrated by Christian art is wholly at variance with what may be supposed to have been the historic reality. At a later time the murder of the children seems to have been connected with the death of Antipater. Thus, according to the anecdote preserved by Macrobius (c. A.D. 410), *Augustus, cum audisset inter pueros quos in Syria Herodes, Rex Judaeorum*, intra bimatum (Matt. ii. 16; Ib. Vulg. a bimatu et infra) *jussit interfici, filium quoque ejus occisum, ait: Melius est Herodis porcum esse quam filium* (Macrob. *Sat.* ii. 4). But Josephus has preserved two very remarkable references to a massacre which Herod caused to be made shortly before his death, which may throw an additional light upon the history. In this it is said that Herod did not spare "those who seemed most dear to him" (*Ant.* xvi. 11, §7), but "slew all those of his own family who sided with the Pharisees (ὁ Φαρισαῖος)" in refusing to take the oath of allegiance to the Roman emperor, while they looked forward to *a change in the royal line* (Jos. *Ant.* xvii. 2, §6; cf. Lardner, *Credibility*, &c., i. pp. 278 ff., 332 f., 349 f.). How far this event may have been directly connected with the murder at Bethlehem it is impossible to say, from the obscurity of the details, but its occasion and character throw a great light upon St. Matthew's narrative.

In dealing with the religious feelings or preju-

[b] The language of St. Matthew offers an instructive contrast to that of Justin M. (*Dial. c. Tryph.* 78): ὁ Ἡρῴδης . . . πέμψας ἁπλῶς τοὺς παῖδας τοὺς ἐν Βηθλεὲμ ἐκέλευσεν ἀναιρεθῆναι. Cf. Orig. *c. Cels.* i. p. 47, ed. Spenc. ὁ δὲ Ἡρῴδης ἀνεῖλε πάντα . . . ἃ ἐν Βηθλεὲμ καὶ τοῖς ὁρίοις αὐτῆς παιδία . . .



Cf. Joseph. Ant. xviii. 6, 4
Ant. xvii. 1, 2
B. J. i. 28, 4

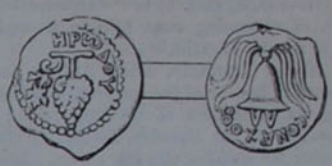
(4) *Herod the King*, Matt. ii. 1 ff. ; Luc. . 5.
(15) *Herod the Tetrarch*, Matt. xiv. 1 ; Luc. iii. 1, 19, ix. 7. *King Herod*, Mark vi. 14.
(27) *Herod the King*, Acts xii. 1.
(28) *King Agrippa*, Acts xxv. 13

dices of the Jews, Herod shewed as great contempt for public opinion as in the execution of his personal vengeance. He signalised his elevation to the throne by offerings to the Capitoline Jupiter (Jost, *Gesch. d. Judenthums*, p. 318), and surrounded his person by foreign mercenaries, some of whom had been formerly in the service of Cleopatra (Jos. *Ant.* xv. 7, §3; xvii. 1, §1; 8, §3). His coins and those of his successors bore only Greek legends; and he introduced heathen games within the walls of Jerusalem (Jos. *Ant.* xv. 8, §1). He displayed ostentatiously his favour towards foreigners (Jos. *Ant.* xvi. 5, §3), and oppressed the old Jewish aristocracy (Jos. *Ant.* xv. 1, §1). The later Jewish traditions describe him as successively the servant of the Hasmonaeans and the Romans, and relate that one Rabbin only survived the persecution which he directed against them, purchasing his life by the loss of sight (Jost, 319 &c.).

While Herod alienated in this manner the affections of the Jews by his cruelty and disregard for the Law, he adorned Jerusalem with many splendid monuments of his taste and magnificence. The Temple, which he rebuilt with scrupulous care, so that it might seem to be a restoration of the old one rather than a new building (Jos. *Ant.* xv. §11), was the greatest of these works. The restoration was begun B.C. 20, and the Temple itself was completed in a year and a half (Jos. *Ant.* xv. 11, §6). The surrounding buildings occupied eight years more (Jos. *Ant.* xv. 11, §5). But fresh additions were constantly made in succeeding years, so that at the time of the Lord's visit to Jerusalem at the beginning of His ministry, it was said that the Temple was "built (ᾠκοδομήθη) in forty and six years" (John ii. 20), a phrase which expresses the whole period from the commencement of Herod's work to the completion of the latest addition then made, for the final completion of the whole building is placed by Josephus (*Ant.* xx. 8, §7, ἤδη δὲ τότε καὶ τὸ ἱερὸν ἐτετέλεστο) in the time of Herod Agrippa II. (*c.* A.D. 50).

Yet even this splendid work was not likely to mislead the Jews as to the real spirit of the king. While he rebuilt the Temple at Jerusalem, he rebuilt also the Temple at Samaria (Jos. *Ant.* xv. 8, §5), and made provision in his new city Caesarea for the celebration of heathen worship (Jos. *Ant.* xv. 9, §5); and it has been supposed (Jost, *Gesch. d. Judenth.* 323) that the rebuilding of the Temple furnished him with the opportunity of destroying the authentic collection of genealogies which was of the highest importance to the priestly families. Herod, as appears from his public designs, affected the dignity of a second Solomon, but he joined the license of that monarch to his magnificence; and it was said that the monument which he raised over the royal tombs was due to the fear which seized him after a sacrilegious attempt to rob them of secret treasures (Jos. *Ant.* xvi. 7, §1).

It is, perhaps, difficult to see in the character of Herod any of the true elements of greatness. Some have even supposed that the title—*the great*—is a mistranslation for the *elder* (רבא, Jost, p. 319 *note*; ὁ μέγας, Ewald, *Gesch.* iv. 473, &c.); and yet on the other hand he seems to have possessed the good qualities of our own Henry VIII. with his vices. He maintained peace at home during a long reign by the vigour and timely generosity of his administration. Abroad he conciliated the goodwill of the Romans under circumstances of unusual difficulty. His ostentatious display and even his arbitrary tyranny was calculated to inspire Orientals with awe. Bold and yet prudent, oppressive and yet profuse, he had many of the characteristics which make a popular hero; and the title which may have been first given in admiration of successful despotism now serves to bring out in clearer contrast the terrible price at which the success was purchased.



Copper Coin of Herod the Great.

Obv HPΩΔΟΥ. Bunch of grapes. Rev. ЄΘNΑΡΧΟ. Macedonian helmet: in the field caduceus.

II. HEROD ANTIPAS (Ἀντίπατρος, Ἀντίπας) was the son of Herod the Great by Malthace, a Samaritan (Jos. *Ant.* xvii. 1, §3). His father had originally destined him as his successor in the kingdom (cf. Matt. ii. 22; ARCHELAUS), but by the last change of his will appointed him "tetrarch of Galilee and Peraea" (Jos. *Ant.* xvii. 8, §1, Ἡρ. ὁ τετράρχης, Matt. xiv. 1; Luke iii. 19, ix. 7; Acts xiii. 1. Cf. Luke iii. 1, τετραρχοῦντος τῆς Γαλιλαίας Ἡρ.), which brought him a yearly revenue of 200 talents (Jos. *Ant.* xvii. 13, §4; cf. Luke viii. 3, Χουζᾶ ἐπιτρόπου Ἡρ.). He first married a daughter of Aretas, "king of Arabia Petraea," but after some time (Jos. *Ant.* xviii. 5, §1) he made overtures of marriage to Herodias, the wife of his half-brother Herod-Philip, which she received favourably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss (Jos. *l. c.*). This defeat, according to the famous passage in Josephus (*Ant.* xviii. 5, §2), was attributed by many to the murder of John the Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Matt. xiv. 4 ff.; Mark vi. 17 ff.; Luke iii. 19). At a later time the ambition of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king (cf. Mark vi. 14, ὁ βασιλεὺς Ἡρ. by courtesy), which he had been granted to his nephew Agrippa; but he was opposed at the court of Caligula by the emissaries of Agrippa [HEROD AGRIPPA], and condemned to perpetual banishment at Lugdunum, A.D. 39 (Jos. *Ant.* xviii. 7, §2), whence he appears to have retired afterwards to Spain (*B. J.* ii. 9, §6; but see note on p. 796). Herodias voluntarily shared his punishment, and he died in exile. [HERODIAS.]

Pilate took occasion from our Lord's residence in Galilee to send Him for examination (Luke xxiii. 6 ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover (cf. Jos. *Ant.* xviii. 6, §3), and thus heal the feud which had existed between the tetrarch and himself (Luke xxiii. 12; cf. Luke xiii. 1, περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πίλατος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν). The share which Antipas thus took in the Passion is specially noticed in the Acts (iv. 27) in connexion with Ps. ii. 1, 2. His character, as it appears in the Gospels, answers to the general tenor of his life. He was unscrupulous (Luke iii. 19, περὶ πάντων ὧν ἐποίησεν πονηρῶν), tyrannical (Luke xiii. 31), and weak

(Matt. xiv. 9). Yet his cruelty was marked by cunning (Luke xiii. 32, τῇ ἀλώπεκι ταύτῃ), and followed by remorse (Mark vi. 14). In contrast with Pilate he presents the type of an Eastern despot, capricious, sensual, and superstitious. This last element of superstition is both natural and clearly marked. For a time "he heard John gladly" (Mark vi. 20), and was anxious to see Jesus (Luke ix. 9, xxiii. 8) in the expectation, as it is said, of witnessing some miracle wrought by Him (Luke xiii. 31, xxiii. 8).

The city of TIBERIAS, which Antipas founded and named in honour of the emperor, was the most conspicuous monument of his long reign; but, like the rest of the Herodian family, he shewed his passion for building cities in several places, restoring Sepphoris, near Tabor, which had been destroyed in the wars after the death of Herod the Great (Jos. *Ant.* xvii. 12, §9; xviii. 2, §1) and Betharamphtha (Beth-haram) in Peraea, which he named Julias, "from the wife of the emperor" (Jos. *Ant.* xviii. 2, 1; Hieron. Euseb. *Chron.* A.D. 29. *Livias*).

III. ARCHELAUS (Ἀρχέλαος) was, like Herod Antipas, the son of Herod the Great and Malthace. He was brought up with his brother at Rome (Joseph. *Ant.* xvii. 1, §3), and in consequence of the accusations of his eldest brother Antipater, the son of Doris, he was excluded by his father's will from any share in his dominions. Afterwards, however, by a second change, the "kingdom" was left to him, which had been designed for his brother Antipas (Joseph. *Ant.* xvii. 8, §1), and it was this unexpected arrangement which led to the retreat of Joseph to Galilee (Matt. ii. 22). Archelaus did not enter on his power without strong opposition and bloodshed (Joseph. *Ant.* xvii. 9); but Augustus confirmed the will of Herod in its essential provisions, and gave Archelaus the government of "Idumaea, Judaea, and Samaria, with the cities of Caesarea, Sebaste, Joppa, and Jerusalem" (Joseph. *Ant.* xvii. 13, 5), which produced a revenue of 400 (Joseph. *B. J.* ii. 6, §3) or 600 talents (*Ant.* xvii. 13, 5). For the time he received the title of Ethnarch, with the promise of that of king, if he proved worthy of it (Joseph. *l. c.*). His conduct justified the fears which his character inspired. After violating the Mosaic law by the marriage with Glaphyra, his brother's widow (Joseph. *Ant.* xvii. 13, §1), he roused his subjects by his tyranny and cruelty to appeal to Rome for redress. Augustus at once summoned him to his presence, and after his cause was heard he was banished to Vienne in Gaul (A.D. 7), where probably he died (Joseph. *l. c*; cf. Strab. xvi. p. 765; Dio Cass. lv. 27); though in the time of Jerome his tomb was shown near Bethlehem (Onomasticon).

IV. HEROD PHILIP I. (Φίλιππος, Mark vi. 17) was the son of Herod the Great, and Mariamne the daughter of a high-priest Simon (Joseph. *Ant.* xviii. 6. 4), and must be carefully distinguished from the tetrarch Philip. [HEROD PHILIP II.] He married Herodias, the sister of Agrippa I., by whom he had a daughter Salome. Herodias, however, left him, and made an infamous marriage with his half-brother Herod Antipas (Matt. xiv. 3; Mark vi. 17; Luke iii. 19). He is called only Herod by Josephus, but the repetition of the name Philip is fully justified by the frequent recurrence of names in the Herodian family (*e. g.* Antipater). The two Philips were confounded by Jerome (ad *Matt. l. c.*); and the confusion was the more easy, because the son of Mariamne was excluded from all share in his father's possessions (τῆς διαθήκης ἐξήλειψεν) in consequence of his mother's treachery (Joseph. *B. J.* i. 30, §7), and lived afterwards in a private station.

V. HEROD PHILIP II. (Φίλιππος) was the son of Herod the Great and Cleopatra (Ἱεροσολυμῖτις). Like his half-brothers[e] Antipas and Archelaus, he was brought up at home (Joseph. *Ant.* xvii. 1, 3), and on the death of his father advocated the claims of Archelaus before Augustus (Joseph. *B. J.* ii. 6, §1). He received as his own government "Batanaea, Trachonitis, Auranitis (Gaulonitis), and some parts about Jamnia" (Joseph. *B. J.* ii. 6, §3), with the title of tetrarch (Luke iii. 1, Φιλίππου . . . τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας). His rule was distinguished by justice and moderation (Joseph. *Ant.* xvii. §, 4), and he appears to have devoted himself entirely to the duties of his office without sharing in the intrigues which disgraced his family (Joseph. *Ant.* xviii. 5, 6). He built a new city on the site of Paneas, near the sources of the Jordan, which he called Caesarea (Καισαρεία ἡ Φιλίππου, Matt. xvi. 13; Mark viii. 27), and raised Bethsaida (in lower Gaulonitis) to the rank of a city under the title of Julias (Joseph. *Ant.* ii. 9, §1; xviii. 2, §1), and died there A.D. 34 (xviii. 5, §6). He married Salome, the daughter of Philip (1.) and Herodias (*Ant.* xviii. 6, §4), but as he left no children at his death his dominions were added to the Roman province of Syria (xviii. 5, §6).

VI. HEROD AGRIPPA I. (Ἡρώδης, Acts; Ἀγρίππας, Joseph.) was the son of Aristobulus and Bernice, and grandson of Herod the Great. He was brought up at Rome with Claudius and Drusus, and after a life of various vicissitudes (Joseph. *Ant.* xviii. 7), was thrown into prison by Tiberius for an unguarded speech, where he remained till the accession of Caius (Caligula) A.D. 37. The new Emperor gave him the governments formerly held by the tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty and other marks of favour (Acts xii. 1, Ἡρ. ὁ βασιλεύς). The jealousy of Herod Antipas and his wife Herodias was excited by these distinctions, and they sailed to Rome in the hope of supplanting Agrippa in the Emperor's favour. Agrippa was aware of their design, and anticipated it by a counter-charge against Antipas of treasonous correspondence with the Parthians. Antipas failed to answer the accusation, and was banished to Gaul (A.D. 39), and his dominions were added to those already held by Agrippa (Joseph. *Ant.* xviii. 7, §2). Afterwards Agrippa rendered important services to Claudius (Joseph. *B. J.* ii. 11, §2, 3), and received from him in return (A.D. 41) the government of Judaea and Samaria; so that his entire dominions equalled in extent the kingdom of Herod the Great. Unlike his predecessors, Agrippa was a strict observer of the Law (Joseph. *Ant.* xix. 7, §3), and he sought with success the favour of the Jews.[d] It is [illegible]

[e] Jos. *Ant.* xvii. 8, §1, Josephus calls Philip Ἀρχελάου ἀδελφὸς γνήσιος; but elsewhere he states their distinct descent.

[d] Jost (*Gesch. d. Judenthums*, 420) quotes a legend that Agrippa burst into tears on reading in a public service Deut. xvii. 15; whereupon the people cried out

liable that it was with this view[e] he put to death James the son of Zebedee, and further imprisoned Peter (Acts xii. 1 ff.). But his sudden death, which followed immediately afterwards, interrupted his ambitious projects.

In the fourth year of his reign over the whole of Judaea (A.D. 44) Agrippa attended some games at Caesarea, held in honour of the Emperor. When he appeared in the theatre (Joseph. *Ant.* xix. 8, §2, δευτέρᾳ τῶν θεωριῶν ἡμέρᾳ; Acts xii. 21, τακτῇ ἡμέρᾳ) in "a robe of silver stuff (ἐξ ἀργύρου τεποιημένην πᾶσαν, Joseph.; ἐσθῆτα βασιλικήν, Acts xii. 21) which shone in the morning light, his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and being carried from the theatre to the palace died after five days' agony (ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγήματι διεργασθεὶς τὸν βίον κατέστρεψεν, Joseph. *Ant.* xix. 8; γενόμενος σκωληκόβρωτος ἐξέψυξεν, Acts xii. 23; cf. 2 Macc. ix. 5-9).

By a singular and instructive confusion Eusebius (*H. E.* ii. 10; cf. Heinichen, *Exc.* 2, ad loc.) converts the owl, which, according to Josephus, appeared to Herod as a messenger of evil (ἄγγελος κακῶν) into "the angel" of the Acts, who was the unseen minister of the Divine Will (Acts xii. 23, ἐπάταξεν αὐτὸν ἄγγελος Κυρίου; cf. 2 K. xix. 35, LXX.).

Various conjectures have been made as to the occasion of the festival at which the event took place. Josephus (*l. c.*) says that it was "in behalf of the Emperor's safety," and it has been supposed that it might be in connexion with his return from Britain; but this is at least very uncertain (cf. Wieseler, *Chron. d. Apost. Zeit.* 131 ff.). Josephus mentions also the concourse "of the chief men throughout the province" who were present on the occasion; and though he does not notice the embassy of the Tyrians and Agrippa's speech, yet his narrative is perfectly consistent with both facts.

VII. HEROD AGRIPPA II. (Ἀγρίππας, N. T. Joseph.) was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of the death of his father A.D. 44 he was at Rome, and his youth (he was 17 years old) prevented Claudius from carrying out his first intention of appointing him his father's successor (Joseph. *Ant.* xix. 9, §1-2). Not long afterwards, however, the Emperor gave him (*c.* A.D. 50) the kingdom of Chalcis, which had belonged to his uncle (who died A.D. 48; Joseph. *Ant.* xx. 4, §2; *B. J.* ii. 12, 1); and then transferred him (A.D. 52) to the tetrarchies formerly held by Philip and Lysanias (Joseph. *Ant.* xx. 6, §1; *B. J.* ii. 12, §8), with the title of king (Acts xxv. 13, Ἀγρίππας ὁ βασιλεύς, xxvi. 2, 7, &c.).

Nero afterwards increased the dominions of Agrippa by the addition of several cities (*Ant.* xx. 6, §4); and he displayed the lavish magnificence which marked his family by costly buildings at Jerusalem and Berytus, in both cases doing violence to the feelings of the Jews (*Ant.* xx. 7, §11; 8. §4). The relation in which he stood to his sister Berenice (Acts xxv. 13) was the cause of grave suspicion (Joseph. *Ant.* xx. 6, §3), which was noticed by Juvenal (*Sat.* vi. 155 ff.). In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Berenice to Rome, where he died in the third year of Trajan (A.D. 100), being the last prince of the house of Herod (Phot. *Cod.* 33).

Copper Coin of Herod Agrippa II. with Titus.

Obv. ΑΥΤΟΚΡΤΙΤΟC ΚΑΙCΑΡCЄΒΑ. Head laureate to the right. Rev. ЕΤΟ ΚS ΒΑ ΑΓΡΙΠΠΑ (year 26.) Victory advancing to the right: in the field a star.

The appearance of St. Paul before Agrippa (A.D. 60) offers several characteristic traits. Agrippa seems to have been intimate with Festus (Joseph. *Ant.* xx. 7, §11); and it was natural that the Roman governor should avail himself of his judgment on a question of what seemed to be Jewish law (Acts xxv. 18 ff., 26; cf. Joseph. *Ant.* xx. 8, §7). The "pomp" (πολλὴ φαντασία) with which the king came into the audience chamber (Acts xxv. 23) was accordant with his general bearing; and the cold irony with which he met the impassioned words of the Apostle (Acts xxvi. 27, 28) suits the temper of one who was contented to take part in the destruction of his nation. [B. F. W.]

VIII. BERENICE. [BERENICE.]

IX. DRUSILLA. [DRUSILLA.]

HERO'DIANS (Ἡρῳδιανοί). In the account which is given by St. Matthew (xxii. 15 ff.) and St. Mark (xii. 13 ff.) of the last efforts made by different sections of the Jews to obtain from our Lord Himself the materials for His accusation, a party under the name of *Herodians* is represented as acting in concert with the Pharisees[a] (Matt. xxii. 16; Mark xii. 13). St. Mark mentions the combination of the two parties for a similar object at an earlier period (Mark iii. 6), and in another place (viii. 15; cf. Luke xii. 1) he preserves a saying of our Lord, in which "the leaven of Herod" is placed in close connexion with "the leaven of the Pharisees)." In the Gospel of St. Luke, on the other hand, the Herodians are not brought forward at all by name.

These very scanty notices of the Evangelists as to the position of the Herodians are not compensated by other testimonies; yet it is not difficult to fix

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"Be not distressed, Agrippa, thou art our brother," in virtue, that is, of his half-descent from the Hasmonaeans.

[e] Jost (p. 421, &c.), who objects that these acts are inconsistent with the known humanity of Agrippa, entirely neglects the reason suggested by St. Luke (Acts xii. 3).

[a] Origen (*Comm. in Matt.* tom. xvii. §26) regards this combination of the Herodians and Pharisees as a combination of antagonistic parties, the one favourable to the Roman government (εἰκὸς γὰρ ὅτι ἐν τῷ λαῷ τότε οἱ μὲν διδάσκοντες τελεῖν τὸν φόρον Καίσαρι ἐκαλοῦντο Ἡρῳδιανοὶ ὑπὸ τῶν μὴ θελόντων τοῦτο γενέσθαι . . .), and the other opposed to it; but this view, which is only conjectural (εἰκός), does not offer a complete solution of the various relations of the Herodians to the other parties of the times. Jerome, following Origen, limits the meaning of the term yet more: "*Cum Herodianis, id est, militibus Herodis, seu quos illudentes Pharisaei, quia Romanis tributa solverent, Herodianos vocabant et non divino cultui deditos*" (Hieron. *Comm. in Matt.* xxii. 15).

their characteristics by a reference to the condition of Jewish feeling in the Apostolic age. There were probably many who saw in the power of the Herodian family the pledge of the preservation of their national existence in the face of Roman ambition. In proportion as they regarded the independent nationality of the Jewish people as the first condition of the fulfilment of its future destiny, they would be willing to acquiesce in the dominion of men who were themselves of foreign descent [HEROD], and not rigid in the observance of the Mosaic ritual. Two distinct classes might thus unite in supporting what was a domestic tyranny as contrasted with absolute dependence on Rome, those who saw in the Herods a protection against direct heathen rule, which was the one object of their fear (cf. *Juchas*, f. 19, ap. Lightfoot, *Harm. Ev.* p. 470, Ed. *Leusd.* Herodes etiam senem Hillel magno in honore habuit; namque hi homines regem illum esse non aegre ferebant), and those who were inclined to look with satisfaction upon such a compromise between the ancient faith and heathen civilisation, as Herod the Great and his successors had endeavoured to realise, as the true and highest consummation of Jewish hopes.[b] On the one side the Herodians—partisans of Herod in the widest sense of the term—were thus brought into union with the Pharisees, on the other, with the Sadducees. Yet there is no reason to suppose that they endeavoured to form any very systematic harmony of the conflicting doctrines of the two sects, but rather the conflicting doctrines themselves were thrown into the background by what appeared to be a paramount political necessity. Such coalitions have been frequent in every age; and the rarity of the allusions to the Herodians, as a marked body, seems to show that this, like similar coalitions, had no enduring influence as the foundation of party. The feelings which led to the coalition remained, but they were incapable of animating the common action of a united body for any length of time. [B. F. W.]

HERO'DIAS (Ἡρωδίας, a female patronymic from Ἡρώδης; on patronymics and gentilic names in ιας, see Matthiae, *Gk. Gr.* §101 and 103), the name of a woman of notoriety in the N. T., daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently sister of Agrippa I.

She first married Herod, surnamed Philip, another of the sons of Mariamne and the first Herod (Joseph. *Ant.* xviii. 5, §4; comp. *B. J.* i. 29, §4), and therefore her full uncle; then she eloped from him, during his lifetime (*Ant.* ibid.), to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Aeneas or Aretas—his assumed name—king of Arabia (ibid. xvii. 9, §4). Thus she left her husband, who was still alive, to connect herself with a man, whose wife was still alive. Her paramour was indeed less of a blood relation than her original husband; but being likewise the half-brother of that husband, he was already connected with her by affinity—so close, that there was only one case contemplated in the law of Moses, where it could be set aside, namely, when the married brother had died childless (Lev. xviii. 16, and xx. 21, and for the exception Deut. xxv. 5 and seq.). Now Herodias had already had one child—Salome—by Philip (*Ant.* xviii. 5, §4), and, as he was still alive, might have had more. Well therefore may she be charged by Josephus with the intention of confounding her country's institutions (ibid. xviii. 5, §4); and well may St. John the Baptist have remonstrated against the enormity of such a connexion with the tetrarch, whose conscience would certainly seem to have been a less hardened one (Matt. xiv. 9 says he "was sorry;" Mark vi. 20 that he "feared" St. John; and "heard him gladly").

The consequences both of the crime, and of the reproof which it incurred, are well known. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army (*Ant.* xviii. 5, §1). The head of St. John the Baptist was granted to the request of Herodias (Matt. xiv. 8-11; Mark vi. 24-28). According to Josephus the execution took place in a fortress called Machaerus, on the frontier between the dominions of Aretas and Herod, according to Pliny (v. 15), looking down upon the Dead Sea from the south (comp. Robinson, i. 570 *note*). And it was to the iniquity of this act, rather than to the immorality of that illicit connexion, that, the historian says, some of the Jews attributed the defeat of Herod. In the closing scene of her career indeed Herodias exhibited considerable magnanimity; as she preferred going with Antipas to Lugdunum,[a] and there sharing his exile and reverses, till death ended them, to the remaining with her brother Agrippa I., and partaking of his elevation (*Ant.* xviii. 7, §2).

There are few episodes in the whole range of the N. T. more suggestive to the commentator than this one scene in the life of Herodias.

1. It exhibits one of the most remarkable of the undesigned coincidences between the N. T. and Josephus; that there are some discrepancies in the two accounts, only enhances their value. More than this, it has led the historian into a brief digression upon the life, death, and character of the Baptist, which speaks volumes in favour of the genuineness of that still more celebrated passage, in which he speaks of "Jesus," that "wise man, if man he may be called" (*Ant.* xviii. 3, §3; comp. xx. 9, §1, unhesitatingly quoted as genuine by Euseb. *H. E.* i. 11).

2. It has been warmly debated whether it was the adultery, or the incestuous connexion, that drew down the reproof of the Baptist. It has been already shown that, either way, the offence merited condemnation upon more grounds than one.

[b] In this way the Herodians were said to regard Herod (Antipas) as "the Messiah:" Ἡρωδιανοὶ κατ' ἐκείνους τοὺς χρόνους ἦσαν οἱ τὸν Ἡρώδην Χριστὸν εἶναι λέγοντες ὡς ἱστορεῖται (Vict. Ant. *ap.* Cram. *Cat. in Marc.* p. 400). Philastrius (*Haer.* xxviii.) applies the same belief to Herod Agrippa; Epiphanius (*Haer.* xix.) to Herod the Great. Jerome in one place (*ad Matt.* xxii. 15) calls the idea "a ridiculous notion of some Latin writers, which rests on no authority (*quod nusquam legimus*);" and again (*Dial. c. Lucifer.* xxiii.) mentions it in a general summary of heretical notions without hesitation. The belief was, in fact, one of general sentiment, and not of distinct and pronounced confession.

[a] This town is probably Lugdunum Convenarum, a town of Gaul, situated on the right bank of the Garonne, at the foot of the Pyrenees, now *St. Bertrand de Comminges* (Murray, *Handb. of France*, p. 314); Eusebius, *H. E.* i. 11, says *Vienne*, confounding Antipas with Archelaus. Burton on Matt. xiv. 3, Alford, and moderns in general, *Lyons*. In Josephus (*B. J.* ii. 9, §6), Antipas is said to have died in Spain—apparently, from the context, the land of his exile. A town on the frontiers, therefore, like the above would satisfy both passages.

3. The birthday feast is another undesigned coincidence between Scripture and profane history. The Jews abhorred keeping birthdays as a pagan custom (Bland *on Matt.* xiv. 6). On the other hand, it was usual with the Egyptians (Gen. xl. 20; comp. Joseph. *Ant.* xii. 4, §7), with the Persians (Herod. i. 133), with the Greeks, even in the case of the dead, whence the Christian custom of keeping anniversaries of the martyrs (Bähr, *ad Herod.* iv. 26), and with the Romans (Pers. *Sat.* ii. 1-3). Now the Herods may be said to have gone beyond Rome in the observance of all that was Roman. Herod the Great kept the day of his accession; Antipas—as we read here—and Agrippa I., as Josephus tells us (*Ant.* xix. 7, §1), their birthday, with such magnificence, that the "birthdays of Herod" (Herodis dies) had passed into a proverb when Persius wrote (*Sat.* v. 180).

4. And yet dancing, on these festive occasions, was common to both Jew and Gentile; and was practised in the same way—Youths and virgins, singly, or separated into two bands, but never intermingled, danced to do honour to their deity, their hero, or to the day of their solemnity. Miriam (Ex. xv. 20), the daughter of Jephthah (Judges xi. 34) and David (2 Sam. vi. 14) are familiar instances in Holy Writ: the "Carmen Saeculare" of Horace, to quote no more, points to the same custom amongst Greeks and Romans. It is plainly owing to the elevation of woman in the social scale, that dancing in pairs (still unknown to the East) has come into fashion.

5. The rash oath of Herod, like that of Jephthah in the O. T., has afforded ample discussion to casuists. It is now ruled that all such oaths, where there is no reservation, expressed or implied, in favour of the laws of God or man, are illicit and without force. And so Solomon had long since decided (1 K. ii. 20-24; see Sanderson, *De Juram. Oblig. Praelect.* iii. 16). [E. S. Ff.]

HERO'DION (Ἡρωδίων; *Herodion*), a relative of St. Paul (*τὸν συγγενῆ μου*; *cognatus*), to whom he sends his salutation amongst the Christians of the Roman Church (Rom. xvi. 11). Nothing appears to be certainly known of him. By Hippolytus, however, he is said to have been bishop of Tarsus; and by Pseudodorothoea, of Patrae (Winer, *sub voc.*).

HERON (אֲנָפָה). The Hebrew *anâphah* appears as the name of an unclean bird in Lev. xi. 19, Deut. xiv. 18. From the addition of the words "after her kind," we may infer that it was a generic name for a well known class of birds, and hence it is the more remarkable that the name does not occur elsewhere in the Bible. It is quite uncertain what bird is intended: the only point on which any two commentators seem to agree is that it is not the *heron*, for many suppose the preceding word translated in the A. V. "stork" to apply in reality to the heron. The LXX. translates it χαράδριος, which may be regarded as applicable to all birds frequenting swampy ground (*ἐν χαράδραις*), but more particularly to the plover. This explanation loses what little weight it might otherwise have had, from the probability that it originated in a false reading, viz., *agaphah*, which the translators connected with *agaph*, "a bank." The Talmudists evidently were at a loss, for they describe it indefinitely as a "high flying bird of prey" (*Chulin*, 63 a). The only ground on which an opinion can be formed, is the etymology of the word; it is connected by Gesenius (*Thes.* p. 127) with the root *anaph*, "to snort in anger," and is therefore applicable to some irritable bird, perhaps the goose. The parrot, swallow, and a kind of eagle have been suggested without any real reason. [W. L. B.]

HE'SED (חֶסֶד; Ἐσδί, Alex. Ἐσδ; *Benesed*), the son of Hesed, or Ben-Chesed, was commissary for Solomon in the district of "the Arubboth, Socoh, and all the land of Hepher" (1 K. iv. 10).

HESH'BON (חֶשְׁבּוֹן; Ἐσεβών; *Hesebon*), the capital city of Sihon king of the Amorites (Num. xxi. 26). It stood on the western border of the high plain (*Mishor*, Josh. xiii. 17), and on the boundary-line between the tribes of Reuben and Gad. The ruins of *Hesbân*, 20 miles east of the Jordan, on the parallel of the northern end of the Dead Sea, mark the site, as they bear the name of the ancient Heshbon. The city is chiefly celebrated from its connexion with Sihon, who was the first to give battle to the invading Israelites. He marched against them to Jahaz, which must have been situated a short distance south of Heshbon, and was there completely overthrown (Deut. ii. 32 sq.). Heshbon was rebuilt by the tribe of Reuben (Num. xxxii. 37), but was assigned to the Levites in connexion with the tribe of Gad (Josh. xxi. 39). After the captivity it fell into the hands of the Moabites, to whom it had originally belonged (Num. xxi. 26), and hence it is mentioned in the prophetic denunciations against Moab (Is. xv. 4; Jer. xlviii. 2, 34, 45). In the fourth century it was still a place of some note (*Onom.* s. v. *Esebon*), but it has now been for many centuries wholly desolate.

The ruins of Heshbon stand on a low hill rising out of the great undulating plateau. They are more than a mile in circuit; but not a building remains entire. Towards the western part is a singular structure, whose crumbling ruins exhibit the workmanship of successive ages—the massive stones of the Jewish period, the sculptured cornice of the Roman era, and the light Saracenic arch, all grouped together. There are many cisterns among the ruins; and towards the south, a few yards from the base of the hill, is a large ancient reservoir, which calls to mind the passage in Cant. vii. 4, "Thine eyes are like the fishpools of Heshbon by the gate of Bath-rabbim." (See Burckhardt, *Trav. in Syr.* p. 365; Irby and Mangles, p. 472.) [Bath-rabbim.] [J. L. P.]

HESH'MON (חֶשְׁמוֹן; LXX. omits, both MSS.; *Hassemon*), a place named, with others, as lying between Moladah and Beersheba (Josh. xv. 27), and therefore in the extreme south of Judah. Nothing further is known of it; but may it not be another form of the name Azmon, given in Num. xxxiv. 4 as one of the landmarks of the southern boundary of Judah? [G.]

HETH (חֵת, *i. e.* Cheth; Χέτ; *Heth*), the forefather of the nation of the Hittites. In the genealogical tables of Gen. x. and 1 Chr. i., Heth is stated as a son of Canaan, younger than Zidon the firstborn, but preceding the Jebusite, the Amorite, and the other Canaanite families. Heth and Zidon alone are named as persons; all the rest figure as tribes (Gen. x. 15; 1 Chr. i. 13; LXX. *τὸν Χεταῖον*; and so Josephus, *Ant.* i. 6, §2).

The Hittites were therefore a Hamite race, neither of the "country" nor the "kindred" of Abraham and Isaac (Gen. xxiv. 3, 4; xxviii. 1, 2). In the

earliest historical mention of the nation—the beautiful narrative of Abraham's purchase of the cave of Machpelah—they are styled, not Hittites, but Bene-Cheth (A. V. "sons, and children of Heth," Gen. xxiii. 3, 5, 7, 10, 16, 18, 20; xxv. 10; xlix. 32). Once we hear of "daughters of Heth" (xxvii. 46), the "daughters of the land;" at that early period still called, after their less immediate progenitor, "daughters of Canaan" (xxviii. 1, 8, compared with xxvii. 46, and xxvi. 34, 35).

In the Egyptian monuments the name *Chat* is said to stand for Palestine (Bunsen, *Aegypten*, quoted by Ewald, *Gesch.* i. 317 *note*). [G.]

HETH'LON (דֶּרֶךְ חֶתְלֹן, "the way of Hethlon"), the name of a place on the northern border of the "promised land." It is mentioned only twice in Scripture (Ez. xlvii. 15, xlviii. 1). In all probability the "way of Hethlon" is the pass at the northern end of Lebanon, from the sea-coast of the Mediterranean to the great plain of Hamath, and is thus identical with "the entrance of Hamath" in Num. xxxiv. 8, &c. (See *Five Years in Damascus*, ii. 356.) [J. L. P.]

HE'ZEKI (חִזְקִי, *i. e.* Hizki, a short form of Hizkiah, "strength of Jehovah" = Hezekiah; Ἀζακί; *Hezeci*), a man in the genealogies of Benjamin, one of the Bene-Elpaal, a descendant of Shaaraim (1 Chr. viii. 17).

HEZEKI'AH (חִזְקִיָּה, generally חִזְקִיָּהוּ, *Hizkiyahu*, and also with initial י—יְחִזְקִיָּהוּ; LXX. and Joseph. Ἐζεκίας; *Ezechias*; = "strength of Jehovah," comp. Germ. "*Gotthard*," Gesen.), twelfth king of Judah, son of the apostate Ahaz and Abi (or Abijah), ascended the throne at the age of 25, B.C. 726. Since, however, Ahaz died at the age of 36, some prefer to make Hezekiah only 20 years old at his accession (reading כ for כה), as otherwise he must have been born when Ahaz was a boy of 11 years old. This indeed is not impossible (Hieron. *Ep. ad Vitalem.* 132, quoted by Bochart, *Geogr. Sacr.* p. 920; see Keil on 2 K. xviii. 1; Knobel, *Jes.* 22, &c.); but, if any change be desirable, it is better to suppose that *Ahaz* was 25 and not 20 years old at his accession (LXX. Syr. Arab. 2 Chr. xxviii. 1), reading כה for כ in 2 K. xvi. 2.

Hezekiah was one of the three most perfect kings of Judah (2 K. xviii. 5; Ecclus. xlix. 4). His first act was to purge, and repair, and reopen with splendid sacrifices and perfect ceremonial, the Temple which had been despoiled and neglected during the careless and idolatrous reign of his father. This consecration was accompanied by a revival of the theocratic spirit, so strict as not even to spare "the high places," which, although tolerated by many well-intentioned kings, had naturally been profaned by the worship of images and Asherahs (2 K. xviii. 4). On the extreme importance and probable consequences of this measure, see HIGH PLACES. A still more decisive act was the destruction of a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites (Num. xxi. 9), which had been removed to Jerusalem, and had become, "down to those days," an object of adoration, partly in consequence of its venerable character as a relic, and partly perhaps from some dim tendencies to the ophiolatry common in ancient times (Ewald, *Gesch.* iii. 699). To break up a figure so curious and so highly honoured showed a strong mind, as well as a clear-sighted zeal, and Hezekiah briefly justified his procedure by calling the image נְחֻשְׁתָן, "a brazen thing," possibly with a contemptuous play on the word נָחָשׁ, "a serpent." How necessary this was in such times may be inferred from the fact that "the brazen serpent" is, or was, reverenced in the Church of St. Ambrose at Milan (Prideaux, *Connect.* i. 19, Oxf. ed.).[a] When the kingdom of Israel had fallen, Hezekiah extended his pious endeavours to Ephraim and Manasseh, and by inviting the scattered inhabitants to a peculiar Passover kindled their indignation also against the idolatrous practices which still continued among them. This Passover was, from the necessities of the case, celebrated at an unusual, though not illegal (Num. ix. 10, 11) time, and by an excess of Levitical zeal, it was continued for the unprecedented period of fourteen days. For these latter facts the Chronicler (2 Chr. xxix., xxx., xxxi.) is our sole authority, and he characteristically narrates them at great length. It would appear at first sight that this Passover was celebrated immediately after the purification of the Temple (so Prideaux, *l. c.*), but careful consideration makes it almost certain that it could not have taken place before the sixth year of Hezekiah's reign, when the fall of Samaria had stricken remorseful terror into the heart of Israel (2 Chr. xxxi. 1, xxx. 6, 9, and Keil on 2 K. xviii. 3).

By a rare and happy providence the most pious of kings was confirmed in his faithfulness, and seconded in his endeavours by the powerful assistance of the noblest and most eloquent of prophets. The influence of Isaiah was, however, not gained without a struggle with the "scornful" remnant of the former royal counsellors (Is. xxviii. 14), who in all probability recommended to the king such alliances and compromises as would be in unison rather with the dictates of political expediency, than with that sole unhesitating trust in the arm of Jehovah, which the prophets inculcated. The leading man of this cabinet was Shebna, who, from the omission of his father's name, and the expression in Is. xxii. 16 (see Blunt, *Undes. Coincidences*), was probably a foreigner, perhaps a Syrian (Hitzig). At the instance of Isaiah, he seems to have been subsequently degraded from the high post of prefect of the palace (which office was given to Eliakim, Is. xxii. 21), to the inferior, though still honourable, station of state-secretary (סֹפֵר, 2 K. xviii. 18); the further punishment of exile with which Isaiah had threatened him (xxii. 18) being possibly forgiven on his amendment, of which we have some traces in Is. xxxvii. 2 sqq. (Ewald, *Gesch.* iii. 617).

At the head of a repentant and united people Hezekiah ventured to assume the aggressive against the Philistines, and in a series of victories not only rewon the cities which his father had lost (2 Chr. xxviii. 18), but even dispossessed them of their own cities except Gaza (2 K. xviii. 8) and Gath (Joseph. *Ant.* ix. 13. §3). It was perhaps to the purpose of this war that he applied the money which would otherwise have been used to pay the tribute exacted by Shalmanezer, according to the agreement of Ahaz with his predecessor, Tiglath Pileser. When after the capture of Samaria, the king of Assyria

[a] "Un serpent de bronze qui selon une croyance populaire serait celui que leva Moïse, et qui *doit siffler à la fin du monde.*" (*Itin. de l'Italie*, p. 117.)

applied for this impost, Hezekiah refused it, and in open rebellion omitted to send even the usual presents (2 K. xviii. 7), a line of conduct to which he was doubtless encouraged by the splendid exhortation of his prophetic guide.

Instant war was averted by the heroic and long-continued resistance of the Tyrians under their king Eluloeus (Joseph. *Ant.* ix. 14), against a siege, which was abandoned only in the fifth year (Grote, *Greece*, iii. 359; 4th Ed.), when it was found to be impracticable. This must have been a critical and intensely anxious period for Jerusalem, and Hezekiah used every available means to strengthen his position, and render his capital impregnable (2 K. xx. 20; 2 Chr. xxxii. 3-5, 30; Is. xxii. 8-11, xxxiii. 18; and to these events Ewald also refers Ps. xlviii. 13). But while all Judea trembled with anticipation of Assyrian invasion, and while Shebna and others were relying "in the shadow of Egypt," Isaiah's brave heart did not fail, and he even denounced the wrath of God against the proud and sinful merchant-city (Is. xxiii.), which now seemed to be the main bulwark of Judea against immediate attack.

It was probably during the siege of Samaria that Shalmanezer died, and was succeeded by Sargon, who, jealous of Egyptian influence in Judea, sent an army under a Tartan or general (Is. xx. 1), which penetrated Egypt (Nah. iii. 8-10) and destroyed No-Amon; although it is clear from Hezekiah's rebellion (2 K. xviii. 7) that it can have produced but little permanent impression. Sargon, in the tenth year of his reign (which is the fourteenth year of the reign of Hezekiah), made an expedition to Palestine; but his annals make no mention of any conquests from Hezekiah on this occasion, and he seems to have occupied himself in the siege of Ashdod (Is. xx. 1), and in the inspection of mines (Rosenmüller, *Bibl. Geogr.* ix.). This must therefore be the expedition alluded to in 2 K. xviii. 13; Is. xxvi. 1; an expedition which is merely alluded to, as it led to no result. But if the Scripture narrative is to be reconciled with the records of Assyrian history it seems necessary to make a transposition in the text of Isaiah (and therefore of the book of Kings). That some such expedient must be resorted to, if the Assyrian history is trustworthy, is maintained by Dr. Hincks in a paper *On the rectification of Chronology, which the newly-discovered Apis-steles render necessary*. "The text," he says, "as it originally stood was probably to this effect: 2 K. xviii. 13. Now in the fourteenth year of king Hezekiah *the king of Assyria came up* [alluding to the attack mentioned in Sargon's *Annals*]; xx. 1-19. In those days was king Hezekiah sick unto death, &c., xviii. 13. And Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them, &c., xviii. 13, xix. 37" (Dr. Hincks, in *Journ. of Sacr. Lit.* Oct. 1858). Perhaps some later transcriber, unaware of the earlier and unimportant invasion, confused the allusion to Sargon in 2 K. xviii. 13 with the detailed story of Sennacherib's attack (2 K. xviii. 14 to xix. 37), and, considering that the account of Hezekiah's illness broke the continuity of the narrative, removed it to the end.

According to this scheme, Hezekiah's dangerous illness (2 K. xx.; Is. xxxviii.; 2 Chr. xxxii. 24) nearly synchronised with Sargon's futile invasion, in the fourteenth year of Hezekiah's reign, eleven years before *Sennacherib's* invasion. That it must have *preceded* the attack of Sennacherib is nearly obvious from the promise in 2 K. xx. 6, as well as from modern discoveries (Layard, *Nin. & Bab.* i, 145); and such is the view adopted by the Rabbis (Seder Olam, cap. xxiii.), Ussher, and by most commentators, except Vitringa and Gesenius (Keil, *ad loc.*; Prideaux, i. 22). There seems to be no ground whatever for the vague conjecture so confidently advanced (Winer, *s. v. Hiskias*; Jahn, *Hebr. Commun.* §xli.) that the king's illness was the same plague which had destroyed the Assyrian army. The word שְׁחִין is not elsewhere applied to the plague, but to carbuncles and inflammatory ulcers (Ex. ix. 9; Job ii. 1, &c.). Hezekiah, whose kingdom was in a dangerous crisis, who had at that time no heir (for Manasseh was not born till long afterwards, 2 K. xxi. 1), and who regarded death as the end of existence (Is. xxxviii.), "turned his face to the wall and wept sore" at the threatened approach of dissolution. God had compassion on his anguish, and heard his prayer. Isaiah had hardly left the palace when he was ordered to promise the king immediate recovery, and a fresh lease of life, ratifying the promise by a sign, and curing the boil by a plaster of figs, which were often used medicinally in similar cases (Gesen. *Thes.* i. 311; Celsius, *Hierobot.* ii. 377; Bartholinus, *De Morbis Biblicis*, x. 47). What was the exact nature of the disease we cannot say; according to Meade it was fever terminating in abscess. For some account of the retrogression of the shadow on the sundial of Ahaz, see DIAL. On this remarkable passage we must be content to refer the reader to Carpzov, *App. Crit.* p. 351 ff.; Winer, *s. v. Hiskias* and *Uhren*; Rawlinson, *Herod.* ii. 332 sqq.; the elaborate notes of Keil on 2 K. xx.; Rosenmüller and Gesenius on Is. xxxviii., and especially Ewald, *Gesch.* iii. 638.

Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery (2 Chr. xxxii. 23), and among them an embassy from Merodach-Baladan (or Berodach, 2 K. xx. 12; ὁ Βάλαδας, Joseph. *l. c.*), the viceroy of Babylon, the Mardokempados of Ptolemy's canon. The ostensible object of this mission was to compliment Hezekiah on his convalescence (2 K. xx. 12; Is. xxxix. 1), and "to inquire of the wonder that was done in the land" (2 Chr. xxxii. 31), a rumour of which could not fail to interest a people devoted to astrology. But its real purpose was to discover how far an alliance between the two powers was possible or desirable, for Mardokempados, no less than Hezekiah, was in apprehension of the Assyrians. In fact Sargon expelled him from the throne of Babylon in the following year (the 16th of Hezekiah), although after a time he seems to have returned and re-established himself for six months, at the end of which he was murdered by Belibos (Dr. Hincks, *l. c.*; Rosenmüller, *Bibl. Geogr.* ch. viii.; Layard, *Nin. & Bab.* i. 141). Community of interest made Hezekiah receive the overtures of Babylon with unconcealed gratification; and, perhaps, to enhance the opinion of his own importance as an ally, he displayed to the messengers the princely treasures which he and his predecessors had accumulated. The mention of such rich stores is an additional argument for supposing these events to have happened before Sennacherib's invasion (see 2 K. xviii. 14-16), although they are related after them in the Scripture historians. If ostentation were his motive it received a terrible rebuke, and he was informed by Isaiah that from the then tottering and subordinate province of Babylon, and not from

the mighty Assyria, would come the ruin and captivity of Judah (Is. xxxix. 5). This prophecy and the one of Micah (Mic. iv. 10) are the earliest definition of the locality of that hostile power, where the clouds of exile so long threatened (Lev. xxvi. 33; Deut. iv. 27, xxx. 3) were beginning to gather. It is an impressive and fearful circumstance that the moment of exultation was chosen as the opportunity for warning, and that the prophecies of the Assyrian deliverance are set side by side with those of the Babylonish captivity (Davidson *On Prophecy*, p. 256). The weak friend was to accomplish that which was impossible to the powerful foe. But, although pride was the sin thus vehemently checked by the prophet, Isaiah was certainly not blind to the *political* motives (Joseph. *Ant.* x. 2, §2), which made Hezekiah so complaisant to the Babylonian ambassadors. Into those motives he had inquired in vain, for the king met *that* portion of his question ("What said these men?") by emphatic silence. Hezekiah's meek answer to the stern denunciation of future woe has been most unjustly censured as "a false resignation which combines selfishness with silliness" (Newman, *Hebr. Mon.* p. 274). On the contrary it merely implies a conviction that God's decree could not be otherwise than just and right, and a natural thankfulness for even a temporary suspension of its inevitable fulfilment.

Sargon was succeeded (B.C. 702) by his son Sennacherib, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Sennacherib (B.C. 702), and occupies only three verses (2 K. xviii. 13-16), though the route of the advancing Assyrians may be traced in Is. x. 5, xi. The rumour of the invasion redoubled Hezekiah's exertions, and he prepared for a siege by providing offensive and defensive armour, stopping up the wells, and diverting the watercourses, conducting the water of Gihon into the city by a subterranean canal (Ecclus. xlviii. 17. For a similar precaution taken by the Mohammedans, see Will. Tyr. viii. 7, Keil). But the main hope of the political faction was the alliance with Egypt, and they seem to have sought it by presents and private entreaties (Is. xxx. 6), especially with a view to obtaining chariots and cavalry (Is. xxxi. 1-3), which was the weakest arm of the Jewish service, as we see from the derision which it excited (2 K. xviii. 23). Such overtures kindled Isaiah's indignation, and Shebna may have lost his high office by recommending them. The prophet clearly saw that Egypt was too weak and faithless to be serviceable, and the applications to Pharaoh (who is compared by Rabshakeh to one of the weak reeds of his own river), implied a want of trust in the help of God. But Isaiah did *not* disapprove of the spontaneously proffered assistance of the tall and warlike Ethiopians (Is. xviii. 2, 7, acc. to Ewald's transl.); because he may have regarded it as a providential aid.

The account given of this first invasion in the *Annals of Sennacherib* is that he attacked Hezekiah, because the Ekronites had sent their king Padiya (or "Haddiya" acc. to Col. Rawlinson) as a prisoner to Jerusalem (cf. 2 K. xviii. 8); that he took forty-six cities ("all the fenced cities" in 2 K. xviii. 13 is apparently a general expression, cf. xix. 8) and 200,000 prisoners; that he besieged Jerusalem with mounds (cf. 2 K. xix. 32); and although Hezekiah promised to pay 800 talents of silver (of which perhaps 300 only were ever paid) and 30 of gold (2 K. xviii. 14; but see Layard, *Nin. & Bab.* p. 145), yet not content with this he mulcted him of a part of his dominions, and gave them to the kings of Ekron, Ashdod, and Gaza (Rawlinson, *Herod.* i. 475 sq.). So important was this expedition that Demetrius, the Jewish historian, even attributes to Sennacherib the Great Captivity (Clem. Alex. *Strom.* p. 146, *ed. Sylb.*). In almost every particular this account agrees with the notice in Scripture, and we may see a reason for so great a sacrifice on the part of Hezekiah in the glimpse which Isaiah gives us of his capital city driven by desperation into licentious and impious mirth (xxii. 12-14). This campaign must at least have had the one good result of proving the worthlessness of the Egyptian alliance; for at a place called Altagû (the Eltekon of Josh. xv. 59?) Sennacherib inflicted an overwhelming defeat on the combined forces of Egypt and Ethiopia, which had come to the assistance of Ekron. But Isaiah regarded the purchased treaty as a cowardly defection, and the sight of his fellow-citizens gazing peacefully from the house-tops on the bright array of the car-borne and quivered Assyrians, filled him with indignation and despair (Is. xxii. 1-7, if the latest explanations of this chapter be correct).

Hezekiah's bribe (or fine) brought a temporary release, for the Assyrians marched into Egypt, where, if Herodotus (ii. 141) and Josephus (*Ant.* x. 1-3) are to be trusted, they advanced without resistance to Pelusium, owing to the hatred of the warrior-caste against Sethos the king-priest of Ptah, who had, in his priestly predilections, interfered with their prerogatives. In spite of this advantage, Sennacherib was forced to raise the siege of Pelusium, by the advance of Tirhakah or Tarakos, the ally of Sethos and Hezekiah, who afterwards united the crowns of Egypt and Ethiopia. This magnificent Ethiopian hero, who had extended his conquests to the pillars of Hercules (Strab. xv. 473), was indeed a formidable antagonist. His deeds are recorded in a temple at Medineet Haboo, but the jealousy of the Memphites (Wilkinson, *Anc. Egypt.* i. 141) concealed his assistance, and attributed the deliverance of Sethos to the miraculous interposition of an army of mice (Herod. ii. 141). This story may have had its source, however, not in jealousy, but in the use of a mouse as the emblem of destruction (Horapoll. *Hierogl.* i. 50; Rawlinson, *Herod.* ad loc.), and of some sort of disease or plague (? 1 Sam. vi. 18; Jahn, *Arch. Bibl.* §185). The legend doubtless gained ground from the extraordinary circumstances which afterwards ruined the army of Sennacherib. We say *afterwards*, because, however much the details of the two occurrences may have been confused, we cannot agree with the majority of writers (Prideaux, Bochart, Michaelis, Jahn, Keil, Newman, &c.) in identifying the flight of Sennacherib from Pelusium with the event described in 2 K. xix. We prefer to follow Josephus in making them allude to distinct events.

Returning from his futile expedition (ἀπράκτως ἀνεχώρησε, Joseph. *Ant.* x. 1, §4) Sennacherib "dealt treacherously" with Hezekiah (Is. xxxiii. 1) by attacking the stronghold of Lachish. This was the commencement of that *second* invasion respecting which we have such full details in 2 K. xviii. 17 sq.; 2 Chr. xxxii. 9 sq.; Is. xxxvi. That there *were* two invasions (contrary to the opinion of Layard, Bosanquet, Vance Smith, &c.) is clearly proved by the details of the first given in the Assyrian annals (see Rawlinson. *Herod.* i. p. 477,

Although the annals of Sennacherib on the great cylinder in the Brit. Museum, reach to the end of his *eighth* year, and this second invasion belongs to his fifth year (B.C. 698, the twenty-eighth year of Hezekiah), yet no allusion to it has been found. So shameful a disaster was naturally concealed by national vanity. From Lachish he sent against Jerusalem an army under two officers and his cup-bearer the orator Rabshakeh, with a blasphemous and insulting summons to surrender, deriding Hezekiah's hopes of Egyptian succour, and apparently endeavouring to inspire the people with distrust of his religious innovations (2 K. xviii. 22, 25, 30). The reiteration and peculiarity of the latter argument, together with Rabshakeh's fluent mastery of Hebrew, which he used to tempt the people from their allegiance by a glowing promise, v. 31, 32), give countenance to the supposition that he was an apostate Jew. Hezekiah's ministers were thrown into anguish and dismay; but the undaunted Isaiah hurled back threatening for threatening with unrivalled eloquence and force. He even prophesied that the fires of Tophet were already burning in expectancy of the Assyrian corpses which were destined to feed their flame. Meanwhile Sennacherib, having taken Lachish (an event possibly depicted on a series of slabs at Mosul, Layard, *N. & B.* 148-152), was besieging Libnah, when, alarmed by a "rumour" of Tirkakah's advance (to avenge the defeat at Altagû?), he was forced to relinquish once more his immediate designs, and content himself with a defiant letter to Hezekiah. Whether on the occasion he encountered and defeated the Ethiopians (as Prideaux precariously infers from Is. xx. *Connect.* i. p. 26), or not, we cannot tell. The next event of the campaign, about which we are informed, is that the Jewish king with simple piety prayed to God with Sennacherib's letter outspread before him (cf. 1 Macc. iii. 48), and received a prophecy of immediate deliverance. Accordingly "that night the Angel of the Lord went out and smote in the camp of the Assyrians 185,000 men."

There is no doubt that some secondary cause was employed in the accomplishment of this event. We are certainly "not to suppose," as Dr. Johnson observed, "that the angel went about with a sword in his hand stabbing them one by one, but that some powerful natural agent was employed." The Babylonish Talmud and some of the Targums attribute it to storms of lightning (Vitringa, Vogel, &c.); Prideaux, Heine (*de causâ Strag. Assyr.*), and Faber to the Simoon; R. Jose, Ussher, Preiss (*de causâ clad. Assyr.*), &c. &c., to a nocturnal attack by Tirhakah; Paulus to a poisoning of the waters; and finally Josephus, followed by an immense majority of ancient and modern commentators, including even Keil, to the Pestilence. This would be a cause not only adequate (Justin, xix. 11; Diodor. xix. p. 434: see the other instances quoted by Rosenmüller, Winer, Keil, Jahn, &c.), but most probable in itself from the crowded and terrified state of the camp. There is therefore no necessity to adopt the ingenious conjectures by which Döderlein, Koppe, and Wessler endeavour to get rid of the large number 185,000.

After this reverse Sennacherib fled precipitately to Nineveh, where he revenged himself on as many Jews as were in his power (Tob. i. 18), and after many years (not fifty-five days, as Tobit says, i. 21), was murdered by two of his sons as he drank himself drunk in the house of Nisroch (Assarac?) his god. He certainly lived till B.C. 680, for his 22nd year is mentioned on a clay tablet (Rawlinson, *l. c.*); he must therefore have survived Hezekiah by some seventeen years. It is probable that several of the Psalms (*e. g.* xlvi.-xlviii. lxxvi.) allude to his discomfiture.

Hezekiah only lived to enjoy for about one year more his well-earned peace and glory. He slept with his fathers after a reign of twenty-nine years, in the 56th year of his age (B.C. 697), and was buried with great honour and universal mourning "in the chiefest of the sepulchres (or "the road leading up to the sepulchres," ἐν ἀναβάσει τάφων, LXX., because, as Thenius conjectures, the actual sepulchres were full) of the sons of David" (2 Chr. xxxii. 33). He had found time for many works of peace in the noble and almost blameless course of his troubled life, and to his pious labours we are indebted for at least one portion of the present canon (Prov. xxv. 1; Ecclus. xlviii. 17 sq.). He can have no finer panegyric than the words of the son of Sirach, "even the kings of Judah failed, for they forsook the law of the Most High; *all except David, and Ezekias, and Josias failed.*"

Besides the many authors and commentators who have written on this period of Jewish history (on which much light has been recently thrown by Mr. Layard, Sir G. Wilkinson, Sir H. Rawlinson, Dr. Hincks, and other scholars who have studied the Nineveh remains), see for continuous lives of Hezekiah, Josephus (*Ant.* ix. 13—x. 2), Prideaux (*Connect.* i. 16-30), Jahn (*Hebr. Com.* §xli.), Winer (*s. v. Hiskias*), and Ewald (*Gesch.* iii. 614-644, 2nd ed.).

2. Son of Neariah, one of the descendants of the royal family of Judah (1 Chr. iii. 23).

3. The same name, though rendered in the A. V. HIZKIAH, is found in Zeph. i. 1.

4. ATER-OF-HEZEKIAH. [ATER.] [F. W. F.]

HEZI'ON (חֲזִיוֹן: Ἀζίν; Alex. Ἀζαήλ: *Hezion*), a king of Aram (Syria), father of Tabrimon, and grandfather of Benhadad I. He and his father are mentioned only in 1 K. xv. 18, and their names are omitted by Josephus. In the absence of all information, the natural suggestion is that he is identical with REZON, the contemporary of Solomon, in 1 K. xi. 23; the two names being very similar in Hebrew, and still more so in other versions (compare Arab. and Peshito on the latter passage); and indeed this conclusion has been adopted by some translators and commentators (Junius, Köhler, Dathe, Ewald). Against it are, (*a.*) that the number of generations of the Syrian kings would then be one less than those of the contemporary kings of Judah. But then the reign of Abijam was only three years, and in fact Jeroboam outlived both Rehoboam and his son. (*b.*) The statement of Nicolaus of Damascus (Joseph. *Ant.* vii. 5, §2), that from the time of David for ten generations the kings of Syria were one dynasty, each king taking the name of Hadad, "as did the Ptolemies in Egypt." But this would exclude, not only Hezion and Tabrimon, but Rezon, unless we may interpret the last sentence to mean that the official title of Hadad was held in addition to the ordinary name of the king. [REZON; TABRIMON.] [G.]

HE'ZIR (חֵזִיר; Χηζίν, Alex. Ἰεζείρ, Ἡζίρ *Ezir, Azir*). 1. A priest in the time of David, leader of the 17th monthly course in the service (1 Chr. xxiv. 15).

2. One of the heads of the people (laymen) who

sealed the solemn covenant with Nehemiah (Neh. x. 20).

HEZ'RAI (חֶצְרַי, according to the *Keri* of the Masorets, but the original reading of the text, *Cetib*, has חצרו = Hezro; Ἀσαραΐ; *Esrai*), a native of Carmel, perhaps of the southern one, and in that case possibly once a slave or adherent of Nabal; one of the 30 heroes of David's guard (2 Sam. xxiii. 35). In the parallel list the name appears as

HEZ'RO (חֶצְרוֹ; Ἡσερέ, Alex. Ἀσαραΐ; *Asro*), in 1 Chr. xi. 37. Kennicott however (*Dissertation*, 207, 8) decides, on the almost unanimous authority of the ancient version, that Hetzrai is the original form of the name.

HEZ'RON (חֶצְרֹן; Ἀσρών; *Hesron*). 1. A son of Reuben (Gen. xlvi. 9; Ex. vi. 14), who founded the family of the Hezronites (Num. xxvi. 6).

2. A son of Pharez, and one of the direct ancestors of David (Gen. xlvi. 12; Ruth iv. 18); in LXX. Ἐσρών (once var. lect. Grab. Ἀσρών), and Ἐσρώμ, which is followed in Matt. i. 3. [T. E. B.]

HID'DAI (הַדָּי; Alex. Ἀθθαΐ; Vat. omits; *Heddai*), one of the thirty-seven heroes of David's guard (2 Sam. xxiii. 30), described as "of the torrents of Gaash." In the parallel list of 1 Chr. (xi. 32) the name is given as HURAI. Kennicott (*Dissert.* 194) decides in favour of "Hurai" on grounds for which the reader must be referred to his work.

HID'DEKEL (חִדֶּקֶל; Τίγρις, Τίγρις-Ἐδδεκέλ; *Tygris, Tigris*), one of the rivers of Eden, the river which "goeth eastward to Assyria" (Gen. ii. 14), and which Daniel calls "the Great river" (Dan. x. 4), seems to have been rightly identified by the LXX. with the Tigris. It is difficult to account for the initial ח, unless it be for חִי, "lively," which is used of running water in Gen. xxvi. 19. *Dekel* (דֶּקֶל) is clearly an equivalent of *Digla* or *Diglath*, a name borne by the Tigris in all ages. The form *Diglath* occurs in the Targums of Onkelos and Jonathan, in Josephus (*Ant. Jud.* i. 1), in the Armenian Eusebius (*Chron. Can. Pars* i. c. 2), in Zonaras (*Ann.* i. 2), and in the Armenian version of the Scriptures. It is hardened to *Diglit* (Diglito) by Pliny (*H. N.* vi. 27). The name now in use among the inhabitants of Mesopotamia is *Dijleh*.

It has generally been supposed that *Digla* is a mere Semitic corruption of *Tigra*, and that this latter is the true name of the stream. Strabo (xi. 14, §8), Pliny (*loc. cit.*) and other writers tell us that the river received its designation from its rapidity, the word Tigris (*Tigra*) meaning in the Medo-Persic language "an arrow." This seems probable enough; but it must be observed that the two forms are found side by side in the Babylonian transcript of the Behistun inscription, and that the ordinary name of the stream in the inscriptions of Assyria is *Tiggar*. Moreover, if we allow the *Dekel* of *Hiddekel*, to mean the Tigris, it would seem probable that this was the more ancient of the two appellations. Perhaps therefore it is best to suppose that there was in early Babylonian a root *dik* equivalent in meaning, and no doubt connected in origin, with the Arian *tig* or *tij*, and that from these two roots were formed independently the two names, *Dekel, Dikla*, or *Digla*, and *Tigar, Tigra*, or Tigris. The stream was known by either name indifferently; but on the whole the Arian appellation predominated in ancient times, and was that most commonly used even by Semitic races. The Arabians, however, when they conquered Mesopotamia, revived the true Semitic title, and this (*Dijleh*) continues to be the name by which the river is known to the natives down to the present day. The course of the river is described under TIGRIS. [G. R.]

HI'EL (חִיאֵל, perhaps for יְחִיאֵל; Ἀχιήλ; *Hiel*), a native of Bethel, who rebuilt Jericho in the reign of Ahab (1 K. xvi. 34); and in whom was fulfilled the curse pronounced by Joshua (Josh. v. i. 26). Strabo speaks of this cursing of a destroyed city as an ancient custom, and instances the curses imprecated by Agamemnon, and Croesus (Grot. *Annot. ad Josh.* vi. 26); Masius compares the cursing of Carthage by the Romans (Pol. *Syn.*). The term Bethelite (בֵּית הָאֵלִי) here only is rendered *family of cursing* (Pet. Mart.), and also *house* or *place of cursing* (Ar., Syr., and Chald. verss.), qu. בֵּית אָלָה; but there seems no reason for questioning the accuracy of the LXX. ὁ Βαιθηλίτης, which is approved by most commentators, and sanctioned by Gesen. (Lex. s. v.). The rebuilding of Jericho was an intrusion upon the kingdom of Jehoshaphat, unless with Pet. Mart. we suppose that Jericho had already been detached from it by the kings of Israel. [T. E. B.]

HIERAP'OLIS (Ἱεράπολις). This place is mentioned only once in Scripture, and that incidentally, viz. in Col. iv. 13, where its church is associated with those of COLOSSAE and LAODICEA. Such association is just what we should expect; for the three towns were all in the basin of the Maeander, and within a few miles of one another. It is probable that Hierapolis was one of the "illustres Asiae urbes" (Tac. *Ann.* xiv. 27) which, with Laodicea, were simultaneously desolated by an earthquake about the time when Christianity was established in this district. There is little doubt that the church of Hierapolis was founded at the same time with that of Colossae, and that its characteristics in the Apostolic period were the same. Its modern name is *Pambouk-Kalessi*. The most remarkable feature of the neighbourhood consists of the hot calcareous springs, which have deposited the vast and singular incrustations noticed by travellers. See, for instance, Chandler, *Trav. in Asia Minor* (1817), i. pp. 264-272; Hamilton, *Res. in A. M.* (1842), i. pp. 507-522. The situation of Hierapolis is extremely beautiful; and its ruins are considerable, the theatre and gymnasium being the most conspicuous. [J. S. H.]

HIER'EEL (Ἱερεήλ; *Jeeleeh*), 1 Esd. ix. 21. [JEHIEL.]

HIER'EMOTH (Ἱερεμώθ; *Erimoth, Jerimath*). 1. 1 Esd. ix. 27. [JEREMOTH.] 2. 1 Esd. ix. 30. [RAMOTH.]

HIERIE'LUS (Ἱεζριῆλος, *i. e.* Iezrieles; *Jerielus*), 1 Esd. ix. 27. This answers to JEHIEL in the list of Ezr. x.; but whence our translators obtained their form of the name does not appear.

HIER'MAS (Ἱερμάς; *Remias*), 1 Esd. ix. 28. [RAMIAH.]

HIERON'YMUS (Ἱερώνυμος; *Hieronymus*), a Syrian general in the time of Antiochus V. Eupator (2 Macc. xii. 2). The name was much distinguished among the Asiatic Greeks by Hieronymus of Cardia, the historian of Alexander's successors. [R. F. W.]

HIGGAION (הִגָּיוֹן: ᾠδή), a word which occurs three times in the book of Psalms (ix. 17, xix. 15, xcii. 4). Mendelssohn translates it *meditation, thought, idea*. Knapp (*Die Psalmen*) identifies it in Ps. ix. 17, with the Arabic הגי and הגה, "to mock," and hence his rendering "What a shout of laughter!" (because the wicked are entrapped in their own snares); but in Ps. xcii. 4, he translates it by "lieder" (songs). R. David Kimchi likewise assigns two separate meanings to the word; on Ps. ix. 17 he says, "This aid is for us (a subject of) meditation and thankfulness," whilst in his commentary on the passage, Ps. cxii. 4, he gives to the same word the signification of *melody*, "this is the melody of the hymn when it is recited (played) on the harp." "We will meditate on this for ever" (Rashi *Comm. on Ps.* ix. 17). In Ps. ix. 17, Aben Ezra's Comment. on "Higgaion Selah" is, "this will I record in truth:" on Ps. xcii. 4 he says, "Higgaion means the melody of the hymn, or it is the name of a musical instrument." According to Fürst, הגיון is derived from הגה, "to whisper:" (*a.*) it refers to the vibration of the harp, or to the opening of an interlude, an opinion supported by the LXX., Symmachus, and Aquilas: (*b.*) it refers to *silent meditation*: this is agreeable to the use of the word in the Talmud and in the Rabbinical writings; hence הגיון for *logic* (*Concord. Hebr. atque Chald.*).

It should seem, then, that Higgaion has two meanings, one of a general character implying *thought, reflection*, from הגה (comp. והגיון לבי, Ps. ix. 17, and והגיונם עלי כל היום, Lam. iii. 62), and another in Ps. ix. 17, and Ps. xcii. 4, of a technical nature, bearing on the import of musical sounds or signs well-known in the age of David, but the precise meaning of which cannot at this distance of time be determined. [D. W. M.]

HIGH PLACES (בָּמוֹת; in the historical books, τὰ ὑψηλά, τὰ ὕψη; in the Prophets, βωμοί; in the Pentateuch, στήλαι, Lev. xxvi. 30, &c.; and once εἴδωλα, Ez. xvi. 16; *Excelsa, fana*). From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. We find that the Trojans sacrificed to Zeus on Mount Ida (*Il.* x. 171), and we are repeatedly told that such was the custom of the Persians, Greeks, Germans, &c., because they fancied that the hill-tops were nearer heaven, and therefore the most favourable places for prayer and incense (Herod. i. 131; Xen. *Cyrop.* viii. 7; *Mem.* iii. 8, §10; Strab. xv. 732; Luc. *de Sacrif.* i. 4; Creuzer, *Symb.* i. 159; Winer, *s. v. Berggötter*). To this general custom we find constant allusion in the Bible (Is. lxv. 7; Jer. iii. 6; Ez. vi. 13, xviii. 6; Hos. iv. 13), and it is especially attributed to the Moabites (Is. xv. 2, xvi. 12; Jer. xlviii. 35). Even Abraham built an altar to the Lord on a mountain near Bethel (xii. 7, 8; cf. xxii. 2-4, xxxi. 54) which shows that the practice was then as innocent as it was natural; and although it afterwards became mingled with idolatrous observances (Num. xxiii. 3), it was in itself far less likely to be abused than the consecration of groves (Hos. iv. 13). The external religion of the patriarchs was in some outward observances different from that subsequently established by the Mosaic law, and therefore they should not be condemned for actions which afterwards became sinful only because they were forbidden (Heidegger, *Hist. Patr.* II. iii. §53).

It is, however, quite obvious that if every grove and eminence had been suffered to become a place for legitimate worship, especially in a country where they had already been defiled with the sins of polytheism, the utmost danger would have resulted to the pure worship of the one true God (Hävernick, *Einl.* i. p. 592). It would infallibly have led to the adoption of nature-goddesses, and "gods of the hills" (1 K. xx. 23). It was therefore implicitly forbidden by the law of Moses (Deut. xii. 11-14), which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry (Lev. xxvi. 30; Num. xxxiii. 52; Deut. xxxiii. 29; ubi LXX. τραχήλων), without stating any general reason for this command, beyond the fact that they *had* been connected with such associations. It seems, however, to be assumed that every Israelite would perfectly understand why groves and high places were prohibited, and therefore they are only condemned by virtue of the injunction to use but *one* altar for the purposes of sacrifice (Lev. xvii. 3, 4; Deut. xii. *passim*, xvi. 21; John iv. 20).

The command was a *prospective* one, and was not to come into force until such time as the tribes were settled in the promised land, and "had rest from all their enemies round about." Thus we find that both Gideon and Manoah built altars on high places by Divine command (Judg. vi. 25, 26, xiii. 16-23), and it is quite clear from the tone of the book of Judges that the law on the subject was either totally forgotten or practically obsolete. Nor could the unsettled state of the country have been pleaded as an excuse, since it seems to have been most fully understood, even during the life of Joshua, that burnt-offerings could be legally offered on *one* altar only (Josh. xxii. 29). It is more surprising to find this law absolutely ignored at a much later period, when there was no intelligible reason for its violation—as by Samuel at Mizpeh (1 Sam. vii. 10) and at Bethlehem (xvi. 5); by Saul at Gilgal (xiii. 9) and at Ajalon (? xiv. 35); by David (1 Chr. xxi. 26); by Elijah on Mount Carmel (1 K. xviii. 30); and by other prophets (1 Sam. x. 5). To suppose that in *all* these cases the rule was superseded by a divine intimation appears to us an unwarrantable expedient, the more so as the actors in the transactions do not appear to be aware of anything extraordinary in their conduct. The Rabbis have invented elaborate methods to account for the anomaly: thus they say that high places were allowed until the building of the Tabernacle; that they were then illegal until the arrival at Gilgal, and then during the period while the Tabernacle was at Shiloh; that they were once more permitted whilst it was at Nob and Gideon (cf. 2 Chr. i. 3), until the building of the Temple at Jerusalem rendered them finally unlawful (R. Sol. Jarchi, Abarbanel, &c., quoted in Carpzov, *App. Crit.* p. 333 sq.; Reland, *Ant. Hebr.* i. 8 sq.). Others content themselves with saying that until Solomon's time all Palestine was considered holy ground, or that there existed a recognised exemption in favour of high places for private and spontaneous, though not for the stated and public sacrifices.

Such explanations are sufficiently unsatisfactory; but it is at any rate certain that, whether from the obvious temptations to the disobedience, or the example of other nations, or from ignorance of any definite law against it, the worship in high places was organised and all but universal through-

out Judea, not only during (1 K. iii. 2-4), but even after the time of Solomon. The convenience of them was obvious, because, as local centres of religious worship, they obviated the unpleasant and dangerous necessity of visiting Jerusalem for the celebration of the yearly feasts (2 K. xxiii. 9). The tendency was engrained in the national mind; and although it was severely reprehended by the later historians, we have no proof that it was known to be sinful during the earlier periods of the monarchy, except of course where it was directly connected with idolatrous abominations (1 K. xi. 7; 2 K. xxiii. 13). In fact the high places seem to have supplied the need of synagogues (Ps. lxxiv. 8), and to have obviated the extreme self-denial involved in having but one legalised locality for the highest forms of worship. Thus we find that Rehoboam established a definite worship at the high places, with its own peculiar and separated priesthood (2 Chr. xi. 15; 2 K. xxiii. 9), the members of which were still considered to be priests of Jehovah (although in 2 K. xxiii. 5 they are called by the opprobrious term כְּמָרִים). It was therefore no wonder that Jeroboam found it so easy to seduce the people into his symbolic worship at the high places of Dan and Bethel, at each of which he built a chapel for his golden calves. Such chapels were of course frequently added to the mere altars on the hills, as appears from the expressions in 1 K. xi. 7; 2 K. xvii. 9, &c. Indeed the word בָּמוֹת became so common that it was used for any idolatrous shrine even in *a valley* (Jer. vii. 31), or in the streets of cities (2 K. xvii. 9; Ez. xvi. 31). These chapels were probably not structures of stone, but mere tabernacles hung with coloured tapestry (Ez. xvi. 16; ἐμβόλισμα, Aqu. Theod.; Jer. ad loc.; εἴδωλον βαπτόν, LXX.), like the σκηνὴ ἱερά of the Carthaginians (Diod. Sic. xx. 65; Creuzer, *Symbol.* v. 176, quoted by Gesen. *Thes.* i. 188), and like those mentioned in 2 K. xxiii. 7; Am. v. 26.

Many of the pious kings of Judah were either too weak or too ill-informed to repress the worship of Jehovah at these local sanctuaries, while they of course endeavoured to prevent it from being contaminated with polytheism. It is therefore appended as a matter of blame or a (perhaps venial) drawback to the character of some of the most pious princes, that they tolerated this disobedience to the provision of Deuteronomy and Leviticus. On the other hand it is mentioned as an aggravation of the sinfulness of other kings that they built or raised high places (2 Chr. xxi. 11, xxviii. 25), which are generally said to have been dedicated to idolatrous purposes. It is almost inconceivable that so direct a violation of the theocratic principle as the permitted existence of false worship should have been tolerated by kings of even ordinary piety, much less by the highest sacerdotal authorities (2 K. xii. 3). When therefore we find the recurring phrase, "only the high places were not taken away; as yet the people did sacrifice and burn incense on the high places" (2 K. xiv. 4, xv. 5, 35; 2 Chr. xv. 17, &c.), we are forced to limit it (as above) to places dedicated to Jehovah only. The subject, however, is made more difficult by a double discrepancy, for the assertion that Asa "took away the high places" (2 Chr. xiv. 3) is opposite to what is stated in the first book of Kings (xv. 14), and a similar discrepancy is found in the case of Jehoshaphat (2 Chr. xvii. 6, xx. 33). Moreover in both instances the chronicler is apparently at issue with *himself* (xiv. 3, xv. 17, xvii. 6, xx. 33). It is incredible that this should have been the result of carelessness or oversight, and we must therefore suppose, either that the earlier notices expressed the will and endeavour of these monarchs to remove the high places, and that the later ones recorded their failure in the attempt (Ewald, *Gesch.* iii. 468; Keil, *Apolog. Versuch.* p. 290; Winer, *s. vv. Asa, Josaphat*); or that the statements refer respectively to Bamoth dedicated to Jehovah and to idols (Michaelis, Schulz, Bertheau on 2 Chr. xvii. 6, &c.). "Those devoted to false gods were removed, those misdevoted to the true God were suffered to remain. The kings opposed impiety, but winked at error" (Bishop Hall).

At last Hezekiah set himself in good earnest to the suppression of this prevalent corruption (2 K. xviii. 4, 22), both in Judah and Israel (2 Chr. xxxi. 1), although, so rapid was the growth of the evil, that even his sweeping reformation required to be finally consummated by Josiah (2 K. xxiii.), and that too in Jerusalem and its immediate neighbourhood (2 Chr. xxxiv. 3). The measure must have caused a very violent shock to the religious prejudices of a large number of people, and we have a curious and almost unnoticed trace of this resentment in the fact that Rabshakeh appeals to the discontented faction, and represents Hezekiah as a dangerous innovator who had provoked God's anger by his arbitrary impiety (2 K. xviii. 22; 2 Chr. xxxii. 12). After the time of Josiah we find no further mention of these Jehovistic high places. [F. W. F.]

HIGH-PRIEST (הַכֹּהֵן, with the definite article, *i. e.* "the Priest;" and in the books subsequent to the Pentateuch with the frequent addition הַגָּדֹל and הָרֹאשׁ). Lev. xxi. 10 seems to exhibit the epithet גָּדֹל (as ἐπίσκοπος and διδάσκαλος in the N. T.) in a transition state, not yet wholly technical; and the same may be said of Num. xxxv. 25, where the explanation at the end of the verse, "which was anointed with the holy oil," seems to show that the epithet גָּדֹל was not yet quite established as distinctive of the chief priest (cf. ver. 28). In all other passages of the Pentateuch it is simply "the priest," Ex. xxix. 30, 44; Lev. xvi. 32: or yet more frequently "Aaron," or "Aaron the priest," as Num. iii. 6, iv. 33; Lev. i. 7, &c. So too "Eleazar the priest," Num. xxvii. 22, xxxi. 26, 29, 31, &c. In the LXX. ὁ ἀρχιερεύς, or ἱερεύς, where the Heb. has only כֹּהֵן. Vulg. *Sacerdos magnus*, or *primus pontifex*, *princeps sacerdotum*.

In treating of the office of high-priest among the Israelites it will be convenient to consider it—I. Legally. II. Theologically. III. Historically.

I. The *legal* view of the high-priest's office comprises all that the law of Moses ordained respecting it. The first distinct separation of Aaron to the office of the priesthood, which previously belonged to the firstborn, was that recorded Ex. xxviii. A partial anticipation of this call occurred at the gathering of the manna (ch. xvi.), when Moses bid Aaron take a pot of manna, and lay it up before the Lord: which implied that the ark of the Testimony would thereafter be under Aaron's charge, though it was not at that time in existence. The taking up of Nadab and Abihu with their father Aaron to the Mount, where they beheld the glory of the God of Israel, seems also to have been intended as a preparatory intimation of Aaron's hereditary priest-

hood. See also xxvii. 21. But it was not till the completion of the directions for making the tabernacle and its furniture that the distinct order was given to Moses, "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons" (Ex. xxviii. 1). And after the order for the priestly garments to be made "for Aaron and his sons," it is added, "and the priest's office shall be theirs for a perpetual statute; and thou shalt consecrate Aaron and his sons," and "I will sanctify both Aaron and his sons to minister to me in the priest's office," xxix. 9, 44.

We find from the very first the following characteristic attributes of Aaron and the high-priests his successors, as distinguished from the other priests.

(1.) Aaron alone was anointed. "He poured of the anointing oil upon Aaron's head, and anointed him to sanctify him" (Lev. viii. 12): whence one of the distinctive epithets of the high-priest was הַכֹּהֵן הַמָּשִׁיחַ, "the anointed priest" (Lev. iv. 3, 5, 16, xxi. 10; see Num. xxxv. 25). This appears also from Ex. xxix. 29, 30, where it is ordered that the one of the sons of Aaron who succeeds him in the priest's office shall wear the holy garments that were Aaron's for seven days, to be *anointed* therein, and to be consecrated in them. Hence Eusebius (*Hist. Eccles.* i. 6; *Dem. Evang.* viii.) understands the Anointed (A. V. "Messiah," or, as the LXX. read, χρίσμα) in Dan. ix. 26, the *anointing* of the Jewish high-priests: "It means nothing else than the succession of high-priests, whom the Scripture commonly calls χριστοὺς, anointed;" and so too Tertullian and Theodoret (Rosenm. *ad l. c.*). The anointing of the sons of Aaron, *i. e.*, the common priests, seems to have been confined to sprinkling their garments with the anointing oil (Ex. xxix. 21, xxviii. 41, &c.), though according to Kalisch on Ex. xxix. 8, and Lightfoot, following the Rabbinical interpretation, the difference consists in the abundant pouring of oil (יְצַק) on the head of the high-priest, from whence it was drawn with the finger into two streams, in the shape of a Greek X, while the priests were merely marked with the finger dipped in oil on the forehead (מָשַׁח). But this is probably a late invention of the Rabbins. The anointing of the high-priest is alluded to in Ps. cxxxiii. 2: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." The composition of this anointing oil, consisting of myrrh, cinnamon, calamus, cassia, and oil olive, is prescribed Ex. xxx. 22-25, and its use for any other purpose, but that of anointing the priests, the tabernacle, and the vessels, was strictly prohibited on pain of being "cut off from his people." The manufacture of it was entrusted to certain priests, called apothecaries (Neh. iii. 8). But this oil is said to have been wanting under the second Temple (Prideaux, i. 151; Selden, cap. ix.).

(2.) The high-priest had a peculiar dress, which, as we have seen, passed to his successor at his death. This dress consisted of eight parts, as the Rabbins constantly note, the *breastplate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the *broidered coat* or diaper tunic, and the *girdle*, the materials being gold, blue, red, crimson, and fine (white) linen (Ex. xxviii.). To the above are added, in ver. 42, the *breeches* or *drawers* (Lev. xvi. 4) of linen; and to make up the number 8, some reckon the high-priest's mitre, or the plate (צִיץ) separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod.[a]

Of these 8 articles of attire, 4, viz., the coat or tunic, the girdle, the breeches, and the bonnet or turban, מִגְבָּעָה, instead of the mitre, מִצְנֶפֶת,[b] belonged to the common priests.

It is well known how, in the Assyrian sculptures, the king is in like manner distinguished by the shape of his head-dress; and how in Persia none but the king wore the cidaris or erect tiara.[c] Taking the articles of the high-priest's dress in the order in which they are enumerated above, we have (*a*) the breastplate, or, as it is further named, ver. 15, 29, 30, the breastplate of judgment, חֹשֶׁן מִשְׁפָּט, λογεῖον τῶν κρίσεων (or τῆς κρίσεως) in the LXX., and only in ver. 4, περιστήθιον. It was, like the inner curtains of the tabernacle, the vail, and the ephod, of "cunning work," מַעֲשֵׂה חֹשֵׁב, "opus plumarium," and "arte plumaria," Vulg. [See EMBROIDERER.] The breastplate was originally 2 spans long, and 1 span broad, but when doubled it was square, the shape in which it was worn. It was fastened at the top by rings and chains of wreathen gold to the two onyx stones on the shoulders, and beneath with two other rings and a lace of blue to two corresponding rings in the ephod, to keep it fixed in its place, above the curious girdle. But the most remarkable and most important part of this breastplate, were the 12 precious stones, set in 4 rows, 3 in a row, thus corresponding to the 12 tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. Whether the order followed the ages of the sons of Israel, or, as seems most probable, the order of the encampment, may be doubted; but unless any appropriate distinct symbolism of the different tribes be found in the names of the precious stones, the question can scarcely be decided. According to the LXX. and Josephus, and in accordance with the language of Scripture, it was these stones which constituted the Urim and Thummim, nor does the notion advocated by Gesenius after Spencer and others, that these names designated two little images placed between the folds of the breastplate, seem to rest on any sufficient ground, in spite of the Egyptian analogy[d] brought to bear upon it. Josephus's opinion, on the other hand, improved upon by the Rabbins, as to the manner in which the stones gave

[a] In Lev. viii. 7-12 there is a complete account of the putting on of these garments by Aaron, and the whole ceremony of his consecration and that of his sons. It there appears distinctly that, besides the girdle common to all the priests, the high-priest also wore the curious girdle of the ephod.

[b] Josephus, however, whom Bähr follows, calls the bonnets of the priests by the name of מִצְנֶפֶת. See below.

[c] Bähr compares also the apices of the flamen Dialis.

[d] For an account of the image of Thmei worn by the Egyptian judge and priest, see Kalisch's note on Ex. xxviii.; Hengstenberg's *Egypt and the Books of Moses*; Wilkinson's *Egyptians*, ii. 27, &c.

out the oracular answer, by preternatural illumination, appears equally destitute of probability. It seems to be far simplest and most in agreement with the different accounts of enquiries made by Urim and Thummim (1 Sam. xiv. 3, 18, 19, xxiii. 2, 4, 9, 11, 12, xxviii. 6; Judg. xx. 28; 2 Sam. v. 23, &c.) to suppose that the answer was given simply by the Word of the Lord to the high-priest (comp. John xi. 51), when he had enquired of the Lord clothed with the ephod and breastplate. Such a view agrees with the true notion of the breastplate, of which it was not the leading characteristic to be oracular (as the term λογεῖον supposes, and as is by many thought to be intimated by the descriptive addition "of judgment," *i.e.*, as they understand it, "decision"), but only an incidental privilege connected with its fundamental meaning. What that meaning was we learn from Ex. xxviii. 30, where we read "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Now מִשְׁפָּט is the judicial sentence by which any one is either justified or condemned. In prophetic vision, as in actual Oriental life, the sentence of justification was often expressed by the nature of the robe worn. "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Is. lxi. 10), is a good illustration of this; cf. lxii. 3. In like manner, in Rev. iii. 5, vii. 9, xix. 14, &c., the white linen robe expresses the righteousness or justification of saints. Something of the same notion may be seen in Esth. vi. 8, 9, and on the contrary ver. 12.

The addition of precious stones and costly ornaments expresses glory beyond simple justification. Thus in Is. lxii. 3, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Exactly the same symbolism of glory is assigned to the precious stones in the description of the New Jerusalem (Rev. xxi. 11, 12-21), a passage which ties together with singular force the arrangement of the tribes in their camps, and that of the precious stones in the breastplate. But, moreover, the high-priest being a representative personage, the fortunes of the whole people would most properly be indicated in his person. A striking instance of this, in connexion too with symbolical dress, is to be found in Zech. iii. "Now Joshua (the high-priest, ver. 1) was clothed with filthy garments and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre (צָנִיף) upon his head. So they set a fair mitre upon his head, and clothed him with garments." Here the priest's garments, בְּגָדִים, and the mitre, expressly typify the restored righteousness of the nation. Hence it seems to be sufficiently obvious that the breastplate of righteousness or judgment, resplendent with the same precious stones which symbolize the glory of the New Jerusalem, and on which were engraved the names of the 12 tribes, worn by the high-priest, who was then said to bear the judgment of the children of Israel upon his heart, was intended to express by symbols the acceptance of Israel grounded upon the sacrificial functions of the high-priest. The sense of the symbol is thus nearly identical with such passages as Num. xxiii. 21, and the meaning of the Urim and Thummim is explained by such expressions as אוֹרִי כִי־בָא אוֹרֵךְ וְקוּמִי, "Arise, shine; for thy light is come" (Is. lx. 1). Thummim expresses allied complete prosperity and complete innocence, and so falls in exactly with the double notion of light (Is. lx. 1, and lxii. 1, 2). The privilege of receiving an answer from God bears the same relation to the general state of Israel symbolized by the priest's dress, that the promise in Is. liv. 13, "All thy children shall be taught of the Lord," does to the preceding description, "I will lay thy stones with fair colours, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," ver. 11, 12; comp. also ver. 14 and 17 (Heb.). It is obvious to add how entirely this view accords with the blessing of Levi in Deut. xxxiii. 8, where Levi is called God's holy one, and God's Thummim and Urim are said to be given to him, because he came out of the trial so clear in his integrity. (See also Bar. v. 2.)

(*b.*) The Ephod (אֵפֹד). This consisted of two parts, of which one covered the back, and the other the front, *i. e.*, the breast and upper part of the body, like the ἐπωμίς of the Greeks (see *Dict. of Antiquities*, art. TUNICA, p. 1172). These were clasped together on the shoulder with two large onyx stones, each having engraved on it 6 of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet, and fine twined linen round the waist. Upon it was placed the breastplate of judgment, which in fact was a part of the ephod, and included in the term in such passages as 1 Sam. ii. 28, xiv. 3, xxiii. 9, and was fastened to it just above the curious girdle of the ephod. Linen ephods were also worn by other priests (1 Sam. xxii. 18), by Samuel, who was only a Levite (1 Sam. ii. 18), and by David when bringing up the ark (2 Sam. vi. 14). The expression for wearing an ephod is "*girded* with a linen ephod." The ephod was also frequently used in the idolatrous worship of the Israelites. See Judg. viii. 27, xvii. 5, &c. [EPHOD; GIRDLE.]

(*c.*) The Robe of the ephod (מְעִיל). This was of inferior material to the ephod itself, being all of blue (ver. 31), which implied its being only of "woven work" (מַעֲשֵׂה אֹרֵג, xxix. 22). It was worn immediately under the ephod, and was longer than it, though not so long as the broidered coat or tunic (כְּתֹנֶת תַּשְׁבֵּץ), according to some statements (Bähr, Winer, Kalisch, &c.). The Greek rendering, however, of מְעִיל, ποδήρης, and Josephus's description of it (*B. J.* v. 5, §7) seem to outweigh the reasons given by Bähr for thinking the robe only came down to the knees, and to make it improbable that the tunic should have been seen below the robe. It seems likely therefore that the sleeves of the tunic, of white diaper linen, were the only parts of it which were visible, in the case of the high-priest, when he wore the blue robe over it. For the blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border round it of woven work, to prevent its being rent. The skirt of this robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a

bell of gold between each pomegranate alternately. The bells were to give a sound when the high-priest went in and came out of the Holy Place. Josephus in the *Antiquities* gives no explanation of the use of the bells, but merely speaks of the studied beauty of their appearance. In his Jewish War, however, he tells us that the bells signified thunder, and the pomegranates lightning. For Philo's very curious observations see Lightfoot's Works, ix. p. 25.

Neither does the son of Sirach very distinctly explain it (Ecclus. xlv.), who in his description of the high-priest's attire seems chiefly impressed with its beauty and magnificence, and says of this trimming, "He compassed him with pomegranates and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people." Perhaps, however, he means to intimate that the use of the bells was to give notice to the people outside, when the high-priest went in and came out of the sanctuary, as Whiston, Vatablus, and many others have supposed.

(*d.*) The fourth article peculiar to the high-priest is the mitre or upper turban, with its gold plate, engraved with HOLINESS TO THE LORD, fastened to it by a ribbon of blue. Josephus applies the term מִצְנֶפֶת (*μασναεμφθής*) to the turbans of the common priests as well, but says that in addition to this, and sewn on to the top of it, the high-priest had another turban of blue; that beside this he had outside the turban a triple crown of gold, consisting, that is, of 3 rims one above the other, and terminating at top in a kind of conical calyx, like the inverted calyx of the herb hyoscyamus. Josephus doubtless gives a true account of the high-priest's turban as worn in his day. It may be fairly conjectured that the crown was appended when the Asmoneans united the temporal monarchy with the priesthood, and that this was continued, though in a modified shape,[e] after the sovereignty was taken from them. Josephus also describes the πέταλον, the lamina or gold plate, which he says covered the forehead of the high-priest. In *Ant.* vii. 3, §8, he says that the identical gold plate made in the days of Moses existed in his time; and Whiston adds in a note that it was still preserved in the time of Origen, and that the inscription on it was engraved in Samaritan characters (*Ant.* iii. 3, §6). It is certain that R. Eliezer, who flourished in Hadrian's reign, saw it at Rome. It was doubtless placed, with other spoils of the Temple, in the Temple of Peace, which was burnt down in the reign of Commodus. These spoils, however, are expressly mentioned as part of Alaric's plunder when he took Rome. They were carried by Genseric into Africa, and brought by Belisarius to Byzantium, where they adorned his triumph. On the warning of a Jew the emperor ordered them back to Jerusalem, but what became of them is not known (Reland, *de Spoliis Templi*).

(*e.*) The broidered coat, כְּתֹנֶת תַּשְׁבֵּץ, was a tunic or long shirt of linen with a tessellated or diaper pattern, like the setting of a stone. The girdle, אַבְנֵט, also of linen, was wound round the body several times from the breast downwards, and the ends hung down to the ancles. The breeches or drawers, מִכְנָסַיִם, of linen, covered the loins and thighs; and the bonnet or מִגְבָּעָה was a turban of linen, partially covering the head, but not in the form of a cone like that of the high-priest when the mitre was added to it. These four last were common to all priests. Josephus speaks of the robes (*ἐνδύματα*) of the chief priests, and the tunics and girdles of the priests, as forming part of the spoil of the Temple, (*B. J.* vi. 8, §3). Aaron, and at his death Eleazar (Num. xx. 26, 28), and their successors in the high-priesthood, were solemnly inaugurated into their office by being clad in these eight articles of dress on seven successive days. From the time of the second Temple, when the sacred oil (said to have been hid by Josiah, and lost) was wanting, this putting on of the garments was deemed the official investiture of the office. Hence the robes, which had used to be kept in one of the chambers of the Temple, and were by Hyrcanus deposited in the Baris, which he built on purpose, were kept by Herod in the same tower, which he called Antonia, so that they might be at his absolute disposal. The Romans did the same till the government of Vitellius in the reign of Tiberius, when the custody of the robes was restored to the Jews (*Ant.* xv. 11, §4; xviii. 4, §3).

(3.) Aaron had peculiar functions. To him alone it appertained, and he alone was permitted, to enter the Holy of Holies, which he did once a year, on the great day of atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the vail (Lev. xvi.). He is said by the Talmudists, with whom agree Lightfoot, Selden, Grotius, Winer, Bähr, and many others, not to have worn his full pontifical robes on this occasion, but to have been clad entirely in white linen (Lev. xvi. 4, 32). It is singular, however, that on the other hand Josephus says that the great fast day was the chief, if not the only day in the year, when the high-priest wore all his robes (*B. J.* v. 5, §7), and in spite of the alleged impropriety of his wearing his splendid apparel on a day of humiliation, it seems far more probable that on the one occasion when he performed functions peculiar to the high-priest, he should have worn his full dress. Josephus too could not have been mistaken as to the fact, which he repeats (*cont. Ap.* lib. ii. §7), where he says the high-priests alone might enter into the Holy of Holies, "propriâ stolâ circumamicti." For although Selden,[f] who strenuously supports the Rabbinical statement that the high-priest only wore the 4 linen garments when he entered the Holy of Holies, endeavours to make Josephus say the same thing, it is impossible to twist his words into this meaning. It is true on the other hand, that Lev. xvi. distinctly prescribes that Aaron should wear the 4 priestly garments of linen when he entered into the Holy of Holies, and put them off immediately he came out, and leave them in the Temple; no one being present in the Temple while Aaron made the atonement (ver. 17). Either therefore in the time of Josephus this law was not kept in practice, or else we must reconcile the apparent contradiction by supposing that in consequence of the great jealousy with which the high-priest's robes were kept by the civil power at this time, the custom had arisen for him to wear them, not even always on the 3 great festivals (*Ant.* xviii. 4, §3), but only on the great day of

[e] Josephus (*A. J.* xx. 10) says that Pompey would not allow Hyrcanus to wear the diadem, when he restored him to the high priesthood.

[f] Selden himself remarks (cap. vii. *in fin.*) that Josephus and others always describe the pontifical robes by the name of τῆς στολῆς ἀρχιερατικῆς.

expiation. Clad in this gorgeous attire he would enter the Temple in presence of all the people, and after having performed in secret, as the law requires, the rites of expiation in the linen dress, he would resume his pontifical robes and so appear again in public. Thus his wearing the robes would easily come to be identified chiefly with the day of atonement; and this is perhaps the most probable explanation. In other respects the high-priest performed the functions of a priest, but only on new moons and other great feasts, and on such solemn occasions as the dedication of the Temple under Solomon, under Zerubbabel, &c. [ATONEMENT, DAY OF.]

(4.) The high-priest had a peculiar place in the law of the manslayer, and his taking sanctuary in the cities of refuge. The manslayer might not leave the city of refuge during the lifetime of the existing high-priest who was anointed with the holy oil (Num. xxxv. 25, 28). It was also forbidden to the high-priest to follow a funeral, or rend his clothes for the dead, according to the precedent in Lev. x. 6.

The other respects in which the high-priest exercised superior functions to the other priests arose rather from his position and opportunities, than were distinctly attached to his office, and they consequently varied with the personal character and abilities of the high-priest. Such were reforms in religion, restorations of the Temple and its service, the preservation of the Temple from intrusion or profanation, taking the lead in ecclesiastical or civil affairs, judging the people, presiding in the Sanhedrim (which, however, he is said by Lightfoot rarely to have done), and other similar transactions, in which we find the high-priest sometimes prominent, sometimes not even mentioned. (See the historical part of this article.) Even that portion of power which most naturally and usually fell to his share, the rule of the Temple, and the government of the priests and Levites who ministered there, did not invariably fall to the share of the high-priest. For the title "Ruler of the House of God," נְגִיד בֵּית־הָאֱלֹהִים, which usually denotes the high-priest, is sometimes given to those who were not high-priests, as *e. g.* to Pashur the son of Immer in Jer. xx. 1; comp. 1 Chr. xii. 27. The Rabbins speak very frequently of one second in dignity to the high-priest, whom they call the Sagan, and who often acted in the high-priest's room.[g] He is the same who in the O. T. is called "the second priest" (2 K. xxiii. 4, xxv. 18). They say that Moses was sagan to Aaron. Thus too it is explained of Annas and Caiaphas (Luke iii. 2), that Annas was sagan. Ananias is also thought by some to have been sagan, acting for the high-priest (Acts xxiii. 2). In like manner they say Zadok and Abiathar were high-priest and sagan in the time of David. The sagan is also very frequently called *Memunneh*, or Prefect of the Temple, and upon him chiefly lay the care and charge of the Temple services (Lightfoot, *passim*). If the high-priest was incapacitated from officiating by any accidental uncleanness, the sagan or vice-high-priest took his place. Thus, *e. g.*, the Jerusalem Talmud tells a story of Simon son of Kamith, that "on the eve of the day of expiation, he went out to speak with the king, and some spittle fell upon his garments and defiled him: therefore Judah his brother went in on the day of expiation, and served in his stead; and so their mother Kamith saw two of her sons high-priests in one day. She had seven sons, and they all served in the high-priesthood" (Lightfoot, ix. 35). It does not appear by whose authority the high-priests were appointed to their office before there were kings of Israel. But as we find it invariably done by the civil power in later times, it is probable that, in the times preceding the monarchy, it was by the elders, or Sanhedrim. The installation and anointing of the high-priest or clothing him with the eight garments, which was the formal investiture, is ascribed by Maimonides to the Sanhedrim at all times (Lightfoot, ix. 22).

It should be added, that the usual age for entering upon the functions of the priesthood, according to 2 Chr. xxxi. 17, is considered to have been 20 years, though a priest or high-priest was not actually incapacitated if he had attained to puberty, as appears by the example of Aristobulus, who was high-priest at 17. Onias, the son of Simon the Just, could not be high-priest, because he was but a child at his father's death. Again, according to Lev. xxi., no one that had a blemish could officiate at the altar. Moses enumerates 11 blemishes, which the Talmud expands into 142. Josephus relates how Antigonus mutilated Hyrcanus's ears, to incapacitate him for being restored to the high-priesthood. Illegitimate birth was also a bar to the high-priesthood, and the subtlety of Jewish distinctions extended this illegitimacy to being born of a mother who had been taken captive by heathen conquerors (Joseph. *c. Apion.* i. §7). Thus Eleazar said to John Hyrcanus (though, Josephus says, falsely) that if he was a just man, he ought to resign the pontificate, because his mother had been a captive, and he was therefore incapacitated. Lev. xxi. 13, 14, was taken as the ground of this and similar disqualifications. For a full account of this branch of the subject the reader is referred to Selden's learned treatises *De Successionibus, &c.*, and *De Succes. in Pontif. Ebraeor.*; and to Prideaux, ii. 306. It was the universal opinion of the Jews that the deposition of a high-priest, which became so common, was unlawful. Josephus (*Ant.* xv. 3) says that Antiochus Epiphanes was the first who did so, when he deposed Jesus or Jason, Aristobulus, who deposed his brother Hyrcanus, the second; and Herod, who took away the high-priesthood from Ananelus to give it to Aristobulus the Third. See the story of Jonathan son of Ananus, *Ant.* xix. 6, §4.

II. Theologically. The theological view of the high-priesthood does not fall within the scope of this Dictionary. It must suffice therefore to indicate that such a view would embrace the consideration of the office, dress, functions, and ministrations of the high-priest, considered as typical of the priesthood of our Lord Jesus Christ, and as setting forth under shadows the truths which are openly taught under the Gospel. This has been done to a great extent in the Epistle to the Hebrews, and is occasionally done in other parts of Scripture, as *e. g.*, Rev. i. 13, where the ποδήρης, and the girdle about the paps, are distinctly the robe, and the curious girdle of the ephod, characteristic of the high-priest. It would also embrace all the moral and spiritual teaching supposed to be intended by such symbols. Philo (*de vitâ Mosis*), Origen (*Homil. in Levit.*), Eusebius (*Demonst. Evang.* lib. iii.); Epiphanius (*cont. Melchised. iv. &c.*), Gregory Nazianzen (*Orat.* i., *Eliae Cretens.* and *Comment.* p. 195, Augustine (*Quaest. in Exod.*

[g] There is a controversy as to whether the deputy high-priest was the same as the Sagan. Lightfoot thinks not.

may be cited among many others of the ancients who have more or less thus treated the subject. Of moderns, Bähr (*Symbolik des Mosaischen Cultus*), Fairbairn (*Typology of Script.*), Kalisch (*Comment. on Exod.*) have entered fully into this subject, both from the Jewish and Christian point of view.

III. To pass to the historical view of the subject. The history of the high-priests embraces a period of about 1370 years, according to the opinion of the present writer, and a succession of about 80 high-priests, beginning with Aaron, and ending with Phannias. "The number of all the high-priests (says Josephus, *Ant.* xx. 10) from Aaron ... until Phanas ... was 83," where he gives a comprehensive account of them. They naturally arrange themselves into three groups—(*a.*) those before David; (*b.*) those from David to the captivity; (*c.*) those from the return from the Babylonish captivity till the cessation of the office at the destruction of Jerusalem. The two former have come down to us in the canonical books of Scripture, and so have a few of the earliest and the latest of the latter; but for by far the larger portion of the latter group we have only the authority of Josephus, the Talmud, and some other profane writers.

(*a.*) The high-priests of the first group who are distinctly made known to us as such are—1. Aaron; 2. Eleazar; 3. Phinehas; 4. Eli; 5. Ahitub (1 Chr. ix. 11; Neh. xi. 11; 1 Sam. xiv. 3); 6. Ahiah; 7. Ahimelech. Phinehas the son of Eli, and father of Ahitub, died before his father, and so was not high-priest. Of the above the three first succeeded in regular order, Nadab and Abihu, Aaron's eldest sons, having died in the wilderness (Lev. x.). But Eli, the 4th, was of the line of Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, and whether any, or which, of the descendants of Eleazar between Phinehas and Zadok (seven in number, viz., Abishua, Bukki, Uzzi, Zerahiah, Meraioth, Amariah, Ahitub), were high-priests, we have no means of determining from Scripture. Judg. xx. 28, leaves Phinehas, the son of Eleazar, priest at Shiloh, and 1 Sam. i. 3, 9, finds Eli high-priest there, with two grown-up sons priests under him. The only clue is to be found in the genealogies, by which it appears that Phinehas was 6th in succession from Levi, while Eli, supposing him to be the same generation as Samuel's grandfather, would be 10th. If however Phinehas lived, as is probable, to a great old age, and Eli, as his age admits, be placed about half a generation backwarder, a very small interval will remain. Josephus asserts (*Ant.* viii. 1, §3) that the father of Bukki—whom he calls Joseph, and (*Ant.* v. 11, §5) Abiezer, *i. e.*, Abishua—was the last high-priest of Phinehas's line, before Zadok. This is probably a true tradition, though Josephus, with characteristic levity, does not adhere to it in the above passage of his 5th book, where he makes Bukki and Uzzi to have been both high-priests, and Eli to have succeeded Uzzi; or in bk. xx. 10, where he reckons the high-priests before Zadok and Solomon to have been 13 (a reckoning which includes apparently all Eleazar's descendants down to Ahitub), and adds Eli and his son Phinehas, and Abiathar, whom he calls Eli's grandson. If Abishua died, leaving a son or grandson under age, Eli, as head of the line of Ithamar, might have become high-priest as a matter of course, or he might have been appointed by the elders. His having judged Israel 40 years (1 Sam. iv. 18) marks him as a man of ability. If Ahiah and Ahimelech are not variations of the name of the same person, they must have been brothers, since both were sons of Ahitub. The high-priests then before David's reign may be set down as *eight* in number, of whom *seven* are said in Scripture to have been high-priests, and *one* by Josephus alone. The bearing of this on the chronology of the times from the Exodus to David, tallying as it does with the number of the ancestors of David, is too important to be passed over in silence. It must also be noted that the tabernacle of God, during the high-priesthood of Aaron's successors of this first group, was pitched at Shiloh in the tribe of Ephraim, a fact which marks the strong influence which the temporal power already had in ecclesiastical affairs, since Ephraim was Joshua's tribe, as Judah was David's (Josh. xxiv. 30, 33; Judg. xx. 27, 28, xxi. 21; 1 Sam. i. 3, 9, 24, iv. 3, 4, xiv. 3, &c.; Ps. lxxviii. 60). This strong influence and interference of the secular power is manifest throughout the subsequent history. This first period was also marked by the calamity which befell the high-priests as the guardians of the ark, in its capture by the Philistines. This probably suspended all inquiries by Urim and Thummim, which were made before the ark (1 Chr. xiii. 3; comp. Judg. xx. 27; 1 Sam. vii. 2, xiv. 18), and must have greatly diminished the influence of the high-priests, on whom the largest share of the humiliation expressed in the name Ichabod, would naturally fall. The rise of Samuel as a prophet at this very time, and his paramount influence and importance in the State, to the entire eclipsing of Ahiah the priest, coincides remarkably with the absence of the ark, and the means of inquiring by Urim and Thummim.

(*b.*) Passing to the second group, we begin with the unexplained circumstance of there being two priests in the reign of David, apparently of nearly equal authority, viz., Zadok and Abiathar (1 Chr. xv. 11; 2 Sam. viii. 17). Indeed it is only from the deposition of Abiathar, and the placing of Zadok in his room, by Solomon (1 K. ii. 35), that we learn certainly that Abiathar was the high-priest, and Zadok the second. Zadok was son of Ahitub, of the line of Eleazar (1 Chr. vi. 8), and the first mention of him is in 1 Chr. xii. 28, as "a young man, mighty in valour," who joined David in Hebron after Saul's death, with 22 captains of his father's house. It is therefore not unlikely that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, as far as it was possible for him to do so in the absence of the ark and the high-priest's robes, and that David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar, and his new and important ally Zadok (who perhaps was the means of attaching to David's cause the 4600 Levites and the 3700 priests who came under Jehoiada their captain, ver. 26, 27), by appointing them to a joint priesthood, the first place, with the Ephod, and Urim and Thummim, remaining with Abiathar, who was in actual possession of them. Certain it is that from this time Zadok and Abiathar are constantly named together, and singularly Zadok always first, both in the book of Samuel and that of Kings. We can, however, trace very clearly up to a certain point the division

of the priestly offices and dignities between them, coinciding as it did with the divided state of the Levitical worship in David's time. For we learn from 1 Chr. xvi. 1-7, 37 compared with 39, 40, and yet more distinctly from 2 Chr. i. 3, 4, 5, that the tabernacle and the brazen altar made by Moses and Bezaleel in the wilderness, were at this time at Gibeon, while the ark was at Jerusalem, in the separate tent made for it by David. [GIBEON, p. 693.] Now Zadok the priest and his brethren the priests were left "before the tabernacle at Gibeon" to offer burnt-offerings unto the Lord morning and evening, and to do according to all that is written in the law of the Lord (1 Chr. xvi. 39, 40). It is therefore obvious to conclude that Abiathar had special charge of the ark and the services connected with it, which agrees exactly with the possession of the ephod by Abiathar, and his previous position with David before he became king of Israel, as well as with what we are told 1 Chr. xxvii. 34, that Jehoiada and Abiathar were the king's counsellors next to Ahithophel. Residence at Jerusalem with the ark, and the privilege of inquiring of the Lord before the ark, both well suit his office of counsellor. Abiathar, however, forfeited his place by taking part with Adonijah against Solomon, and Zadok was made high-priest in his place. The pontificate was thus again consolidated and transferred permanently from the line of Ithamar to that of Eleazar. This is the only instance recorded of the deposition of a high-priest (which became common in later times, especially under Herod and the Romans) during this second period. It was the fulfilment of the prophetic denunciations of the sin of Eli's sons (1 Sam. ii., iii.).

The first considerable difficulty that meets us in the historical survey of the high-priests of the second group is to ascertain who was high-priest at the dedication of Solomon's Temple—Josephus (*Ant.* x. 8, §6) asserts that Zadok was, and the Seder Olam makes him the high-priest in the reign of Solomon. But first it is very improbable that Zadok, who must have been very old at Solomon's accession (being David's contemporary), should have lived to the 11th year of his reign; and next, 1 K. iv. 2 distinctly asserts that Azariah the son of Zadok was priest under Solomon, and 1 Chr. vi. 10 tells us of Azariah,[h] "he it is that executed the priest's office in the temple that Solomon built in Jerusalem," obviously meaning at its first completion. We can hardly therefore be wrong in saying that Azariah the son of Ahimaaz was the first high-priest of Solomon's temple. The non-mention of him in the account of the dedication of the temple, even where one would most have expected it (as 1 K. viii. 3, 6, 10, 11, 62; 2 Chr. v. 7, 11, &c.), and the prominence given to Solomon—the civil power—are certainly remarkable. Compare also 2 Chr. viii. 14, 15. The probable inference is that Azariah had no great personal qualities or energy. In constructing the list of the succession of priests of this group, our method must be to compare the genealogical list in 1 Chr. vi. 8-15 (A. V.) with the notices of high-priests in the sacred history, and with the list given by Josephus, who, it must be remembered, had access to the lists preserved in the archives at Jerusalem: testing the whole by the application of the ordinary rules of genealogical succession. Now as regards the genealogy, it is seen at once that there is something defective; for whereas from David to Jeconiah there are 20 kings, from Zadok to Jehozadak there are but 13 priests. Moreover the passage in question is not a list of high-priests, but the pedigree of Jehozadak. Then again, while the pedigree in its six first generations from Zadok, inclusive, exactly suits the history—for it makes Amariah the sixth priest, while the history (2 Chr. xix. 11) tells us he lived in Jehoshaphat's reign, who was the sixth king from David, inclusive; and while the same pedigree in its five last generations also suits the history—inasmuch as it places Hilkiah the son of Shallum fourth from the end, and the history tells us he lived in the reign of Josiah, the fourth king from the end—yet is there a great gap in the middle. For between Amariah, the high-priest in Jehoshaphat's reign, and Shallum the father of Hilkiah, the high-priest in Josiah's reign—an interval of about 240 years—there are but two names, Ahitub and Zadok, and those liable to the utmost suspicion from their reproducing the same sequence which occurs in the earlier part of the same genealogy—Amariah, Ahitub, Zadok. Besides which they are not mentioned by Josephus. This part therefore of the pedigree is useless for our purpose. But the historical books supply us with four or five names for this interval, viz. Jehoiada in the reign of Athaliah and Joash, and probably still earlier; Zechariah his son; Azariah in the reign of Uzziah; Urijah in the reign of Ahaz; and Azariah in the reign of Hezekiah. If, however, in the genealogy of 1 Chr. vi. Azariah and Hilkiah have been accidentally transposed, as is not unlikely, then the Azariah who was high-priest in Hezekiah's reign will be the Azariah of 1 Chr. vi. 13, 14. Putting the additional historical names at four, and deducting the two suspicious names from the genealogy, we have 15 high-priests indicated in Scripture as contemporary with the 20 kings, with room, however, for one or two more in the history. Turning to Josephus, we find his list of 17 high-priests (whom he reckons as 18 (*Ant.* xx. 10), as do also the Rabbins) in places exceedingly corrupt, a corruption sometimes caused by the end of one name sticking on to the beginning of the following (as in Axioramus), sometimes apparently by substituting the name of the contemporary king or prophet for that of the high-priest, as Joel and Jotham. Perhaps, however, Sudeas, who corresponds to Zedekiah in the reign of Amaziah in the Seder Olam, and Odeas, who corresponds to Hoshaiah in the reign of Manasseh, according to the same Jewish chronicle, may really represent high-priests whose names have not been preserved in Scripture. This would bring up the number to 17, or, if we retain Azariah as the father of Seraiah, to 18, which agrees with the 20 kings.

Reviewing the high-priests of this second group, the following are some of the most remarkable incidents:—(1) The transfer of the seat of worship from Shiloh in the tribe of Ephraim to Jerusalem in the tribe of Judah, effected by David, and consolidated by the building of the magnificent temple of Solomon. (2) The organization of the temple service under the high-priests, and the division of the priests and Levites into courses, who resided at the temple during their term of service—all which necessarily put great power into the hands of an able high-priest,

[h] It appears from 1 Chr. vi. 9 that Azariah was grandson to Zadok, being the son of Ahimaaz. The notice in ver. 10 seems to belong to him, and not to the son of Johanan.

(3) The revolt of the ten tribes from the dynasty of David and from the worship at Jerusalem, and the setting up of a schismatical priesthood at Dan and Beersheba (1 K. xii. 31; 2 Chr. xiii. 9, &c.). (4) The overthrow of the usurpation of Athaliah, the daughter of Ahab, by Jehoiada the high-priest, whose near relationship to king Joash, added to his zeal against the idolatries of the house of Ahab, stimulated him to head the revolution with the force of priests and Levites at his command. (5) The boldness and success with which the high-priest Azariah withstood the encroachments of the king Uzziah upon the office and functions of the priesthood. (6) The repair of the temple by Jehoiada, in the reign of Joash, the restoration of the temple services by Azariah in the reign of Hezekiah, and the discovery of the book of the law, and the religious reformation by Hilkiah in the reign of Josiah. [HILKIAH.] (7) In all these great religious movements, however, excepting the one headed by Jehoiada, it is remarkable how the civil power took the lead. It was David who arranged all the temple service, Solomon who directed the building and dedication of the temple, the high-priest being not so much as named; Jehoshaphat who sent the priests about to teach the people, and assigned to the high-priest Amariah his share in the work; Hezekiah who headed the reformation, and urged on Azariah and the priests and Levites; Josiah who encouraged the priests in the service of the house of the Lord. On the other hand we read of no opposition to the idolatries of Manasseh by the high-priest, and we know how shamefully subservient Urijah the high-priest was to king Ahaz, actually building an altar according to the pattern of one at Damascus, to displace the brazen altar, and joining the king in his profane worship before it (2 K. xvi. 10-16). The preponderance of the civil over the ecclesiastical power, as an historical fact, in the kingdom of Judah, although kept within bounds by the hereditary succession of the high-priests, seems to be proved from these circumstances.

The priests of this series ended with Seraiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah the second priest or sagan, after the burning of the temple and the plunder of all the sacred vessels (2 K. xxv. 18). His son Jehozadak or Josedech was at the same time carried away captive (1 Chr. vi. 15).

The time occupied by these (say) eighteen high-priests who ministered at Jerusalem, was about 454 years, which gives an average of something more than twenty-five years to each high-priest. It is remarkable that not a single instance is recorded after the time of David of an inquiry by Urim and Thummim as a means of inquiring of the Lord. The ministry of the prophets seems to have superseded that of the high-priests (see *e. g.* 2 Chr. xv., xviii. xx. 14, 15; 2 K. xix. 1, 2, xxii. 12-14; Jer. xxi. 1, 2). Some think that Urim and Thummim ceased with the theocracy; others with the division of Israel into two kingdoms. Nehemiah seems to have expected the restoration of it (Neh. vii. 65), and so perhaps did Judas Maccabaeus, 1 Macc. iv. 46; comp. xiv. 41, while Josephus affirms that it had been exercised for the last time 200 years before he wrote, viz., by John Hyrcanus (Whiston, *note on Ant.* iii. 8, and Prid. *Connect.* i. 150, 151). It seems therefore scarcely true to reckon Urim and Thummim as one of the marks of God's presence with Solomon's temple, which was wanting to the second temple (Prid. i. 138. 144, sqq.). This early cessation of answers by Urim and Thummim, though the high-priest's office and the wearing of the breast-plate continued in force during so many centuries, seems to confirm the notion that such answers were not the fundamental, but only the accessory uses of the breastplate of judgment.

(*c.*) An interval of about fifty-two years elapsed between the high-priests of the second and third group, during which there was neither temple, nor altar, nor ark, nor priest. Jehozadak, or Josedech, as it is written in Haggai (i. 1, 14, &c.), who should have succeeded Seraiah, lived and died a captive at Babylon. The pontifical office revived in his son Jeshua, of whom such frequent mention is made in Ezra and Nehemiah, Haggai, and Zechariah, 1 Esdr. and Ecclus.; and he therefore stands at the head of this third and last series, honourably distinguished for his zealous co-operation with Zerubbabel in rebuilding the temple, and restoring the dilapidated commonwealth of Israel. His successors, as far as the O. T. guides us, were Joiakim, Eliashib, Joiada, Johanan (or Jonathan), and Jaddua. Of these we find Eliashib hindering rather than seconding the zeal of the devout Tirshatha Nehemiah for the observance of God's law in Israel (Neh. xiii. 4, 7); and Johanan, Josephus tells us, murdered his own brother Jesus or Joshua in the temple, which led to its further profanation by Bagoses, the general of Artaxerxes Mnemon's army (*Ant.* xi. 7). Jaddua was high-priest in the time of Alexander the Great. Concerning him Josephus relates the story that he went out to meet Alexander at Sapha (probably the ancient Mizpeh) at the head of a procession of priests; and that when Alexander saw the multitude clothed in white, and the priests in their linen garments, and the high-priest in blue and gold, with the mitre on his head, and the gold plate, on which was the name of God, he stepped forward alone and adored the Name, and hastened to embrace the high-priest (*Ant.* xi. 8, §5). Josephus adds among other things that the king entered Jerusalem with the high-priest, and went up to the temple to worship and offer sacrifice; that he was shown the prophecies of Daniel concerning himself, and at the high-priest's intercession granted the Jews liberty to live according to their own laws, and freedom from tribute on the Sabbatical years. The story, however, has not obtained credit. It was the brother of this Jaddua, Manasseh, who, according to the same authority, was at the request of Sanballat made the first high-priest of the Samaritan temple by Alexander the Great.

Jaddua was succeeded by Onias I., his son, and he again by Simon the Just, the last of the men of the great synagogue, as the Jews speak, and to whom is usually ascribed the completion of the Canon of the O. T. (Prideaux, *Conn.* i. 545). Of him Jesus, the son of Sirach, speaks in terms of most glowing eulogy in Ecclus. l., and ascribing to him the repair and fortification of the temple, with other works. The passage (1-21) contains an interesting account of the ministrations of the high-priest. Upon Simon's death, his son Onias being under age, Eleazar, Simon's brother, succeeded him. The high-priesthood of Eleazar is memorable as being that under which the LXX. version of the Scriptures was made at Alexandria for Ptolemy Philadelphus, according to the account of Josephus taken from Aristeas (*Ant.* xii. 2). This translation of the Hebrew Scriptures into Greek, valuable as it was

with reference to the wider interests of religion, and marked as was the Providence which gave it to the world at this time as a preparation for the approaching advent of Christ, yet viewed in its relation to Judaism and the high-priesthood, was a sign, and perhaps a helping cause of their decay. It marked a growing tendency to Hellenise, utterly inconsistent with the spirit of the Mosaic economy. Accordingly in the high-priesthood of Eleazar's rival nephews, Jesus and Onias, we find their very names changed into the Greek ones of Jason and Menelaus, and with the introduction of this new feature of rival high-priests we find one of them, Menelaus, strengthening himself and seeking support from the Syro-Greek kings against the Jewish party, by offering to forsake their national laws and customs, and to adopt those of the Greeks. The building of a gymnasium at Jerusalem for the use of these apostate Jews, and their endeavour to conceal their circumcision when stripped for the games (1 Macc. i. 14, 15; 2 Macc. iv. 12-15; Jos. *Ant.* xii. 5, §1), show the length to which this spirit was carried. The acceptance of the spurious priesthood of the temple of Onion from Ptolemy Philometor by Onias (the son of Onias the high-priest), who would have been the legitimate high-priest on the death of Menelaus, his uncle, is another striking indication of the same degeneracy. By this flight of Onias into Egypt the succession of high-priests in the family of Jozadak ceased; for although the Syro-Greek kings had introduced much uncertainty into the succession, by deposing at their will obnoxious persons, and appointing whom they pleased, yet the dignity had never gone out of the one family. Alcimus, whose Hebrew name was Jakim (1 Chr. xxiv. 12), or perhaps Jachin (1 Chr. ix. 10, xxiv. 17), or, according to Ruffinus (ap. Selden), Joachim, and who was made high-priest by Antiochus Eupator on Menelaus being put to death by him, was the first who was of a different family. One, says Josephus, that "was indeed of the stock of Aaron, but not of this family" of Jozadak.

What, however, for a time saved the Jewish institutions, infused a new life and consistency into the priesthood and the national religion, and enabled them to fulfil their destined course till the advent of Christ, was the cruel and impolitic persecution of Antiochus Epiphanes. This thoroughly aroused the piety and national spirit of the Jews, and drew together in defence of their temple and country all who feared God and were attached to their national institutions. The result was that after the high-priesthood had been brought to the lowest degradation by the apostacy and crimes of the last Onias or Menelaus, and after a vacancy of seven years had followed the brief pontificate of Alcimus, his no less infamous successor, a new and glorious succession of high-priests arose in the Asmonean family, who united the dignity of civil rulers, and for a time of independent sovereigns, to that of the high-priesthood. Josephus, who is followed by Lightfoot, Selden, and others, calls Judas Maccabaeus "high-priest of the nation of Judah" (*Ant.* xii. 10, §6), but, according to the far better authority of 1 Macc. x. 20, it was not till after the death of Judas Maccabaeus that Alcimus himself died, and that Alexander, king of Syria, made Jonathan, the brother of Judas, high-priest. Josephus himself too calls Jonathan "the first of the sons of Asamoneus, who was high-priest" (*Vita*, §1). It is possible, however, that Judas may have been elected by the people to the office of high-priest, though never confirmed in it by the Syrian kings. The Asmonean family were priests of the course of Joiarib, the first of the twenty-four courses (1 Chr. xxiv. 7), and whose return from captivity is recorded 1 Chr. ix. 10, Neh. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty; and Josephus tells us that he himself was related to them, one of his ancestors having married a daughter of Jonathan, the first high-priest of the house. This Asmonean dynasty lasted from B.C. 153, till the family was damaged by intestine divisions, and then destroyed by Herod the Great. Aristobulus, the last high-priest of his line, brother of Mariamne, was murdered by order of Herod, his brother-in-law, B.C. 35. The independence of Judaea, under the priest-kings of this race, had lasted till Pompey took Jerusalem, and sent king Aristobulus II. (who had also taken the high-priesthood from his brother Hyrcanus) a prisoner to Rome. Pompey restored Hyrcanus to the high-priesthood, but forbad him to wear the diadem. Everything Jewish was now, however, hastening to decay. Herod made men of low birth high-priests, deposed them at his will, and named others in their room. In this he was followed by Archelaus, and by the Romans when they took the government of Judaea into their own hands; so that there were no fewer than twenty-eight high-priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years.[1] The N. T. introduces us to some of these later, and oft-changing high-priests, viz., Annas and Caiaphas—the former, high-priest at the commencement of John Baptist's ministry, with Caiaphas as second priest; and the latter high-priest himself at our Lord's crucifixion—and Ananias, thought to be the same as Ananus who was murdered by the Zealots just before the siege of Jerusalem, before whom St. Paul was tried, as we read Acts xxiii., and of whom he said "God shall smite thee, thou whited wall." Theophilus, the son of Ananus, was the high-priest from whom Saul received letters to the synagogue at Damascus (Acts ix. 1, 14, Kuinoel). Both he and Ananias seem certainly to have presided in the Sanhedrim, and that officially, nor is Lightfoot's explanation (viii. 450, and 484) of the mention of the high-priest, though Gamaliel and his son Simeon were respectively presidents of the Sanhedrim, at all probable or satisfactory (see Acts v. 17, &c.). The last high-priest was appointed by lot by the Zealots from the course of priests called by Josephus Eniachim (probably a corrupt reading for Jachim). He is thus described by the Jewish historian. "His name was Phannias: he was the son of Samuel of the village of Aphtha, a man not only not of the number of the chief priests, but who, such a mere rustic was he, scarcely knew what the high-priesthood meant. Yet did they drag him reluctant from the country, and setting him forth in a borrowed character as on the stage, they put the sacred vestments on him, and instructed him how to act on the occasion. This shocking impiety, which to them was a subject of merriment and sport, drew tears from the

[1] Josephus tells us of one Ananus and his five sons who all filled the office of high-priest in turn. One of these, Ananus the younger, was deposed by king Agrippa for the part he took in causing "James the brother of Jesus who was called Christ" to be stoned (*Ant.* xx. 9. §1).

other priests, who beheld from a distance their law turned into ridicule, and groaned over the subversion of the sacred honours" (*B. J.* iv. 3, §8). Thus ignominiously ended the series of high-priests which had stretched in a scarcely broken line, through nearly fourteen, or, according to the common chronology, sixteen centuries. The Egyptian, Assyrian, Babylonian, Persian, Grecian, and Roman empires, which the Jewish high-priests had seen in turn over-shadowing the world, had each, except the last, one by one withered away and died—and now the last successor of Aaron was stripped of his sacerdotal robes, and the temple which he served laid level with the ground to rise no more. But this did not happen, till the true High-priest and King of Israel, the Minister of the sanctuary and of the true Tabernacle which the Lord pitched, and not man, had offered His one sacrifice, once for all, and had taken His place at the right hand of the Majesty in the heavens, bearing on His breast the judgment of His redeemed people, and continuing a Priest for ever, in the Sanctuary which shall never be taken down!

The subjoined table shows the succession of high-priests, as far as it can be ascertained, and of the contemporary civil rulers.

CIVIL RULER.	HIGH-PRIEST.
Moses	Aaron.
Joshua	Eleazar.
Othniel	Phinehas.
Abishua	Abishua.
Eli	Eli.
Samuel	Ahitub.
Saul	Ahijah.
David	Zadok and Abiathar.
Solomon	Azariah.
Abijah	Johanan.
Asa	Azariah.
Jehoshaphat	Amariah.
Jehoram	Jehoiada.
Ahaziah	,,
Jehoash	Do. and Zechariah.
Amaziah	?
Uzziah	Azariah.
Jotham	?
Ahaz	Urijah.
Hezekiah	Azariah.
Manasseh	Shallum.
Amon	,,
Josiah	Hilkiah.
Jehoiakim	Azariah?
Zedekiah	Seraiah.
Evil-Merodach	Jehozadak.
Zerubbabel (Cyrus and Darius).	Jeshua.
Mordecai? (Xerxes) ..	Joiakim.
Ezra and Nehemiah (Artaxerxes).	Eliashib.
Darius Nothus	Joiada.
Artaxerxes Mnemon ..	Johanan.
Alexander the Great ..	Jaddua.
Onias I. (Ptolemy Soter, Antigonus).	Onias I.
Ptolemy Soter	Simon the Just.
Ptolemy Philadelphus ..	Eleazar.
,, ...	Manasseh.
Ptolemy Euergetes	Onias II.
Ptolemy Philopator ..	Simon II.
Ptolemy Epiphanes and Antiochus.	Onias III.
Antiochus Epiphanes ..	(Joshua, or) Jason.
Demetrius ,, ...	Onias, or Menelaus.
Alexander Balas	Jacimus, or Alcimus.
	Jonathan, brother of Judas Maccabeus (Asmonean).
Simon (Asmonean)	Simon (Asmonean).
John Hyrcanus (Asm.) ..	John Hyrcanus (Do.).
King Aristobulus (Asm.)	Aristobulus (Do.).
King Alexander Jannaeus (Asmonean).	Alexander Jannaeus (Do.).
Queen Alexandra (Asm.)	Hyrcanus II. (Do.).
King Aristobulus II. (Asmonean).	Aristobulus II. (Do.).
Pompey the Great and Hyrcanus, or rather, towards the end of his pontificate, Antipater.	Hyrcanus II. (Do.).
Pacorus the Parthian ..	Antigonus (Do.).
Herod K. of Judaea. ..	Ananelus.
,, ...	Aristobulus (last of Asmoneans) murdered by Herod.
,, ...	Ananelus restored.
Herod the Great	Jesus, son of Faneus.
,, ...	Simon, son of Boethus, father-in-law to Herod.
,, ...	Matthias, son of Theophilus.
,, ...	Jozarus, son of Simon.
Archelaus, K. of Judaea ..	Eleazar.
,, ...	Jesus son of Sie.
,, ...	Jozarus (second time).
Cyrenius, governor of Syria, second time.	Ananus.
Valerius Gratus, procurator of Judea.	Ishmael, son of Phabi.
,, ...	Eleazar, son of Ananus.
,, ...	Simon, son of Kamith.
,, ...	Caiaphas, called also Joseph.
Vitellius, governor of Syria	Jonathan, son of Ananus.
,, ...	Theophilus, brother of Jonathan.
Herod Agrippa	Simon Cantheras.
,, ...	Matthias, brother of Jonathan, son of Ananus.
,, ...	Elioneus, son of Cantheras.
Herod, king of Chalcis ..	Joseph, son of Camei.
,, ...	Ananias, son of Nebedeus.
,, ...	Jonathan.
,, ...	Ismael, son of Fabi.
,, ...	Joseph, son of Simon.
,, ...	Ananus, son of Ananus, or Ananias.
Appointed by the people ..	Jesus son of Gamaliel.
Do. (Whiston on *B. J.* iv. 3, §7).	Matthias, son of Theophilus.
Chosen by lot	Phannias son of Samuel.

The latter part of the above list is taken partly from Lightfoot, vol. ix. ch. iv.—also in part from Josephus directly, and in part from Whiston's note on *Ant.* xv. 8, §5. [A. C. H.]

HI'LEN (חִילֵן; ἡ Σελνά, Alex. Νηλών;* *Helon*), the name of a city of Judah allotted with its "suburbs" to the priests (1 Chr. vi. 58); and which in the corresponding lists of Joshua is called HOLON. [G.]

HILKI'AH (חִלְקִיָּה and חִלְקִיָּהוּ, "the Lord is my portion;" Χελκίας: *Helcias*). 1. HILKIAHU, father of Eliakim (2 K. xviii. 37; Is. xxii. 20, xxxvi. 22). [ELIAKIM.]

2. High-priest in the reign of Josiah (2 K. xxii. 4 sqq.; 2 Chr. xxxiv. 9 sqq.; 1 Esdr. i. 8). According to the genealogy in 1 Chr. vi. 13 (A. V.) he was son of Shallum, and from Ezr. vii. 1, apparently the ancestor of Ezra the scribe. His high-

* In the LXX. this name appears in ver. 59, having changed places with Jattir.

priesthood was rendered particularly illustrious by the great reformation effected under it by king Josiah, by the solemn Passover kept at Jerusalem in the 18th year of that king's reign, and above all by the discovery which he made of the book of the law of Moses in the temple. With regard to the latter, Kennicott (*Hebr. Text.* ii. 299) is of opinion that it was the original autograph copy of the Pentateuch written by Moses which Hilkiah found. He argues from the peculiar form of expression in 2 Chr. xxxiv. 14, סֵפֶר תּוֹרַת יְהוָה בְּיַד מֹשֶׁה "the book of the law of Jehovah by the hand of Moses;" whereas in the fourteen other places in the O. T. where the law of Moses or the book of Moses are mentioned, it is either "the book of Moses," or "the law of Moses," or "the book of the law of Moses." But the argument is far from conclusive, because the phrase in question may quite as properly signify "the book of the law of the Lord given through Moses." Compare the expression ἐν χειρὶ μεσίτου (Gal. iii. 19), and בְּיַד מֹשֶׁה (Ex. ix. 35, xxxv. 29; Neh. x. 29; 2 Chr. xxxv. 6; Jer. l. 1). Though, however, the copy cannot be proved to have been Moses' autograph from the words in question, it seems probable that it was, from the place where it was found, viz. in the temple; and, from its not having been discovered before, but being only brought to light on the occasion of the repairs which were necessary, and from the discoverer being the high-priest himself, it seems natural to conclude that the particular part of the temple where it was found was one not usually frequented, or ever by any but the high-priest. Such a place exactly was the one where we know the original copy of the law was deposited by command of Moses, viz. by the side of the ark of the covenant within the vail, as we learn from Deut. xxxi. 9, 26. A difficult and interesting question arises, What was the book found by Hilkiah? Was it the whole Pentateuch, as Le Clerc, Keil, Ewald, &c., suppose, or the three middle books, as Bertheau, or the book of Deuteronomy alone, as De Wette, Gesenius, Rosenmüller, &c.? Our means of answering this question seem to be limited, (1) to an examination of the terms in which the depositing the book of the law by the ark was originally enjoined; (2) to an examination of the contents of the book discovered by Hilkiah, as far as they transpire; (3) to any indications which may be gathered from the contemporary writings of Jeremiah, or from any other portions of Scripture. As regards the first, a comparison of Deut. i. 5 with xxxi. 9; the consideration how exactly suited Deuteronomy is for the purpose of a public recital, as commanded Deut. xxxi. 10-13, whereas the recital of the whole Pentateuch is scarcely conceivable; and perhaps even the smaller bulk of a copy of Deuteronomy compared with that of the whole law, considered with reference to its place by the ark, point strongly to the conclusion that "the book of the law" ordered to be put "in the side of the ark of the covenant," was the book of Deuteronomy alone, whether or no exactly in its present form is a further question. As regards the second, the 28th and 29th chapters of Deut. seem to be those especially referred to in 2 K. xxii. 13, 16, 17, and 2 K. xxiii. 2, 3 seem to point directly to Deut. xxix. 1, in the mention of the covenant, and ver. 3 of the former to Deut. xxx. 2, in the expression *with all their heart and all their soul*. The words in 2 Chr. xxxv. 3, "The Levites that taught all Israel," seem also to refer to Deut. xxiii. 10. All the actions of Josiah which followed the reading of the book found, the destruction of all idolatrous symbols, the putting away of wizards and workers with familiar spirits, and the keeping of the Passover, were such as would follow from hearing the 16th, 18th, and other chapters of Deuteronomy, while there is not one that points to any precept contained in the other books, and not in Deuteronomy. If there is any exception to this statement it is to be found in the description of the Passover in ch. xxxv. The phrases "on the fourteenth day of the first month," in ver. 1; "Sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses," ver. 6; "The priests sprinkled the blood," ver. 11; and perhaps the allusion in ver. 12, may be thought to point to Lev. xxiii. 5, or Num. ix. 3; to Lev. xxii. and Num. viii. 20-22; to Lev. i. 5; iii. 2, &c.; and to Lev. iii. 3-5, &c. respectively. But the allusions are not marked, and it must be remembered that the Levitical institutions existed in practice, and that the other books of Moses were certainly extant, though they were not kept by the side of the ark. As regards the third, it is well known how full the writings of Jeremiah are of direct references and of points of resemblance to the book of Deuteronomy. Now this is at once accounted for on the supposition of the law thus found by Hilkiah being that book, which would thus naturally be an object of special curiosity and study to the prophet, and as naturally influence his own writings. Moreover, in an undated prophecy of Jeremiah's (ch. xi.[a]), which seems to have been occasioned by the finding of this covenant—for he introduces the mention of "the words of this covenant" quite abruptly—he quotes word for word from Deut. xxvii. 26, answering AMEN himself, as the people are there directed to do, with reference to the curse for disobedience (see ver. 3, 5); a very strong confirmation of the preceding arguments which tend to prove that Deuteronomy was the book found by Hilkiah. But again: in Josh. viii. we have the account of the first execution by Joshua and the Israelites of that which Moses had commanded relative to writing the law upon stones to be set upon Mount Ebal; and it is added in ver. 34, "and afterwards he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law." In ver. 32 he had said "he wrote there upon the stones a copy of the law of Moses." Now not only is it impossible to imagine that the whole Pentateuch was transcribed on these stones, but all the references which transpire are to the book of Deuteronomy. The altar of whole stones untouched by iron tool, the peace-offerings, the blessings and the cursings, as well as the act itself of writing the law on stones and setting them on Mount Ebal, and placing half the tribes on Mount Ebal, and the other half on Mount Gerizim, all belong to Deuteronomy. And therefore when it is added in ver. 35, "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel," we seem constrained to accept the words with the limitation to the book of Deuteronomy, as that which alone was ordered by Moses to be thus publicly read. And

[a] Hitzig, on Jer. xi., also supposes the expressions in this chapter to have been occasioned by the finding of the book of the law.

this increases the probability that here too the expression is limited to the same book.

The only discordant evidence is that of the book of Nehemiah. In the 8th chapter of that book, and ix. 3, we have the public reading by Ezra of "the book of the law of Moses" to the whole congregation at the feast of Tabernacles, in evident obedience to Deut. xxxi. 10-13. But it is quite certain, from Neh. viii. 14-17, that on the second day they read out of Leviticus, because the directions about dwelling in booths are found there only, in ch. xxiii. Moreover in the prayer of the Levites which follows Neh. ix. 5, and which is apparently based upon the previous reading of the law reference is freely made to all the books of Moses, and indeed to the later books also. It is, however, perhaps not an improbable inference that, Ezra having lately completed his edition of the Holy Scriptures, more was read on this occasion than was strictly enjoined by Deut. xxxi., and that therefore this transaction does not really weaken the foregoing evidence.

But no little surprise has been expressed by critics at the previous non-acquaintance with this book on the part of Hilkiah, Josiah, and the people generally, which their manner of receiving it plainly evidences; and some have argued from hence that "the law of Moses" is not of older date than the reign of Josiah: in fact that Josiah and Hilkiah invented it, and pretended to have found a copy in the temple in order to give sanction to the reformation which they had in hand. The following remarks are intended to point out the true inferences to be drawn from the narrative of this remarkable discovery in the books of Kings and Chronicles. The direction in Deut. xxxi. 10-13 for the public reading of the law at the feast of Tabernacles on each seventh year, or year of release, to the whole congregation, as the means of perpetuating the knowledge of the law, sufficiently shows that at that time a multiplication of copies and a multitude of readers was not contemplated. The same thing seems to be implied also in the direction given in Deut. xvii. 18, 19, concerning the copy of the law to be made, for the special use of the king, distinct from that in the keeping of the priests and Levites. And this paucity of copies and of readers is just what one would have expected in an age when the art of reading and writing was confined to the professional scribes, and the very few others who, like Moses, had learnt the art in Egypt (Acts vii. 22). The troublous times of the Judges were obviously more likely to obliterate than to promote the study of letters. And whatever occasional revival of sacred learning may have taken place under such kings as David, Solomon, Jehoshaphat, Uzziah, Jotham, and Hezekiah, yet on the other hand such reigns as that of Athaliah, the last years of Joash, that of Ahaz, and above all the long reign of Manasseh, with their idolatries and national calamities, must have been most unfavourable to the study of "the sacred letters." On the whole, in the days of Josiah irreligion and ignorance had overflowed all the dykes erected to stay their progress. In spite of such occasional acts as the public reading of the law to the people, enjoined by Jehoshaphat (2 Chr. xvii. 9), and such insulated evidences of the king's reading the law, as commanded by Moses, as the action recorded of Amaziah affords (2 K. xiv. 6)—where by the way the reference is still to the book of Deuteronomy—and the yet more marked acquaintance with the law attributed to Hezekiah (2 K. xviii. 5, 6) [GENEALOGY], everything in Josiah's reign indicates a very low state of knowledge. There were indeed still professional scribes among the Levites (2 Chr. xxxiv. 13), and Shaphan was the king's scribe. But judging from the narrative, 2 K. xxii. 8, 10; 2 Chr. xxxiv., it seems probable that neither Hilkiah nor Josiah could read. The same may perhaps be said of Jeremiah, who was always attended by Baruch the scribe, who wrote down the words of Jeremiah from his mouth (Jer. xxxvi. 2, 4, 6, 8, 18, 28, 32, xlv., &c.). How then can we wonder that under such circumstances the knowledge of the law had fallen into desuetude? or fail to see in the incident of the startling discovery of the copy of it by Hilkiah one of those many instances of simple truthfulness which impress on the Scripture narrative such an unmistakeable stamp of authenticity, when it is read in the same guileless spirit in which it is written? In fact, the ignorance of the law of Moses which this history reveals is in most striking harmony with the prevalent idolatry disclosed by the previous history of Judaea, especially since its connexion with the house of Ahab, as well as with the low state of education which is apparent from so many incidental notices.

The story of Hilkiah's discovery throws no light whatever upon the mode in which other portions of the Scriptures were preserved, and therefore this is not the place to consider it. But Thenius truly observes that the expression in 2 K. xxii. 8 clearly implies that the existence of the law of Moses was a thing well known to the Jews. It is interesting to notice the concurrence of the king with the high-priest in the restoration of the temple, as well as the analogy of the circumstances with what took place in the reign of Joash, when Jehoiada was high-priest, as related 2 Chr. xxiv. (Bertheau, *ad loc.*; Prideaux, *Connect.* i. 43, 315; Lewis, *Orig. Heb.* B. viii. ch. 8, &c.). [CHELCIAS.] [A. C. H.]

3. HILKIAH (LXX. omits; *Helcias*), a Merarite Levite, son of Amzi, one of the ancestors of ETHAN (1 Chr. vi. 45; hebr. 30).

4. HILKIAHU; another Merarite Levite, second son of Hosah; among the doorkeepers of the tabernacle in the time of king David (1 Chr. xxvi. 11).

5. HILKIAH; one of those who stood on the right hand of Ezra when he read the law to the people. Doubtless a Levite, and probably a priest (Neh. viii. 4). He may be identical with the Hilkiah who came up in the expedition with Jeshua and Zerubbabel (xii. 7), and whose descendant Hashabiah is commemorated as living in the days of Joiakim (xii. 21).

6. HILKIAHU; a priest, of Anathoth, father of the prophet JEREMIAH (Jer. i. 1).

7. HILKIAH, father of Gemariah, who was one of Zedekiah's envoys to Babylon (Jer. xxix. 3).

HIL'LEL (חִלֵּל; Ἐλαήλ, Alex. Σελλήμ; Joseph. Ἔλληλος; *Illel*), a native of Pirathon in Mount Ephraim, father of ABDON, one of the judges of Israel (Judg. xii. 13, 15).

HILLS. The structure and characteristics of the hills of Palestine will be most conveniently noticed in the general description of the features of the country. [PALESTINE.] But it may not be unprofitable to call attention here to the various Hebrew terms for which the word "hill" has been employed in the Auth. Version.

1. *Gibeah*, גִּבְעָה, from a root akin to גָּבַב

which seems to have the force of curvature or humpishness. A word involving this idea is peculiarly applicable to the rounded hills of Palestine, and from it are derived, as has been pointed out under GIBEAH, the names of several places situated on hills. Our translators have been consistent in rendering *gibeah* by "hill;" in four passages only qualifying it as "little hill," doubtless for the more complete antithesis to "mountain" (Ps. lxv. 12, lxxii. 3, cxiv. 4, 6).

2. But they have also employed the same English word for the very different term *har*, הַר, which has a much more extended sense than *gibeah*, meaning a whole district rather than an individual eminence, and to which our word "mountain" answers with tolerable accuracy. This exchange is always undesirable, but it sometimes occurs so as to confuse the meaning of a passage where it is desirable that the topography should be unmistakeable. For instance, in Ex. xxiv. 4, the "hill" is the same which is elsewhere in the same chapter (12, 13, 18, &c.) and book, consistently and accurately rendered "mount" and "mountain." In Num. xiv. 44, 45, the "hill" is the "mountain" of ver. 40, as also in Deut. i. 41, 43, compared with 24, 44. In Josh. xv. 9, the allusion is to the Mount of Olives, correctly called "mountain" in the preceding verse; and so also in 2 Sam. xvi. 13. The country of the "hills," in Deut. i. 7; Josh. ix. 1, x. 40, xi. 16, is the elevated district of Judah, Benjamin and Ephraim, which is correctly called "the mountain" in the earliest descriptions of Palestine (Num. xiii. 29), and in many subsequent passages. The "holy hill" (Ps. iii. 4), the "hill of Jehovah" (xxiv. 3), the "hill of God" (lxviii. 15), are nothing else than "Mount Zion." In 2 K. i. 9 and iv. 27, the use of the word "hill" obscures the allusion to Carmel, which in other passages of the life of the prophet (*e. g.* 1 K. xviii. 19; 2 K. iv. 25) has the term "mount" correctly attached to it. Other places in the historical books in which the same substitution weakens the force of the narrative, are as follows: Gen. vii. 19; Deut. viii. 7; Josh. xiii. 6, xviii. 13, 14; Judg. xvi. 3; 1 Sam. xxiii. 14; xxv. 20; xxvi. 13; 2 Sam. xiii. 34; 1 K. xx. 23, 28, xxii. 17, &c.

3. On one occasion the word *Ma'aleh*, מַעֲלֶה, is rendered "hill," viz. 1 Sam. ix. 11, where it would be better to employ "ascent" or some similar term.

4. In the N. T. the word "hill" is employed to render the Greek word *βουνός*; but on one occasion it is used for *ὄρος*, elsewhere "mountain," so as to obscure the connexion between the two parts of the same narrative. The "hill" from which Jesus was coming down in Luke ix. 37, is the same as "the mountain" into which He had gone for His transfiguration the day before (comp. ver. 28). In Matt. v. 14, and Luke iv. 29, *ὄρος* is also rendered "hill," but not with the inconvenience just noticed. In Luke i. 39, the "hill country" (*ἡ ὀρεινή*) is the same "mountain of Judah" to which frequent reference is made in the O. T. [G.]

HIN. [MEASURES.]

HIND (אַיָּלָה; *ἔλαφος*; *cervus*), the female of the common stag or *cervus elaphus*. It is frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19), gentleness (Prov. v. 19), feminine modesty (Cant. ii. 7, iii. 5), earnest longing (Ps. xlii. 1), and maternal affection (Jer. xiv. 5). Its shyness and remoteness from the haunts of men are also noticed (Job xxxix. 1), and its timidity, causing it to cast its young at the sound of thunder (Ps. xxix. 9). The conclusion which some have drawn from the passage last quoted that the hind produces her young with great difficulty, is not in reality deducible from the words, and is expressly contradicted by Job xxxix. 3. The LXX. reads אַיָּלָה in Gen. xlix. 21, rendering it *στέλεχος ἀνειμένον*, "a luxuriant terebinth:" Lowth has proposed a similar change in Ps. xxix., but in neither case can the emendation be accepted: Naphtali verified the comparison of himself to a "graceful or tall hind" by the events recorded in Judg. iv. 6-9, v. 18. The inscription of Ps. xxii., "the hind of the morning," probably refers to a tune of that name. [AIJELETH-SHAHAR.] [W. L. B.]

HINGE. 1. צִיר, *στρόφιγξ*, *cardo*, with the notion of turning (Ges. p. 1165). 2. פֹּת, *θύρωμα*, *cardo*, with the notion of insertion (Ges. p. 1096). Both ancient Egyptian and modern Oriental doors were and are hung by means of pivots turning in sockets both on the upper and lower sides. In Syria, and especially the Haurân, there are many ancient doors consisting of stone slabs with pivots carved out of the same piece, inserted in sockets above and below, and fixed during the building of the house. The allusion in Prov. xxvi. 14 is thus clearly explained. The hinges mentioned in 1 K. vii. 50 were probably of the Egyptian kind, attached to the upper and lower sides of the door (Buckingham, *Arab Tribes*, p. 177; Porter, *Damascus*, ii. 22, 192; Maundrell, *Early Travels*, pp. 447, 448 (Bohn); Shaw, *Travels*, p. 210; Lord Lindsay, *Letters*, p. 292; Wilkinson, *Anc. Eg.* abridgm. i. 15). [H. W. P.]

HINNOM, VALLEY OF, otherwise called "the valley of the son" or "children of Hinnom" (גֵּי־בֶן־הִנֹּם, or גֵּי־בֶן־הִנֹּם, or גֵּי־הִנֹּם, variously rendered by LXX. *φάραγξ Ἐννόμ*, or *υἱοῦ Ἐννόμ*, or *Γαιέννα*, Jos. xviii. 16; *ἐν γῇ Βενέννομ*, 2 Chr. xxviii. 3, xxxiii. 6; *τὸ πολυάνδριον υἱῶν τῶν τιέννων αὐτῶν*, Jer. xix. 2, 6), a deep and narrow ravine, with steep, rocky sides to the S. and W. of Jerusalem, separating Mount Zion to the N. from the "Hill of Evil Counsel," and the sloping rocky plateau of the "plain of Rephaim" to the S., taking its name, according to Professor Stanley, from "some ancient hero, the son of Hinnom" having encamped in it (Stanley, *S. & P.* p. 172). The earliest mention of the Valley of Hinnom in the sacred writings is Josh. xv. 8, xviii. 16, where the boundary-line between the tribes of Judah and Benjamin is described with minute topographical accuracy, as passing along the bed of the ravine. On the southern brow, overlooking the valley at its eastern extremity, Solomon erected high places for Molech (1 K. xi. 7), whose horrid rites were revived from time to time in the same vicinity by the later idolatrous kings. Ahaz and Manasseh made their children "pass through the fire" in this valley (2 K. xvi. 3; 2 Chr. xxviii. 3, xxxiii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet, at its S.E. extremity for a considerable period (Je. vii. 31; 2 K. xxiii. 10). [TOPHET.] To put an end to these abominations the place was polluted by Josiah, who rendered it ceremonially unclean by spreading over it human bones, and other corrup-

rians (2 K. xxiii. 10, 13, 14; 2 Chr. xxxiv. 4, 5), from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a laystall, where all its solid filth was collected. Most commentators follow Buxtorf, Lightfoot, and others, in asserting that perpetual fires were here kept up for the consumption of bodies of criminals, carcases of animals, and whatever else was combustible; but the Rabbinical authorities usually brought forward in support of this idea appear insufficient, and Robinson declares (i. 274) that "there is no evidence of any other fires than those of Molech having been kept up in this valley," referring to Rosenmüller, *Biblisch. Geogr.* II. i. 156, 164. For the more ordinary view, see Hengstenberg, *Christol.* ii. 454, iv. 41; Keil on *Kings* ii. 147, Clark's edit.; and cf. Is. xxx. 33, lxvi. 24.

From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed everburning funeral piles, the later Jews applied the name of this valley *Ge Hinnom*, *Gehenna*, to denote the place of eternal torment, and some of the Rabbins here fixed the "door of hell;" a sense in which it is used by our Lord. [GEHENNA.] It is called Jer. ii. 23, "the valley," κατ' ἐξοχήν, and perhaps "the valley of dead bodies," xxxi. 40, and "the valley of vision," Is. xxii. 1, 5 (Stanley, *S. & P.* 172, 482). The name by which it is now known is (in ignorance of the meaning of the initial syllable) *Wâdy Jehennam*, or *Wâdy er Rubêb* (Williams, *Holy City*, i. 56, Suppl.), though in Mohammedan traditions the name Gehenna is applied to the Valley of Kedron (Ibn Batutah, 12, 4; Stanley, *ut sup.*).

The valley commences in a broad sloping basin to the W. of the city, S. of the Jaffa road (extending nearly to the brow of the great Wady, on the W.), in the centre of which, 700 yards from the Jaffa gate, is the large reservoir, supposed to be the "upper pool," or "Gihon" [GIHON] (Is. vii. 3, xxxvi. 2; 2 Chr. xxxii. 30), now known as *Birket-el-Mamilla*. After running about three quarters of a mile E. by S. the valley takes a sudden bend to the S. opposite the Jaffa gate, but in less than another three quarters of a mile it encounters a rocky hill-side which forces it again in an eastern direction, sweeping round the precipitous S.W. corner of Mount Zion almost at a right angle. In this part of its course the valley is from 50 to 100 yards broad, the bottom everywhere covered with small stones, and cultivated. At 290 yards from the Jaffa gate it is crossed by an aqueduct on nine very low arches, conveying water from the "pools of Solomon" to the Temple Mount, a short distance below which is the "lower pool" (Is. xxii. 9), Birket-es-Sultân. From this point the ravine narrows and deepens, and descends with great rapidity between broken cliffs, rising in successive terraces, honeycombed with innumerable sepulchral recesses, forming the northern face of the "Hill of Evil Counsel," to the S., and the steep shelving, but not precipitous southern slopes of Mount Zion, which rise to about the height of 150 feet, to the N. The bed of the valley is planted with olives and other fruit trees, and when practicable is cultivated. About 400 yards from the S. W. angle of Mount Zion the valley contracts still more, becomes quite narrow and stony, and descends with much greater rapidity towards the "valley of Jehoshaphat," or "of the brook Kidron," before joining which it opens out again, forming an oblong plot, the site of Tophet, devoted to gardens irrigated by the waters of Siloam. Towards the eastern extremity of the valley is the traditional site of "Aceldama," authenticated by a bed of white clay still worked by potters (Williams, *Holy City*, ii. 495), opposite to which, where the cliff is thirty or forty feet high, the tree on which Judas hanged himself was placed during the Frankish kingdom (Barclay, *City of Great King*, p. 208). Not far from Aceldama is a conspicuously situated tomb with a Doric pediment, sometimes known as the "whited sepulchre," near which a large sepulchral recess with a Doric portal hewn in the native rock is known as the "Latibulum apostolorum," where the Twelve are said to have concealed themselves during the time between the Crucifixion and the Resurrection. The tombs continue quite down to the corner of the mountain, where it bends off to the S. along the valley of Jehoshaphat. None of the sepulchral recesses in the vicinity of Jerusalem are so well preserved; most of them are very old—small gloomy caves, with narrow, rock-hewn doorways.

Robinson places "the valley gate," Neh. ii. 13, 15; 2 Chr. xxvi. 9, at the N.W. corner of Mount Zion in the upper part of this valley (Robinson, i. 220, 239, 274, 320, 353; Williams, *Holy City*, i. Suppl. 56, ii. 495; Barclay, *City of Great King*, 205, 208). [But see JERUSALEM.] [E. V.]

HIPPOPOT'AMUS. There is hardly a doubt that the Hebrew *behemoth* (בְּהֵמוֹת) describes the hippopotamus: the word itself bears the strongest resemblance to the Coptic name *pehemout*, "the water-ox," and at the same time expresses in its Hebrew form, as the plural of בְּהֵמָה, the idea of a very large beast. Though now no longer found in the lower Nile, it was formerly common there (Wilkinson, i. 239). The association of it with the crocodile in the passage in which it is described (Job xl. 15 ff.), and most of the particulars in that passage, are more appropriate to the hippopotamus than to any other animal. Behemoth "eateth grass as an ox" (Job xl. 15)—a circumstance which is noticed as peculiar in an animal of aquatic habits; this is strictly true of the hippopotamus, which leaves the water by night, and feeds on vegetables and green crops. Its strength is enormous, vv. 16, 18, and the notice of the power of the muscles of the belly, "his force is in the navel of his belly," appears to be strictly correct. The tail, however, is short, and it must be conceded that the first part of ver 17, "he moveth his tail like a cedar," seems not altogether applicable. His mode of attack is with his mouth, which is armed with a formidable array of teeth, projecting incisors, and enormous curved canines; thus "his creator offers him a sword," for so the words in ver. 19 may be rendered. But the use of his sword is mainly for pacific purposes, "the beasts of the field playing" about him as he feeds; the hippopotamus being a remarkably inoffensive animal. His retreat is among the lotuses (*tzeelim*; A. V. "shady trees"), which abounded about the Nile, and amid the reeds of the river. Thoroughly at home in the water, "if the river riseth, he doth not take to flight; and he cares not if a Jordan (here an appellative for a "stream") press on his mouth." Ordinary means of capture were ineffectual against the great strength of this animal. "Will any take him before his eyes?" (*i. e.* openly, and without cunning), "will any bore his nose with a gin?", as was usual with large

fish. The method of killing it in Egypt was with a spear, the animal being in the first instance secured by a lasso, and repeatedly struck until it became exhausted (Wilkinson, i. 240); the very same method is pursued by the natives of South Africa at the present day (Livingstone, p. 73; instances of its great strength are noticed by the same writer, pp. 231, 232, 497). [W. L. B.]

HI'RAH (חִירָה; Εἰράς; *Hirām*), an Adullamite, the friend (רֵעַ) of Judah (Gen. xxxviii. 1. 12; and see 20). For "friend" the LXX. and Vulg. have "shepherd," probably reading רֹעֵהוּ.

HI'RAM, or HU'RAM (חִירָם, or חוּרָם: on the different forms of the name see HURAM). 1. The king of Tyre who sent workmen and materials to Jerusalem, first (2 Sam. v. 11, 1 Chr. xiv. 1) to build a palace for David whom he ever loved (1 K. v. 1), and again (1 K. v. 10, vii. 13, 2 Chr. ii. 14, 16) to build the Temple for Solomon, with whom he had a treaty of peace and commerce (1 K. v. 11, 12). The contempt with which he received Solomon's present of Cabul (1 K. ix. 12) does not appear to have caused any breach between the two kings. He admitted Solomon's ships, issuing from Joppa, to a share in the profitable trade of the Mediterranean (1 K. x. 22); and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of India (1 K. ix. 26) to Solomon's two harbours on the Red Sea (see Ewald, *Gesch. Isr.* iii. 345-347).

Eupolemon (*ap.* Euseb. *Praep. Evang.* ix. 30) states that David, after a war with Hiram, reduced him to the condition of a tributary prince. Dius the Phoenician historian, and Menander of Ephesus (*ap.* Joseph. *c. Ap.* i. 17, 18) assign to Hiram a prosperous reign of 34 years; and relate that his father was Abibal, his son and successor Baleazar; that he rebuilt various idol-temples, and dedicated some splendid offerings; that he was successful in war; that he enlarged and fortified his city; that he and Solomon had a contest with riddles or dark sayings (compare Samson and his friends, Judg. xiv. 12), in which Solomon, after winning a large sum of money from the king of Tyre, was eventually outwitted by Abdemon, one of his subjects. The intercourse of these great and kindred-minded kings was much celebrated by local historians. Josephus (*Ant.* viii. 2, §8) states that the correspondence between them with respect to the building of the Temple was preserved among the Tyrian archives in his days. With the letters in 1 K. v. and 2 Chr. ii. may be compared not only his copies of the letters, but also the still less authentic letters between Solomon and Hiram, and between Solomon and Vaphres (Apries?), which are preserved by Eupolemon (*ap.* Euseb. *Praep. Evang.* ix. 30), and mentioned by Alexander Polyhistor (*ap.* Clem. Alex. *Strom.* i. 21, p. 332). Some Phoenician historians (*ap.* Tatian. *cont. Graec.* §37) relate that Hiram, besides supplying timber for the Temple, gave his daughter in marriage to Solomon. Jewish writers in less ancient times cannot overlook Hiram's uncircumcision in his services towards the building of the Temple. Their legends relate (*ap.* Eisenm. *Ent. Jud.* i. 868) that because he was a God-fearing man and built the Temple he was received alive into Paradise; but that, after he had been there a thousand years, he sinned by pride, and was thrust down into hell.

2. Hiram was the name of a man of mixed race (1 K. vii. 13, 40), the principal architect and engineer sent by king Hiram to Solomon; also called Huram in the Chronicles. On the title of אָב = "master," or "father," given to him in 2 Chr. ii. 13, iv. 16, see HURAM, No. 3. [W. T. B.]

HIRCA'NUS (Ὑρκανός; *Hircanus*), "a son of Tobias," who had a large treasure placed for security in the treasury of the temple at the time of the visit of Heliodorus (c. 187 B.C.; 2 Macc. iii. 11). Josephus also mentions "children of Tobias" (*Ant.* xii. 5, §1, παῖδες Τωβίου), who, however, belonged to the faction of Menelaus, and notices especially a son of one of them (Joseph) who was named Hyrcanus (*Ant.* xii. 4, §2 ff.). But there is no sufficient reason for identifying the Hyrcanus of 2 Macc. with this *grandson* of Tobias either by supposing that the ellipse (τοῦ Τωβίου) is to be so filled up (Grotius, Calmet), or that the sons of Joseph were popularly named after their grandfather (Ewald, *Gesch.* iv. 309), which could scarcely have been the case in consequence of the great eminence of their father.

The name appears to be simply a local appellative, and became illustrious afterwards in the Maccabean dynasty, though the circumstances which led to its adoption are unknown (yet comp. Joseph. *Ant.* xiii. 8, §4). [MACCABEES.] [B. F. W.]

HIT'TITES, THE, the nation descended from Cheth (A. V. "Heth"), the second son of Canaan. (1.) With five exceptions, noticed below, the word is הַחִתִּי = "the Chittite;" in the singular number, according to the common Hebrew idiom. It is occasionally rendered in the A. V. in the singular number, "the Hittite" (Ex. xxiii. 28, xxxiii. 2, xxxiv. 11; Josh. ix. 1, xi. 3), but elsewhere plural (Gen. xv. 20; Ex. iii. 8, 17, xiii. 5, xxiii. 23; Num. xiii. 29; Deut. vii. 1, xx. 17; Josh. iii. 10, xii. 8, xxiv. 11; Judg. iii. 5; 1 K. ix. 20; 2 Chr. viii. 7; Ezr. ix. 1; Neh. ix. 8; 1 Esd. viii. 69, Χετταῖοι). (2.) The plural form of the word is הַחִתִּים = the Chittim, or Hittites (Josh. i. 4; Judg. i. 26; 1 K. x. 29; 2 K. vii. 6; 2 Chr. i. 17). (3.) "A Hittite [woman]" is חִתִּית (Ez. xvi. 3, 45). In 1 K. xi. 1, the same word is rendered "Hittites."

1. Our first introduction to the Hittites is in the time of Abraham, when he bought from the Bene-Cheth, "Children of Heth"—such was then their title—the field and the cave of Machpelah, belonging to Ephron the Hittite. They were then settled at the town which was afterwards, under its new name of Hebron, to become one of the most famous cities of Palestine, then bearing the name of Kirjath-arba, and perhaps also of Mamre (Gen. xxiii. 19, xxv. 9). The propensities of the tribe appear at that time to have been rather commercial[a] than military. The "money current with the merchant," and the process of weighing it, were familiar to them; the peaceful assembly "in the gate of the city" was their manner of receiving the stranger who was desirous of having a "possession" "secured" to him among them. The dignity and courtesy of their demeanour also come out strongly in this narrative. As Ewald well says, Abraham chose his allies in warfare from the Amorites, but he goes to the Hittites for his grave. But the tribe

[a] "Canaanite" has in many places the force of "merchant" or "trafficker." See among others the examples in 246 *b*.

was evidently as yet but small, not important enough to be noticed beside "the Canaanite and the Perizzite" who shared the bulk of the land between them (Gen. xii. 6, xiii. 7). In the southern part of the country they remained for a considerable period after this, possibly extending as far as Gerar and Beersheba, a good deal below Hebron (xxvi. 17, xxviii. 10). From their families Esau married his two first wives; and her fear lest Jacob should take the same course is the motive given by Rebekah for sending Jacob away to Haran. It was the same feeling that had urged Abram to send to Mesopotamia for a wife for Isaac. The descendant of Shem could not wed with Hamites—"with the daughters of the Canaanites among whom I dwell . . . wherein I am a stranger," but "go to my country and thy kindred" is his father's command, "to the house of thy mother's father, and take thee a wife from thence" (Gen. xxviii. 2, xxiv. 4).

2. Throughout the book of Exodus the name of the Hittites occurs only in the usual formula for the occupants of the Promised Land. Changes occur in the mode of stating this formula [CANAAN, p. 248 *b*], but the Hittites are never omitted (see Ex. xxiii. 28). In the report of the spies, however, we have again a real historical notice of them: "the Hittite, the Jebusite, and the Amorite dwell in the mountain" (Num. xiii. 29). Whatever temporary circumstances may have attracted them so far to the south as Beersheba, a people having the quiet commercial tastes of Ephron the Hittite and his companions can have had no call for the roving, skirmishing life of the country bordering on the desert; and thus, during the sojourn of Israel in Egypt, they had withdrawn themselves from those districts, retiring before Amalek (Num. xiii. 29) to the more secure mountain country in the centre of the land. Perhaps the words of Ezekiel (xvi. 3, 45) may imply that they helped to found the city of Jebus.

From this time, however, their quiet habits vanish, and they take their part against the invader, in equal alliance with the other Canaanite tribes (Josh. ix. 1, xi. 3, &c.).

3. Henceforward the notices of the Hittites are very few and faint. We meet with two individuals, both attached to the person of David. (1.) "Ahimelech the Hittite," who was with him in the hill of Hachilah, and with Abishai accompanied him by night to the tent of Saul (1 Sam. xxvi. 6). He is nowhere else mentioned, and was possibly killed in one of David's expeditions, before the list in 2 Sam. xxiii. was drawn up. (2.) "Uriah the Hittite," one of "the thirty" of David's body-guard (2 Sam. xxiii. 39; 1 Chr. xi. 41), the deep tragedy of whose wrongs forms the one blot in the life of his master. In both these persons, though warriors by profession, we can perhaps detect traces of those qualities which we have noticed as characteristic of the tribe. In the case of the first, it was Abishai, the practical, unscrupulous "son of Zeruiah," who pressed David to allow him to kill the sleeping king: Ahimelech is clear from that stain. In the case of Uriah, the absence from suspicion and the generous self-denial which he displayed are too well known to need more than a reference (2 Sam. xi. 11, 12).

4. The Egyptian annals tell us of a very powerful confederacy of Hittites in the valley of the Orontes, with whom Sethos I., or Sethos, waged war about B.C. 1340, and whose capital, Ketesh, situate near Emesa, he conquered. [EGYPT, p. 511.]

5. In the Assyrian inscriptions, as lately deciphered, there are frequent references to a nation of *Khatti*, who "formed a great confederacy ruled by a number of petty chiefs," whose territory also lay in the valley of the Orontes, and who were sometimes assisted by the people of the sea-coast, probably the Phoenicians (Rawlinson's *Herodotus*, i. 463). "Twelve kings of the Southern Khatti are mentioned in several places." If the identification of these people with the Hittites should prove to be correct, it agrees with the name *Chat*, as noticed under HETH, and affords a clue to the meaning of some passages which are otherwise puzzling. These are (*a*) Josh. i. 4, where the expression "all the land of the Hittites" appears to mean all the land of Canaan, or at least the northern part thereof. (*b*) Judg. i. 26. Here nearly the same expression recurs. [LUZ.] (*c*) 1 K. x. 29; 2 Chr. i. 17: "All the kings of the Hittites and kings of Aram" (probably identical with the "kings on this side Euphrates," 1 K. iv. 24) are mentioned as purchasing chariots and horses from Egypt, for the possession of which they were so notorious, that (*d*) it would seem to have become at a later date almost proverbial in allusion to an alarm of an attack by chariots (2 K. vii. 6).

6. Nothing is said of the religion or worship of the Hittites. Even in the enumeration of Solomon's idolatrous worship of the gods of his wives—among whom were Hittite women (1 K. xi. 1)—no Hittite deity is alluded to. (See 1 K. xi. 5, 7; 2 K. xxiii. 13.)

7. The names of the individual Hittites mentioned in the Bible are as follow. They are all susceptible of interpretation as Hebrew words, which would lead to the belief either that the Hittites spoke a dialect of the Aramaic or Hebrew language, or that the words were Hebraized in their transference to the Bible records.

ADAH (woman), Gen. xxxvi. 2.
AHIMELECH, 1 Sam. xxvi. 6.
BASHEMATH, accur. BAS'MATH (woman); possibly a second name of Adah, Gen. xxvi. 34.
BEERI (father of Judith, below), Gen. xxvi. 34.
ELON (father of Basmath), Gen. xxvi. 34.
EPHRON, Gen. xxiii. 10, 13, 14, &c.
JUDITH (woman), Gen. xxvi. 34.
URIAH, 2 Sam. xi. 3, &c., xxiii. 39, &c.
ZOHAR (father of Ephron), Gen. xxiii. 8.

In addition to the above, SIBBECHAI, who in the Hebrew text is always denominated a Hushathite, is by Josephus (*Ant.* vii. 12, §2) styled a Hittite. [G.]

HIVITES, THE (הַחִוִּי, *i. e.* the Chivvite ὁ Εὐαῖος; *Hevaeus*). The name is, in the original, uniformly found in the singular number. It never has, like that of the Hittites, a plural, nor does it appear in any other form. Perhaps we may assume from this that it originated in some peculiarity of locality or circumstance, as in the case of the Amorites—"mountaineers;" and not in a progenitor, as did that of the Ammonites, who are also styled Bene-Ammon—children of Ammon—or the Hittites, Bene-Cheth—children of Heth. The name is explained by Ewald (*Gesch.* i. 318) as Binnenländer, that is, "Midlanders;" by Gesenius (*Thes.* 451) as *pagani*, "villagers." In the following passages the name is given in the A. V. in the singular—THE HIVITE:—Gen. x. 17; Ex. xxiii. 28, xxxiii. 2, xxxiv. 11; Josh. ix. 1, xi. 3; 1 Chr. i. 15; also Gen. xxxiv. 2, xxxvi. 2. In all the rest it is plural.

1. In the genealogical tables of Genesis, "the Hivite" is named as one of the descendants—the

sixth in order—of Canaan, the son of Ham (Gen. x. 17; 1 Chr. i. 15). In the first enumeration of the nations who, at the time of the call of Abraham, occupied the promised land (Gen. xv. 19-21), the Hivites are omitted from the Hebrew text (though in the Samaritan and LXX. their name is inserted). This has led to the conjecture, amongst others, that they are identical with the KADMONITES, whose name is found there and there only (Reland, *Pal.* 140; Bochart, *Phal.* iv. 36; *Can.* i. 19). But are not the Kadmonites rather, as their name implies, the representatives of the Benekedem, or "children of the East"? The name constantly occurs in the formula by which the country is designated in the earlier books (Ex. iii. 8, 17, xiii. 5, xxiii. 23, 28, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xii. 8, xxiv. 11), and also in the later ones (1 K. ix. 20; 2 Chr. viii. 7; but comp. Ezr. ix. 1, and Neh. ix. 8). It is, however, absent in the report of the spies (Num. xiii. 29), a document which fixes the localities occupied by the Canaanite nations at that time. Perhaps this is owing to the then insignificance of the Hivites, or perhaps to the fact that they were indifferent to the special locality of their settlements.

2. We first encounter the actual people of the Hivites at the time of Jacob's return to Canaan. Shechem was then (according to the current Hebrew text) in their possession, Hamor the Hivite being the "prince (נָשִׂיא) of the land" (Gen. xxxiv. 2). They were at this time, to judge of them by their rulers, a warm and impetuous people, credulous, and easily deceived by the crafty and cruel sons of Jacob. The narrative further exhibits them as peaceful and commercial, given to "trade" (10, 21), and to the acquiring of "possessions" of cattle and other "wealth" (10, 23, 28, 29). Like the Hittites they held their assemblies or conferences in the gate of their city (20). We may also see a testimony to their peaceful habits in the absence of any attempt at revenge on Jacob for the massacre of the Shechemites. Perhaps a similar indication is furnished by the name of the god of the Shechemites some generations after this —Baal-berith—Baal of the league, or the alliance (Judg. viii. 33, ix. 4, 46); by the way in which the Shechemites were beaten by Abimelech (40); and by the unmilitary character, both of the weapon which caused Abimelech's death and of the person who discharged it (ix. 53).

The Alex. MS., and several other MSS. of the LXX., in the above narrative (Gen. xxxiv. 2) substitute "Horite" for "Hivite." The change is remarkable from the usually close adherence of the Alex. Codex to the Hebrew text, but it is not corroborated by any other of the ancient versions, nor is it recommended by other considerations. No instances occur of Horites in this part of Palestine, while we know, from a later narrative, that there was an important colony of Hivites on the highland of Benjamin at Gibeon, &c., no very great distance from Shechem. On the other hand, in Gen. xxxvi. 2, where Aholibama, one of Esau's wives, is said to have been the daughter of the daughter of Zibeon the Hivite, all considerations are in favour of reading "Horite" for "Hivite." In this case we fortunately possess a detailed genealogy of the family, by comparison of which little doubt is left of the propriety of the change (comp. verses 20, 24, 25, 30, with 2), although no ancient version has suggested it here.

3. We next meet with the Hivites during the conquest of Canaan (Josh. ix. 7, xi. 19). Their character is now in some respects materially altered. They are still evidently averse to fighting, but they have acquired — possibly by long experience in traffic—an amount of craft which they did not before possess, and which enables them to turn the tables on the Israelites in a highly successful manner (Josh. ix. 3-27). The colony of Hivites,[b] who made Joshua and the heads of the tribes their dupes on this occasion, had four cities—Gibeon, Chephirah, Beeroth, and Kirjath-jearim—situated, if our present knowledge is accurate, at considerable distances asunder. It is not certain whether the three last were destroyed by Joshua or not (xi. 19); Gibeon certainly was spared. In ver. 11 the Gibeonites speak of the "elders" of their city, a word which does not necessarily point to any special form of government, as is assumed by Winer (*Heviter*), who uses the ambiguous expression that they "lived under a republican constitution" (in *republicanischer Verfassung*)! See also Ewald (*Gesch.* i. 318, 9).

4. The main body of the Hivites, however, were at this time living on the northern confines of western Palestine—"under Hermon, in the land of Mizpeh" (Josh. xi. 3)—"in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath" (Judg. iii. 3). Somewhere in this neighbourhood they were settled when Joab and the captains of the host, in their tour of numbering, came to "all the cities of the Hivites" near Tyre (2 Sam. xxiv. 7). In the Jerusalem Targum on Gen. x. 17, they are called Tripolitans (טַרְפּוֹלָאֵי), a name which points to the same general northern locality.

5. In speaking of the AVIM, or Avvites, a suggestion has been made by the writer that they may have been identical with the Hivites. This is apparently corroborated by the fact that, according to the notice in Deut. ii. the Avites seem to have been dispersed before the Hivites appear on the scene of the sacred history. [G.]

HIZKI'AH (חִזְקִיָּה; Ἐζεκίου; *Ezechiâ*), an ancestor of Zephaniah the prophet (Zeph. i. 1).

HIZKI'JAH (חִזְקִיָּה; Ἐζεκία; *Ezechia*), according to the punctuation of the A. V. a man who sealed the covenant of reformation with Ezra and Nehemiah (Neh. x. 17). But there is no doubt that the name should be taken with that preceding it, as "Ater-Hizkijah," a name given in the lists of those who returned from Babylon with Zerubbabel. It appears also extremely likely that the two names following these in x. 17, 18 (Azzur, Hodijah) are only corrupt repetitions of them.

This and the preceding name are identical, and are the same with that given in the A. V. as HEZEKIAH.

HO'BAB (חֹבָב; ὁ Ὀβάβ, Alex. Ὠβάβ, in Judg. Ἰωβάβ; *Hobab*). This name is found in two places only (Num. x. 29; Judg. iv. 11), and it seems doubtful whether it denotes the father-in-law of Moses, or his son. (1.) In favour of the latter are (*a.*) the express statement that Hobab was "the son of Raguel" (Num. x. 29); Raguel or Reuel—the Hebrew word in both cases is the same—being identified with Jethro, not only in Ex. ii. 18 (comp.

[b] Here again the LXX. (both MSS.) have Horites for Hivites; but we cannot accept the change without further consideration.

ii. 1, &c.), but also by Josephus, who constantly gives him that name. (*b.*) The fact that Jethro had some time previously left the Israelite camp to return to his own country (Ex. xviii. 27). The words "the father-in-law of Moses" in Num. x. 29, though in most of the ancient versions connected with Hobab, will in the original read either way, so that no argument can be founded on them. (2.) In favour of Hobab's identity with Jethro are (*a.*) the words of Judg. iv. 11; but it should be remembered that this is (ostensibly) of later date than the other, and altogether a more casual statement. (*b.*) Josephus in speaking of Raguel remarks once (*Ant.* ii. 12, §1) that he "had Iothor (*i. e.* Jethro) for a surname" (*τοῦτο γὰρ ἦν ἐπίκλημα τῷ Ῥαγούηλ*). From the absence of the article here, it is inferred by Whiston and others that Josephus intends that he had more than one surname, but this seems hardly safe.

The Mahometan traditions are certainly in favour of the identity of Hobab with Jethro. He is known in the Koran and elsewhere, and in the East at the present day, by the name of *Sho'eib* (شعيب), doubtless a corruption of Hobab. According to those traditions he was the prophet of God to the idolaters of *Medyen* (Midian), who not believing his message were destroyed (Lane's *Koran*, 179-181); he was blind (ib. 180 *note*); the rod of Moses was his gift, it had once been the rod of Adam, and was of the myrtle of Paradise, &c. (Ib. 190; Weil's *Bibl. Legends*, 107-109). The name of *Sho'eib* still remains attached to one of the Wadys on the East side of the Jordan, opposite Jericho, through which, according to the tradition of the locality (Seetzen, *Reisen*, 1854, ii. 319, 376), the children of Israel descended to the Jordan. [BETH-NIMRAH.] According to this tradition, therefore, he accompanied the people as far as the Promised Land, though whatever weight that may possess is, when the statement of Ex. xviii. 27 is taken into account, against his identity with Jethro. Other places bearing his name and those of his two daughters are shown at Sinai and on the Gulf of Akaba (Stanley, *S. & P.* 33).

But whether Hobab was the father-in-law of Moses or not, the notice of him in Num. x. 29-32, though brief, is full of point and interest. While Jethro is preserved to us as the wise and practised administrator, Hobab appears as the experienced Bedouin sheikh, to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them. The tracks and passes of that "waste howling wilderness" were all familiar to him, and his practised sight would be to them "instead of eyes" in discerning the distant clumps of verdure which betokened the wells or springs for the daily encampment, and in giving timely warning of the approach of Amalekites or other spoilers of the desert. [JETHRO.] [G.]

HO'BAH (חוֹבָה; **Χοβά**; *Hoba*), the place to which Abraham pursued the kings who had pillaged Sodom (Gen. xiv. 15). It was situated "to the north of Damascus" (מִשְּׂמֹאל לְדַמֶּשֶׂק). Josephus mentions a tradition concerning Abraham which he takes from Nicolaus of Damascus:—"Abraham reigned at Damascus, being a foreigner . . . and his name is still famous in the country; and there is shown a village called from him *The Habitation of Abraham*" (*Ant.* i. 7, §2). It is remarkable that in the village of *Burzeh*, three miles north of Damascus there is a *wely* held in high veneration by the Mohammedans, and called after the name of the patriarch, *Masjad Ibrahîm*, "the prayer-place of Abraham." The tradition attached to it is that here Abraham offered thanks to God after the total discomfiture of the eastern kings. Behind the *wely* is a cleft in the rock, in which another tradition represents the patriarch as *taking refuge* on one occasion from the giant Nimrod. It is remarkable that the word *Hobah* signifies "a hiding-place."

The Jews of Damascus affirm that the village of *Jôbar*, not far from Burzeh, is the Hobah of Scripture. They have a synagogue there dedicated to Elijah, to which they make frequent pilgrimages (see p. 540 *b*, note; also *Handb. for Syr. and Pal.* pp. 491, 492). [J. L. P.]

HOD (הוֹד; **Ὡδ**, Alex. **Ὡδ**; *Hod*), one of the sons of Zophah, among the descendants of Asher (1 Chr. vii. 37).

HODAI'AH (*Chetib*, הוֹדַוְיָהוּ, altered in the *Keri* to הוֹדַוְיָהוּ, *i. e.* HODAVIAHU; **Ὡδολία**, Alex. **Ὡδουία**; *Oduia*), son of Elioenai, one of the last members of the royal line of Judah; mentioned 1 Chr. iii. 24.

HODAVI'AH (הוֹדַוְיָה; **Ὡδουία**; *Odoia*, *Oduia*, *Odavia*). 1. A man of Manasseh, one of the heads of the half-tribe on the east of Jordan (1 Chr. v. 24).

2. A man of Benjamin, son of Has-senuah (1 Chr. ix. 7).

3. A Levite, who seems to have given his name to an important family in the tribe—the Bene Hodaviah (Ezr. ii. 40). In Nehemiah the name appears as HODEVAH. Lord A. Hervey has called attention to the fact that this name is closely connected with Judah (*Genealogies*, 119). This being the case, we probably find this Hodaviah mentioned again in iii. 9.

HO'DESH (חֹדֶשׁ; **Ἀδά**; *Hodes*), a woman named in the genealogies of Benjamin (1 Chr. viii. 9) as the wife of a certain Shaharaim, and mother of seven children. Shaharaim had two wives besides Hodesh, or possibly Hodesh was a second name of one of those women (ver. 8). The LXX. by reading Baara, **Βααδά**, and Hodesh, **Ἀδά**, seem to wish to establish such a connexion.

HODE'VAH (הוֹדַוְיָה, *keri* הוֹדְיָה; **Οὐδουία**, Alex. **Οὐδουΐδ**; *Oduia*), Bene-Hodevah, a Levite family, returned from captivity with Zerubbabel (Neh. vii. 43). In the parallel lists it is given as HODAVIAH (No. 3) and SUDIAS.

HODI'AH (הוֹדִיָה; **ἡ Ἰδουία**, Alex. **Ἰουδαία**; *Odaia*), one of the two wives of Ezra, a man of Judah, and mother to the founders of Keilah and Eshtemoa (1 Chr. iv. 19). She is doubtless the same person as Jehudijah (in verse 18, that is "the Jewess"), in fact, except the article, which is disregarded in the A. V., the two names are identical [comp. HODAVIAH, No. 3]. Hodiah is exactly the same name as HODIJAH, under which form it is given more than once in the A. V.

HODI'JAH (הוֹדִיָה; **Ὡδουΐα**, **Ὡδούμ**; *Odia*, *Odaia*). This is in the original precisely the same name as the preceding, though spelt differently in the A. V. It occurs

1. A Levite in the time of Ezra and Nehemiah

(Neh. viii. 7; and probably also ix. 5; x. 10). The name with others is omitted in the two first of these passages in the LXX.

2. Another Levite at the same time (Neh. x. 13).

3. A layman; one of the "heads" of the people at the same time (Neh. x. 18).

HOG'LAH (חָגְלָה; Ἐγλά, Alex. Αἰγλά, Αἰγλάμ; *Hegla*), the third of the five daughters of Zelophehad, in whose favour the law of inheritance was altered so that a daughter could inherit her father's estate when he left no sons (Num. xxvi. 33, xxvii. 1, xxxvi. 11, Josh. xvii. 3).

The name also occurs in BETH-HOGLAH, which see.

HO'HAM (הוֹהָם; Ἐλάμ, Alex. Αἰλάμ;[a] *Oham*), king of Hebron at the time of the conquest of Canaan (Josh. x. 3); one of the five kings who were pursued by Joshua down the pass of Bethhoron, and who were at last captured in the cave at Makkedah and there put to death. As king of Hebron he is frequently referred to in Josh. x., but his name occurs in the above passage only.

HOLOFER'NES, or, more correctly, OLOFERNES (Ὀλοφέρνης), was, according to the book of Judith, a general of Nebuchadnezzar, king of the Assyrians (Jud. ii. 4), who was slain by the Jewish heroine Judith during the siege of Bethulia. [JUDITH.] The name occurs twice in Cappadocian history, as borne by the brother of Ariarathes I. (c. B.C. 350), and afterwards by a pretender to the Cappadocian throne, who was at first supported and afterwards imprisoned by Demetrius Soter (c. B.C. 158). The termination (Tissa*phernes*, &c.) points to a Persian origin, but the meaning of the word is uncertain. [B. F. W.]

HO'LON (חֹלֹן; Χαλοὺ καὶ Χαννά, Alex. Χιλουών; ἡ Γελλά, Alex. Ὠλών; *Olon*, *Holon*). 1. A town in the mountains of Judah; one of the first group, of which Debir was apparently the most considerable. It is named between GOSHEN and GILOH (Josh. xv. 51), and was allotted with its "suburbs" to the priests (xxi. 15). In the list of priest's cities of 1 Chr. vi. the name appears as HILEN. In the Onomasticon ("Helon" and "Olon") it is mentioned, but not so as to imply its then existence. Nor has the name been since recognised by travellers.

2. (חֹלוֹן; Χελών; *Helon*), a city of Moab (Jer. xlviii. 21, only). It was one of the towns of the *Mishor*, the level downs (A. V. "plain country") east of Jordan, and is named with Jahazah, Dibon, and other known places; but no identification of it has yet taken place, nor does it appear in the parallel lists of Num. xxxii. and Josh. xiii. [G.]

HO'MAM (הוֹמָם; Αἰμάν; *Homan*), the form under which in 1 Chr. i. 39, an Edomite name appears, which in Gen. xxxvi. is given HEMAM. Homam is assumed by Gesenius to be the original form (*Thes.* 385 *a*). By Knobel (*Genesis*, 254), the name is compared with that of *Homaima* (حميمة), a town now ruined, though once important, halfway between Petra and Ailath, on the ancient road at the back of the mountain. See Laborde, *Journey*, 207, *Ameiné*; also the Arabic authorities mentioned by Knobel. [G.]

[a] In each MS. the same equivalent as the above has been given for HORAM.

HOMER. [MEASURES.]

HONEY. We have already noticed [FOOD] the extensive use of honey as an article of ordinary food among the Hebrews: we shall therefore in the present article restrict ourselves to a description of the different articles which passed under the Hebrew name of *d'bash* (דְּבַשׁ). In the first place it applies to the product of the bee, to which we exclusively apply the name of honey. All travellers agree in describing Palestine as a land "flowing with honey" (Ex. iii. 8), bees being abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of the rocks or in hollow trees. In some parts of northern Arabia the hills are so well stocked with bees, that no sooner are hives placed than they are occupied (Wellsted's *Travels*, ii. 123). The Hebrews had special expressions to describe the exuding of the honey from the comb, such as *nôpheth* (נֹפֶת) "dropping" (Cant. iv. 11; Prov. v. 3, xxiv. 13), *tzûph* (צוּף) "overflowing" (Ps. xix. 10; Prov. xvi. 24), and *yaar* (יַעַר) or *yaârah* (יְעָרָה) (1 Sam. xiv. 27; Cant. v. 1)—expressions which answer to the *mel acetum* of Pliny (xi. 15): the second of these terms approaches nearest to the sense of "honey *comb*," inasmuch as it is connected with *nopeth* in Ps. xix. 10, "the droppings of the comb." (2.) In the second place, the term *dibash* applies to a decoction of the juice of the grape, which is still called *dibs*, and which forms an article of commerce in the East; it was this, and not ordinary bee-honey, which Jacob sent to Joseph (Gen. xliii. 11), and which the Tyrians purchased from Palestine (Ez. xxvii. 17). The mode of preparing it is described by Pliny (xiv. 11): the must was either boiled down to a half (in which case it was called *defrutum*), or to a third (when it was called *siracum*, or *sapa*, the σίραιος οἶνος, and ἕψημα of the Greeks): it was mixed either with wine or milk (Virg. *Georg.* i. 296; Ov. *Fast.* iv. 780): it is still a favourite article of nutriment among the Syrians, and has the appearance of coarse honey (Russell, *Aleppo*, i. 82). (3.) A third kind has been described by some writers as "vegetable" honey, by which is meant the exudations of certain trees and shrubs, such as the *Tamarix mannifera*, found in the peninsula of Sinai, or the stunted oaks of Luristan and Mesopotamia. The honey, which Jonathan ate in the wood (1 Sam. xiv. 25), and the "wild honey," which supported St. John (Matt. iii. 4), have been referred to this species. We do not agree to this view: the honey in the wood was in such abundance that Jonathan took it up on the end of a stick; but the vegetable honey is found only in small globules, which must be carefully collected and strained before being used (Wellsted, ii. 50). The use of the term *yaar* in that passage is decisive against this kind of honey. The μέλι ἄγριον of Matthew need not mean anything else than the honey of the wild bees, which we have already stated to be common in Palestine, and which Josephus (*B. J.* iv. 8, §3) specifies among the natural productions of the plain of Jericho: the expression is certainly applied by Diodorus Siculus (xix. 94) to honey exuded from trees; but it may also be applied like the Latin *mel silvestre* (Plin. xi. 16) to a particular kind of bee-honey. (4.) A fourth kind is described by Jo-

aphus (*l. c.*), as being manufactured from the juice of the date.

The prohibition against the use of honey in meat offerings (Lev. ii. 11) appears to have been grounded on the fermentation produced by it, honey soon turning sour, and even forming vinegar (Plin. xxi. 48). This fact is embodied in the Talmudical word *hidbish* = "to ferment," derived from *d'bash*. Other explanations have been offered, as that bees were unclean (Phil. ii. 255), or that the honey was the artificial *dibs* (Bähr, *Symbol.* ii. 323). [W. L. B.]

HOOK, HOOKS. Various kinds of hooks are noticed in the Bible, of which the following are the most important.

1. Fishing-hooks (סִיר, צִנָּה, Am. iv. 2; חַכָּה, Job xli. 2; Is. xix. 8; Hab. i. 15). The two first of these Hebrew terms mean primarily *thorns*, and secondarily *fishing-hooks*, from the similarity in shape, or perhaps from thorns having been originally used for the purpose; in both cases the LXX. and Vulg. are mistaken in their renderings, giving ὅπλοις and *contis* for the first, λέβητας and *ollis* for the second: the third term refers to the contraction of the mouth by the hook.

2. חוֹחַ (A. V. "thorn,"), properly a *ring* (ψέλλιον, *circulus*) placed through the mouth of a large fish and attached by a cord (אַגְמֹן) to a stake for the purpose of keeping it alive in the water (Job xli. 2); the word meaning the *cord* is rendered "hook" in the A. V. and = σχοῖνος.

3. חַח and חוֹחַ, generally rendered "hook" in the A. V. after the LXX. ἄγκιστρον, but properly a *ring* (*circulus*), such as in our country is placed through the nose of a bull, and similarly used in the East for leading about lions (Ez. xix. 4, where the A. V. has "with chains"), camels and other animals. A similar method was adopted for leading prisoners, as in the case of Manasseh who was led with rings (2 Chr. xxxiii. 11; A. V. "in the thorns"). An illustration of this practice is found in a bas-relief discovered at Khorsabad (Layard, ii. 376). The expression is used several times in this sense (2 K. xix. 28; Is. xxxvii. 29; Ez. xxix. 4, xxxviii. 4). The term כּוֹכֵשׁ is used in a similar sense in Job xl. 24 (A. V. "bore his nose with a gin," margin).

Hook. (Layard's *Nineveh.*)

4. וָוִים, a term exclusively used in reference to the Tabernacle, rendered "hooks" in the A. V. The LXX. varies in its rendering, sometimes giving κεφαλίς, *i. e.* the *capital* of the pillars, sometimes κρίκος and ἀγκύλη; the expenditure of gold, as given in Ex. xxxviii. 28, has led to this doubt; they were however most probably *hooks* (Ex. xxvi. 32, 37, xxvii. 10 ff., xxxviii. 10 ff.); the word seems to have given name to the letter ו in the Hebrew alphabet, possibly from a similarity of the form in which the latter appears in the Greek *Digamma*, to that of a hook.

5. מַזְמֵרָה, a vine-dresser's pruning-hook (Is. ii. 4, xviii. 5; Mic. iv. 3; Joel iii. 10).

6. מִזְלָג and מִזְלֵגָה (κρεάγρα), a flesh-hook for getting up the joints of meat out of the boiling pot (Ex. xxvii. 3; 1 Sam. ii. 13-14).

7. שְׂפָתַיִם (Ez. xl. 43), a term of very doubtful meaning, probably meaning "hooks" (as in the A. V.), used for the purpose of hanging up animals to flay them (*paxilli bifurci*, Gesen. *Thesaur.* 1470): other meanings given are—ledges (*labia*, Vulg.), or eaves, as though the word were שִׂפָתַיִם; pens for keeping the animals previous to their being slaughtered; hearth-stones, as in the margin of the A. V.; and lastly, gutters to receive and carry off the blood from the slaughtered animals. [W. L. B.]

HOPH'NI (חָפְנִי, "a fighter;" Ὀφνί) and **PHINEHAS** (פִּינְחָס, Φινεές), the two sons of Eli, who fulfilled their hereditary sacerdotal duties at Shiloh. Their brutal rapacity and lust, which seemed to acquire fresh violence with their father's increasing years (1 Sam. ii. 22, 12-17), filled the people with disgust and indignation, and provoked the curse which was denounced against their father's house first by an unknown prophet (27-36), and then by Samuel (1 Sam. iii. 11-14). They were both cut off in one day in the flower of their age, and the ark which they had accompanied to battle against the Philistines was lost on the same occasion (1 Sam. iv. 10, 11). The predicted ruin and ejectment of Eli's house were fulfilled in the reign of Solomon. [ELI; ZADOK.] The unbridled licentiousness of these young priests gives us a terrible glimpse into the fallen condition of the chosen people (Ewald, *Gesch.* ii. 538-638). The Scripture calls them "sons of Belial" (1 Sam. ii. 12); and to this our great poet alludes in the words—

> ——— "to him no temple stood
> Or altar smoked; yet who more oft than he
> In temples and at altars, *when the priest*
> *Turns atheist*, as did Eli's sons, who filled
> With lust and violence the house of God?"
> *Par. Lost*, i. 492. [F. W. F.]

HOR, MOUNT (הַר הָהָר, *i. e.* "Hor the mountain," remarkable as the only case in which the name comes first). 1. (Ὄρ τὸ ὄρος: *Mons Hor*), the mountain in which Aaron died (Num. xx. 25, 27). The word Hor is regarded by the lexicographers as an archaic form of *Har*, the usual Hebrew term for "mountain" (Gesenius, *Thes.* 391 *b*; Fuerst, *Handwb.* ad voc. &c.), so that the meaning of the name is simply "the mountain of mountains," as the LXX. have it in another case (see below, No. 2) τὸ ὄρος τὸ ὄρος; Vulg. *mons altissimus;* and Jerome (*Ep. ad Fabiolam*) *non in monte simpliciter sed in montis monte.*

The few facts given us in the Bible regarding Mount Hor are soon told. It was "on the boundary line" (Num. xx. 23) or "at the edge" (xxxiii. 37) of the land of Edom. It was the next halting-place of the people after Kadesh (xx. 22, xxxiii. 37), and they quitted it for Zalmonah (xxxiii. 41) in the road to the Red Sea (xxi. 4). It was during the encampment at Kadesh that Aaron was gathered to his fathers. At the command of Jehovah, he, his brother, and his son ascended the mountain, in the presence of the people, "in the eyes of all the congregation." The garments, and with the garments the office, of high-priest were taken from Aaron and put upon Eleazar, and Aaron died there in the top of the mountain. In the circumstances of the ascent of the height to die, and in the marked exclusion from the Promised Land, the end of the one brother resembled the end of the other; but in

the presence of the two survivors, and of the gazing crowd below, there is a striking difference between this event and the solitary death of Moses.

Mount Hor "is one of the very few spots connected with the wanderings of the Israelites which admit of no reasonable doubt" (Stanley, *S. & P.* 86). It is almost unnecessary to state that it is situated on the eastern side of the great valley of the *Arabah*, the highest and most conspicuous of the whole range of the sandstone mountains of Edom, having close beneath it on its eastern side—though strange to say the two are not visible to each other—the mysterious city of Petra. The tradition has existed from the earliest date. Josephus does not mention the name of Hor (*Ant.* iv. 4, §7), but he describes the death of Aaron as taking place "on a very high mountain which surrounded the metropolis of the Arabs," which latter "was formerly called Arke, but now Petra." In the *Onomasticon* of Eusebius and Jerome it is *Or mons*—"a mountain in which Aaron died, close to the city of Petra." When it was visited by the Crusaders (see the quotations in Rob. 521) the sanctuary was already on its top, and there is little doubt that it was then what it is now—the *Jebel Neby Harûn*, "the mountain of the Prophet Aaron."

Of the geological formation of Mount Hor we have no very trustworthy accounts. The general structure of the range of Edom, of which it forms the most prominent feature, is new red sandstone, displaying itself to an enormous thickness. Above that is the Jura limestone, and higher still the cretaceous beds, which latter in Mount Seir are reported to be 3500 feet in thickness (Wilson, *Lands*, i. 194). Through these deposited strata longitudinal dykes of red granite and porphyry have forced their way, running nearly north and south, and so completely silicifying the neighbouring sandstone as often to give it the look of a primitive rock. To these combinations are due the extraordinary colours for which Petra is so famous. Mount Hor itself is said to be entirely sandstone, in very horizontal strata (Wilson, i. 290). Its height, according to the latest measurements, is 4800 feet (Eng.) above the Mediterranean, that is to say about 1700 feet above the town of Petra. 4000 above the level of

View of the summit of Mount Hor (From Laborde.)

the Arabah, and more than 6000 above the Dead Sea (Roth, in Petermann's *Mittheil.* 1858, i. 3). The mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base, and is surmounted by the circular dome of the tomb of Aaron, a distinct white spot on the dark red surface of the mountain (Stanley, 86; Laborde, 143; Stephens, *Incidents*). This lower base is the "plain of Aaron," beyond which Burckhardt was, after all his toils, prevented from ascending. "Out of this plain, culminating in its two summits, springs the red sandstone mass, from its base upwards rocky and naked, not a bush or a tree to relieve the rugged and broken corners of the sandstone blocks which compose it. On ascending this mass a little plain is found to lie between the two peaks, marked by a white cypress, and not unlike the celebrated plain of the cypress under the summit of *Jebel Mûsa*, traditionally believed to be the scene of Elijah's vision. The southernmost of the two, on approaching, takes a conical form. The northernmost is truncated, and crowned by the chapel of Aaron's tomb." The chapel or mosk is a small square building, measuring inside about 28 feet by 33 (Wilson, 295), with its door in the S.W. angle. It is built of rude stones, in part broken columns; all of sandstone, but fragments of granite and marble lie about. Steps lead to the flat roof of the chapel, from which rises a white dome as usual over a saint's tomb. The interior of the chapel consists of two chambers, one below the other. The upper one has four large pillars and a stone chest, or tombstone, like one of the ordinary slabs in churchyards, but larger and higher, and rather bigger at the top than the bottom. At its head is a high round stone, on which sacrifices are made, and which retained, when Stephens saw it, the marks of the smoke and blood of recent offerings. "On the slab are Arabic inscriptions, and it is covered with shawls chiefly red. One of the pillars is hung with votive offerings of beads, &c., and two ostrich eggs are suspended over the chest. Steps in the N.W. angle lead down to the lower chamber, which is partly in the rock, but plastered. It is perfectly dark. At the end, apparently under the stone chest above, is a recess

guarded by a grating. Within this is a rude protuberance, whether of stone or plaster was not ascertainable, resting on wood, and covered by a ragged pall. This lower recess is no doubt the tomb, and possibly ancient. What is above is only the artificial monument and certainly modern."* In one of the walls of the upper chamber is a "round polished black stone," one of those mysterious stones of which the prototype is the Kaaba at Mecca, and which, like that, would appear to be the object of great devotion (Martineau, 419, 20).

The impression received on the spot is that Aaron's death took place in the small basin between the two peaks, and that the people were stationed either on the plain at the base of the peaks, or at that part of the *Wady Abu-Kusheybeh* from which the top is commanded. Josephus says that the ground was sloping downwards (*κατάντες ἦν τὸ χωρίον*; *Ant.* iv. 4, §7). But this may be the mere general expression of a man who had never been on the spot. The greater part of the above information has been kindly communicated to the writer by Professor Stanley.

The chief interest of Mount Hor will always consist in the prospect from its summit—the last view of Aaron—"that view which was to him what Pisgah was to his brother." It is described at length by Irby (134), Wilson (i. 292-9), Martineau (420), and is well summed up by Stanley in the following words: "We saw all the main points on which his eye must have rested. He looked over the valley of the Arabah countersected by its hundred watercourses, and beyond, over the white mountains of the wilderness they had so long traversed; and at the northern edge of it there must have been visible the heights through which the Israelites had vainly attempted to force their way into the Promised Land. This was the western view. Close around him on the east were the rugged mountains of Edom, and far along the horizon the wide downs of Mount Seir, through which the passage had been denied by the wild tribes of Esau who hunted over their long slopes." On the north lay the mysterious Dead Sea gleaming from the depths of its profound basin (Stephens, *Incidents*). "A dreary moment, and a dreary scene—such it must have seemed to the aged priest. . . . The peculiarity of the view is the combination of wide extension with the scarcity of marked features. Petra is shut out by intervening rocks. But the survey of the Desert on one side, and the mountains of Edom on the other, is complete; and of these last the great feature is the mass of red bald-headed sandstone rocks, intersected not by valleys but by deep seams" (*S. & P.* 87). Though Petra itself is entirely shut out, one outlying building—if it may be called a building—is visible, that which goes by the name of the *Deir*, or Convent. Professor Stanley has thrown out a suggestion on the connexion between the two which is well worth further investigation.

Owing to the natural difficulties of the locality and the caprices of the Arabs, Mount Hor and Petra are more difficult of access than any other places which Europeans usually attempt to visit. The records of those attempts—not all of them successes—will be found in the works of Burckhardt, Irby and Mangles, Stephens, Wilson, Robinson, Martineau, and Stanley. They are sufficient to invest the place with a secondary interest, hardly inferior to that which attaches to it as the halting-place of the children of Israel, and the burial-place of Aaron.

2. (*τὸ ὄρος τὸ ὄρος*; *mons altissimus.*) A mountain, entirely distinct from the preceding, named, in Num. xxxiv. 7, 8, only, as one of the marks of the northern boundary of the land which the children of Israel were about to conquer. The identification of this mountain has always been one of the puzzles of Sacred Geography. The Mediterranean was the western boundary. The northern boundary started from the sea; the first point in it was Mount Hor and the second the entrance of Hamath. Since Sidon was subsequently allotted to the most northern tribe—Asher, and was, as far as we know, the most northern town so allotted, it would seem probable that the northern boundary would commence at about that point; that is, opposite to where the great range of Lebanon breaks down to the sea. The next landmark, the entrance to Hamath, seems to have been determined by Mr. Porter as the pass at *Kalat el-Husn*, close to *Hums*, the ancient Hamath—at the other end of the range of Lebanon. Surely "Mount Hor" then can be nothing else than the great chain of Lebanon itself. Looking at the massive character and enormous height of the range, it is very difficult to suppose that any individual peak or mountain is intended and not the whole mass, which takes nearly a straight course between the two points just named, and includes below it the great plain of the *Buka'a* and the whole of Palestine properly so called.

The Targum Pseudojon. renders Mount Hor by *Umanos*, probably intending Amana. The latter is also the reading of the Talmud (*Gittin* 8, quoted by Fuerst, *sub voce*), in which it is connected with the Amana named in Cant. iv. 8. But the situation of this Amana is nowhere indicated by them. It cannot have any connexion with the Amana or Abana river which flowed through Damascus, as that is quite away from the position required in the passage. By the Jewish geographers Schwarz (24, 25) and Parchi (Benj. of Tudela, 413, &c.), for various traditional and linguistic reasons, a mountain is fixed upon very far to the north, between Tripoli and Hamath, in fact, though they do not say so, very near the Mons Amanus of the classical geographers. But this is some 200 miles north of Sidon, and 150 above Hamath, and is surely an unwarranted extension of the limits of the Holy Land. The great range of Lebanon is so clearly the natural northern boundary of the country, that there seems no reason to doubt that the whole range is intended by the term Hor. [G.]

HO'RAM (הֹרָם; Ἐλάμ, Alex. Αἰλάμ; *Horam*), king of GEZER at the time of the conquest of the south-western part of Palestine (Josh. x. 33). He came to the assistance of Lachish, but was slaughtered by Joshua with all his people. Whether the Gezer which he governed was that commonly mentioned, or another place further south, is not determinable.

HO'REB. Ex. iii. 1, xvii. 6, xxxiii. 6; Deut. i. 2, 6, 19, iv. 10, 15, v. 2, ix. 8, xviii. 16, xxix. 1, 1 K. viii. 9, xix. 8; 2 Chr. v. 10; Ps. cvi. 19; Mal. iv. 4; Ecclus. xlviii. 7. [SINAI.]

HO'REM (חֹרֶם; Μεγαλααφίμ, Alex. Μαγδα-

* If Burckhardt's informants were correct (*Syria*, 431), there is a considerable difference between what the tomb was even when he sacrificed his kid on the plain below, and when Irby and Mangles visited it six years after.

λιηωράμ, both by inclusion of the preceding name; *Horem*), one of the fortified places in the territory of Naphtali; named with Iron and Migdal-el (Josh. xix. 38). Van de Velde (i. 178, 9; *Memoir*, 322) suggests *Hurah* as the site of Horem. It is an ancient site in the centre of the country, half-way between the *Ras en-Nakhura* and the Lake Merom, on a *tell* at the southern end of the *Wady el-Ain*, one of the natural features of the country. It is also in favour of this identification that *Hurah* is near *Yarûn*, probably the representative of the ancient IRON, named with Horem. [G.]

HOR HAGID'GAD (חֹר הַגִּדְגָּד: τὸ ὄρος Γαδγάδ: *Mons Gadgad*—both reading הֹר for חֹר), the name of a desert station where the Israelites encamped (Num. xxxiii. 32), probably the same as Gudgodah (Deut. x. 7). In both passages it stands in sequence with three others, Moserah or Moseroth, (Beeroth) Bene Jaakan, and Jotbath or Jotbathah; but the order is not strictly preserved. Hengstenberg (*Genuineness of the Pentateuch*, ii. 356) has sought to account for this by supposing that they were in Deut. x. 7 going the opposite way to that in Num. xxxiii. 32. For the consideration of this see WILDERNESS OF WANDERING.

Gedged (Arab. جَدْجَد) means a hard and level tract. We have also Gudgud (Arab. جُدْجُد), which has among other meanings that of a well abounding in water. The plural of either of these might closely approximate in sound to Gudâgid. It is observable that on the west side of the Arabah Robinson (vol. i., map) has a *Wady Ghûdâghidh*, which may bear the same meaning; but as that meaning might be perhaps applied to a great number of localities, it would be dangerous to infer identity. The junction of this wady with the Arabah would not, however, be unsuitable for a station between Mount Hor, near which Moserah lay (comp. Num. xx. 28, Deut. x. 6), and Ezion Geber. Robinson also mentions a shrub growing in the Arabah itself, which he calls غَضَا, *Ghŭdah* (ii. 121 comp. 119), which may also possibly suggest a derivation for the name. [H. H.]

HO'RI. 1. (חֹרִי, but in Chron. חוֹרִי; Χορρεί, Alex. Χορρεί, in Chron. Χορρί; *Horī*), a Horite, as his name betokens; son of Lotan the son of Seir, and brother to Hemam or Homam (Gen. xxxvi. 22; 1 Chr. i. 39). No trace of the name appears to have been met with in modern times.

2. (Χορρέ, Alex. Χορρεί; *Horraeorum*). In Gen. xxxvi. 30, the name has in the original the definite article prefixed—הַחֹרִי = "the Horite;" and is in fact precisely the same word with that which in the preceding verse, and also in 21, is rendered in the A. V. "the Horites."

3. (חוֹרִי; [a]Σερί in both MSS.; *Hurī*). A man of Simeon; father of Shaphat, who represented that tribe among the spies sent up into Canaan by Moses (Num. xiii. 5).

HO'RITES and **HO'RIMS** (חֹרִי, Gen. xiv. 6, and חֹרִים, Deut. ii. 12; Χορραῖοι; *Horraei*), the aboriginal inhabitants of Mount Seir (Gen. xiv. 6), and probably allied to the Emims and Rephaims. The name *Horite* (חֹרִי, "a troglodyte," from חוֹר, "a hole" or "cave") appears to have been derived from their habits as "cave-dwellers." Their excavated dwellings are still found in hundreds in the sandstone cliffs and mountains of Edom, and especially in Petra. [EDOM and EDOMITES.] It may, perhaps, be to the Horites Job refers in xxx. 6, 7. They are only three times mentioned in Scripture: first, when they were smitten by the kings of the East (Gen. xiv. 6); then when their genealogy is given in Gen. xxxvi. 20-30 and 1 Chr. i. 38-42; and lastly when they were exterminated by the Edomites (Deut. ii. 12, 22). It appears probable that they were not Canaanites, but an earlier race, who inhabited Mount Seir before the posterity of Canaan took possession of Palestine (Ewald, *Geschichte*, vol. i. 304, 5). [J. L. P.]

HOR'MAH (חָרְמָה; its earlier name Zephath, צְפַת, is found Judg. i. 17) was the chief town of a "king" of a Canaanitish tribe on the south of Palestine, reduced by Joshua (Josh. xii. 14), and became a city of the territory of Judah (xv. 30; 1 Sam. xxx. 30), but apparently belonged to Simeon, whose territory is reckoned as parcel of the former (Josh. xix. 4; comp. Judg. i. 17; 1 Chr. iv. 30). The seeming inconsistency between Num. xxi. 3, and Judg. i. 17 may be relieved by supposing that the vow made at the former period was fulfilled at the latter, and the name (the root of which, חָרַם, constantly occurs in the sense of to devote to destruction, or utterly to destroy) given by anticipation. Robinson (ii. 181) identifies the pass *Es-Sûfa*, الصفاة, with Zephath, in respect both of the name, which is sufficiently similar, and of the situation, which is a probable one, viz. the gap in the mountain barrier, which, running about S.W. and N.E., completes the plateau of Southern Palestine, and rises above the less elevated step—the level of the desert *et-Tîh*—interposed between it and the Ghor. [WILDERNESS OF WANDERING.] [H. H.]

HORN. I. LITERAL. (Josh. vi. 4, 5; comp. Ex. xix. 13; 1 Sam. xvi. 1, 13; 1 K. i. 39; Job xlii. 14).—Two purposes are mentioned in the Scriptures to which the horn seems to have been applied. Trumpets were probably at first merely horns perforated at the tip, such as are still used upon mountain-farms for calling home the labourers at meal-time. If the A. V. of Josh. vi. 4, 5 ("rams' horns," קַרְנֵי הַיּוֹבֵל) were correct, this would settle the question: but the fact seems to be that יוֹבֵל has nothing to do with *ram*, and that קֶרֶן, *horn*, serves to indicate an instrument which originally was made of horn, though afterwards, no doubt, constructed of different materials (comp. Varr. *L. L.* v. 24, 33, "cornua quod ea quae nunc sunt ex aere tunc fiebant bubulo e corio"). [CORNET.] The horns which were thus made into trumpets were probably those of oxen rather than of rams: the latter would scarcely produce a note sufficiently imposing to suggest its association with the fall of Jericho.

The word *horn* is also applied to a flask, or vessel made of horn, containing *oil* (1 Sam. xvi. 1, 13; 1 K. i. 39), or used as a kind of toilet-bottle, filled with the preparation of antimony with which women tinged their eye-lashes (Keren-happuch = *paint-horn*, name of one of Job's daughters Job

[a] For this Σ, representing ח, comp. HILEN, HILLEL, HOSAH.

xlii. 14). So in English drinking-horn (commonly called a *horn*). In the same way the Greek κέρας sometimes signifies bugle, trumpet (Xen. *An.* ii. 2, §4), and sometimes drinking-horn (vii. 2, §23). In like manner the Latin *cornu* means *trumpet*, and also *oil-cruet* (Hor. *Sat.* ii. 2, 61), and *funnel* (Virg. *Georg.* iii. 509).

II. METAPHORICAL.—1. *From similarity of form.*—To this use belongs the application of the word *horn* to a trumpet of metal, as already mentioned. Horns of ivory, that is, elephants' teeth, are mentioned in Ez. xxvii. 15; either metaphorically from similarity of form; or, as seems more probable, from a vulgar error. The *horns of the altar* (Ex. xxvii. 2) are not supposed to have been made of horn, but to have been metallic projections from the four corners (γωνίαι κερατοειδεῖς, Joseph. *B. J.* v. 5, §6). [ALTAR, p. 53 *a*.] The *peak* or *summit* of a hill was called a horn (Is. v. 1, where hill = horn in Heb.; comp. κέρας, Xen. *An.* v. 6, §7, and *cornu*, Stat. *Theb.* v. 532; Arab. Kurûn Hattîn, Robinson, *Bibl. Res.* ii. 370; Germ. *Schreckhorn, Wetterhorn, Aarhorn;* Celt. *cairn*). In Hab. iii. 4 ("he had horns coming out of his hand") the context implies *rays of light*.

The denominative קָרַן = "to emit rays," is used of Moses' face (Ex. xxxiv. 29, 30, 35); so all the versions except Aquila and the Vulgate, which have the translations κερατώδης ἦν, *cornuta erat*. This curious idea has not only been perpetuated by paintings, coins, and statues (Zornius, *Biblioth. Antiq.* i. 121), but has at least passed muster with Grotius (*Annot. ad loc.*), who cites Aben-Ezra's identification of Moses with the horned Mnevis of Egypt, and suggests that the phenomenon was intended to remind the Israelites of the golden calf! Spencer (*Leg. Hebr.* iii., *Diss.* i. 4) tries a reconciliation of renderings upon the ground that *cornua* = *radii lucis;* but Spanheim (*Diss.* vii. 1), not content with stigmatising the efforts of art in this direction as "praepostera industria," distinctly attributes to Jerome a belief in the veritable horns of Moses. Bishop Taylor, in all good faith, though of course rhetorically, compares the "sun's golden horns" to those of the Hebrew Lawgiver.

2. *From Similarity of position and use.*—Two principal applications of this metaphor will be found —*strength* and *honour*. Of *strength* the horn of the unicorn [UNICORN] was the most frequent representative (Deut. xxxiii. 17, &c.), but not always; comp. 1 K. xxii. 11, where probably horns of iron, worn defiantly and symbolically on the head, are

Hair of South Africans ornamented with buffalo-horns. Livingstone, *Travels*, 450, 451.

intended. Expressive of the same idea, or perhaps merely a decoration, is the Oriental military ornament mentioned by Taylor (*Calmet's Frag.* cuv.), and the conical cap observed by Dr. Livingstone among the natives of S. Africa, and not improbably suggested by the horn of the rhinoceros, so abundant in that country (see Livingstone's *Travels*, 365, 450, 557; comp. Taylor, *l. c.*). Among the Druses upon Mount Lebanon the married women wear silver horns on their heads. The spiral coils of gold wire projecting on either side from the female head-dress of some of the Dutch provinces are evidently an ornament borrowed from the same original idea.

Heads of modern Asiatics ornamented with horns.

In the sense of *honour*, the word *horn* stands for the *abstract* (*my* horn, Job xvi. 15; *all the horns of Israel*, Lam. ii. 3), and so for the supreme authority (comp. the story of Cippus, Ovid, *Met.* xv. 565; and the horn of the Indian Sachem mentioned in Clarkson's *Life of Penn*). It also stands for *concrete*, whence it comes to mean *king, kingdom* (Dan. viii. 2, &c.; Zech. i. 18; comp. Tarquin's dream in Accius, ap. Cic. *Div.* i. 22); hence on coins Alexander and the Seleucidae wear horns (see drawings on p. 44), and the former is called in Arab. two-horned (Kor. xviii. 85 ff.), not without reference to Dan. viii.

Out of either or both of these two last metaphors sprang the idea of representing gods with horns. Spanheim has discovered such figures on the Roman denarius, and on numerous Egyptian coins of the reigns of Trajan, Hadrian, and the Antonines (*Diss.* v. p. 353). The Bacchus **Ταυροκέρως**, or *cornutus*, is mentioned by Euripides (*Bacch.* 100), and among other pagan absurdities Arnobius enumerates "Dii cornuti" (*c. Gent.* vi.). In like manner river-gods are represented with horns ("tauriformis Aufidus," Hor. *Od.* iv. 14, 25; ταυρόμορφον δῆμα Κηφισοῦ, Eur. *Ion.* 1261). For various opinions on the *ground-thought* of this metaphor, see *Notes and Queries*, i. 419, 456. Manx legends speak of a tarroo-ushtey, *i. e. water-bull* (see Cregeen's *Manx Dict.*). (See Bochart, *Hieroz.* ii. 288; and, for an admirable compendium, with references, Zornius, *Bibliotheca Antiquaria*, ii. 106 ff.). [T. E. B.]

HORNET (צִרְעָה; σφηκία; *crabro*). That the Hebrew word *tzir'âh* describes the hornet, may be taken for granted on the almost unanimous authority of the ancient versions. Not only were bees exceedingly numerous in Palestine, but from the name Zoreah (Josh. xv. 33) we may infer that hornets in particular infested some parts of the country: the frequent notices of the animal in the Talmudical writers (Lewysohn, *Zool.* §405) lead to the same conclusion. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Wisd. xii. 8). Some commentators regard the word as

used in its literal sense, and adduce authenticated instances, where armies have been seriously molested by hornets (Aelian, xi. 28, xvii. 35; Ammian. Marcellin. xxiv. 8). But the following arguments seem to decide in favour of a metaphorical sense:—(1) that the word "hornet" in Ex. xxiii. 28 is parallel to "fear" in ver. 27; (2) that similar expressions are undoubtedly used metaphorically, *e. g.* "to chase as the bees do" (Deut. i. 44; Ps. cxviii. 12); (3) that a similar transfer from the literal to the metaphorical sense may be instanced in the classical *oestrus*, originally a "gadfly," afterwards *terror* and *madness;* and lastly (4), that no historical notice of such intervention as hornets occur in the Bible. We may therefore regard it as expressing under a vivid image the consternation with which Jehovah would inspire the enemies of the Israelites, as declared in Deut. ii. 25, Josh. ii. 11. [W. L. B.]

HORONAIM (חֹרֹנַיִם = "two caverns;" Ἀρωνιείμ, Alex. Ἀδωνιείμ; Ὠρωναίμ; *Oronaim*), a town of Moab named with Zoar and Luhith (Is. xv. 5; Jer. xlviii. 3, 5, 34), but to the position of which no clue is afforded either by the notices of the Bible or by mention in other works. It seems to have been on an eminence, and approached (like Beth-horon) by a road which is styled the "way" (דֶּרֶךְ, Is. xv. 5), or the "descent" (מוֹרַד, Jer. xlviii. 5). From the occurrence of a similar expression in reference to LUHITH, we might imagine that these two places were sanctuaries, on the high places to which the Eastern worship of those days was so addicted. If we accept the name as Hebrew, we may believe the dual form of it to arise, either from the presence of two caverns in the neighbourhood, or from there having been two towns, possibly an upper and a lower, as in the case of the two Beth-horons, connected by the ascending road.

From Horonaim possibly came Sanballat the Horonite. [G.]

HORONITE, THE (הַחֹרֹנִי; ὁ Ἀρωνί; *Horonites*), the designation of Sanballat, who was one of the principal opponents of Nehemiah's works of restoration (Neh. ii. 10, 19; xiii. 28). It is derived by Gesenius (*Thes.* 459) from Horonaim the Moabite town, but by Fürst (*Handwb.*) from Horon, *i. e.* Beth-horon. Which of these is the more accurate is quite uncertain. The former certainly accords well with the Ammonite and Arabian who were Sanballat's comrades; the latter is perhaps more etymologically correct. [G.]

HORSE. The most striking feature in the Biblical notices of the horse is the exclusive application of it to warlike operations; in no instance is that useful animal employed for the purposes of ordinary locomotion or agriculture, if we except Is. xxviii. 28, where we learn that horses (A. V. "horsemen") were employed in threshing, not however in that case put in the gears, but simply driven about wildly over the strewed grain. This remark will be found to be borne out by the historical passages hereafter quoted; but it is equally striking in the poetical parts of Scripture. The animated description of the horse in Job xxxix. 19-25, applies solely to the war-horse; the mane streaming in the breeze (A. V. "thunder") which "clothes his neck;" his lofty bounds "as a grasshopper;" his hoofs "digging in the valley" with excitement; his terrible snorting—are brought before us, and his ardour for the strife—

> He swalloweth the ground with fierceness and rage;
> Neither believeth he that it is the sound of the trumpet.
> He saith among the trumpets, Ha, ha!
> And he smelleth the battle afar off, the thunder of the captains, and the shouting.

So again the bride advances with her charms to an immediate conquest "as a company of horses in Pharaoh's chariots" (Cant. i. 9); and when the prophet Zechariah wishes to convey the idea of perfect peace, he represents the horse, no more mixing in the fray as before (ix. 10), but bearing on his bell (which was intended to strike terror into the foe) the peaceable inscription "Holiness unto the Lord" (xiv. 20). Lastly, the characteristic of the horse is not so much his speed or his utility, but his strength (Ps. xxxiii. 17, cxlvii. 10), as shown in the special application of the term *abîr* (אַבִּיר), *i. e.* strong, as an equivalent for a horse (Jer. viii. 16, xlvii. 3, l. 11).

The terms under which the horse is described in the Hebrew language are usually *sûs* and *pârâsh* (סוּס, פָּרָשׁ). The origin of these terms is not satisfactorily made out; Pott (*Etym. Forsch.* i 60) connects them respectively with Susa and Pares, or Persia, as the countries whence the horse was derived; and it is worthy of remark that *sûs* was also employed in Egypt for a *mare*, showing that it was a foreign term there, if not also in Palestine. There is a marked distinction between the *sûs* and the *parash;* the former were horses for driving in the war chariot, of a heavy build, the latter were for riding, and particularly for cavalry. This distinction is not observed in the A. V. from the circumstance that *pârâsh* also signifies horseman; the correct sense is essential in the following passages—1 K. iv. 26, "forty-thousand *chariot*-horses and twelve thousand *cavalry*-horses;" Ez. xxvii. 14, "driving-horses and riding-horses;" Joel ii. 4, "as riding-horses, so shall they run:" and Is. xxi. 7, "a train of horses in couples." In addition to these terms we have *recesh* (רֶכֶשׁ), of undoubted Hebrew origin) to describe a swift horse, used for the royal post (Esth. viii. 10, 14) and similar purposes (1 K. iv. 28; A. V. "dromedary" as also in Esth.) or for a rapid journey (Mic. i. 13); *rammâc* (רַמָּךְ), used once for a *mare* (Esth. viii. 10); and *sûsâh* סוּסָה in Cant. i. 9, where it is regarded in the A. V. as a collective term, "company of horses;" it rather means, according to the received punctuation, "my mare," but still better, by a slight alteration in the punctuation, "mares."

The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse, and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which only admitted of the use of chariots in certain localities (Judg. i. 19), and partly in consequence of the prohibition in Deut. xvii. 16, which would be held to apply at all periods. Accordingly they hamstrung the horses of the Canaanites (Josh. xi. 6, 9). David first established a force of cavalry and chariots after the defeat of Hadadezer (2 Sam. viii. 4), when he reserved a hundred chariots, and as we may infer, all the horses: for the rendering "houghed all the chariot-*horses*," is manifestly incorrect. Shortly after this Absalom was possessed of some (2 Sam. xv. 1). But the great supply of

horses was subsequently effected by Solomon through his connexion with Egypt; he is reported to have had "40,000 stalls of horses for his chariots, and 12,000 cavalry-horses" (1 K. iv. 26), and it is worthy of notice that these forces are mentioned parenthetically to account for the great security of life and property noticed in the preceding verse. There is probably an error in the former of these numbers; for the number of chariots is given in 1 K. x. 26; 2 Chr. i. 14, as 1400, and consequently if we allow three horses for each chariot, two in use and one as a reserve, as was usual in some countries (Xen. *Cyrop.* vi. 1, §27), the number required would be 4200, or, in round numbers, 4000, which is probably the correct reading. Solomon also established a very active trade in horses, which were brought by dealers out of Egypt and resold at a profit to the Hittites, who lived between Palestine and the Euphrates. The passage in which this commerce is described (1 K. x. 28, 29), is unfortunately obscure; the tenour of ver. 28 seems to be that there was a regularly established traffic, the Egyptians bringing the horses to a mart in the south of Palestine and handing them over to the Hebrew dealers at a fixed tariff. The price of a horse was fixed at 150 shekels of silver, and that of a chariot at 600; in the latter we must include the horses (for an Egyptian war-chariot was of no great value) and conceive, as before, that three horses accompanied each chariot, leaving the value of the chariot itself at 150 shekels. In addition to this source of supply, Solomon received horses by way of tribute (1 K. x. 25). The force was maintained by the succeeding kings, and frequent notices occur both of riding horses and chariots (2 K. ix. 21, 33, xi. 16), and particularly of war-chariots (1 K. xxii. 4; 2 K. iii. 7; Is. ii. 7). The force seems to have failed in the time of Hezekiah (2 K. xviii. 23) in Judah, as it had previously in Israel under Jehoahaz (2 K. xiii. 7). The number of horses belonging to the Jews on their return from Babylon is stated as 736 (Neh. vii. 68).

In the countries adjacent to Palestine, the use of the horse was much more frequent. It was introduced into Egypt probably by the Hyksos, as it is not represented on the monuments before the 18th dynasty (Wilkinson, i. 386, *abridgm.*). At the period of the Exodus horses were abundant there (Gen. xlvii. 17, l. 9; Ex. ix. 3, xiv. 9, 23; Deut. xvii. 17), and subsequently, as we have already seen, they were able to supply the nations of Western Asia. The Jewish kings sought the assistance of the Egyptians against the Assyrians in this respect (Is. xxxi. 1, xxxvi. 8; Ez. xvii. 15). The Canaanites were possessed of them (Deut. xx. 1; Josh. xi. 4; Judg. iv. 3, v. 22, 28), and likewise the Syrians (2 Sam. viii. 4; 1 K. xx. 1; 2 K. vi. 14, vii. 7, 10)—notices which are confirmed by the pictorial representations on Egyptian monuments (Wilkinson, i. 393, 397, 401), and by the Assyrian inscriptions relating to Syrian expeditions. But the cavalry of the Assyrians themselves and other eastern nations was regarded as most formidable; the horses themselves were highly bred, as the Assyrian sculptures still testify, and fully merited the praise bestowed on them by Habakkuk (i. 8), "swifter than leopards, and more fierce than the evening wolves;" their riders "clothed in blue, captains and rulers, all of them desirable young men" (Ez. xxiii. 6), armed with "the bright sword and glittering spear" (Nah. iii. 3), made a deep impression on the Jews, who, plainly clad, went on foot; as also did their regular array as they proceeded in couples, contrasting with the disorderly troops of asses and camels which followed with the baggage (Is. xxi. 7, *receb* in this passage signifying rather a *train* than a single chariot). The number employed by the eastern potentates was very great, Holofernes possessing not less than 12,000 (Jud. ii. 15). At a later period we have frequent notices of the cavalry of the Graeco-Syrian monarchs (1 Macc. i. 18, iii. 39, &c.)

With regard to the trappings and management of the horse, we have little information; the bridle (*rezen*) was placed over the horse's nose (Is. xxx. 28), and a bit or curb (*metheg*) is also noticed (2 K. xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Is. xxxvii. 29; in the A. V. it is incorrectly given "bridle," with the exception of Ps. xxxii.). The harness of the Assyrian horses was profusely decorated, the bits being gilt (1 Esdr. iii. 6), and the bridles adorned with tassels; on the neck was a collar terminating in a bell, as described by Zechariah (xiv. 20). Saddles were not used until a late period; only one is represented on the Assyrian sculptures (Layard, ii. 357). The horses were not shod, and therefore hoofs as hard "as flint" (Is. v. 28) were regarded as a great merit.

Trappings of Assyrian horse. (Layard.)

The chariot-horses were covered with embroidered trappings—the "precious clothes" manufactured at Dedan (Ez. xxvii. 20): these were fastened by straps and buckles, and to this perhaps reference is made in Prov. xxx. 31, in the term *zarzir*, "one girded about the loins" (A. V. "greyhound"). Thus adorned, Mordecai rode in state through the streets of Shushan (Esth. vi. 9). White horses were more particularly appropriate to such occasions as being significant of victory (Rev. vi. 2, xix. 11, 14). Horses and chariots were used also in idolatrous processions, as noticed in regard to the sun (2 K. xxiii. 11). [W. L. B.]

HO'SAH (חֹסָה; Alex. Σουσά · Vat. omits; *Hosa*), a city of Asher (Josh. xix. 29), the next landmark on the boundary to Tyre. [G.]

HO'SAH (חֹסָה; Ὀσά, Alex. Ὠσηέ and Ὠσά; *Hosa*), a man who was chosen by David to be one of the first doorkeepers (A. V. "porters") to the ark after its arrival in Jerusalem (1 Chr. xvi. 38). He was a Merarite Levite (xxvi. 10), with "sons and brethren" thirteen, of whom four were certainly sons (10, 11); and his charge was especially the "gate Shallecheth," and the causeway, or raised road which ascended (16, מְסִלַּה הָעוֹלָה).

HOSAN'NA (ὡσαννά; Heb. הוֹשִׁיעָ נָא, "Save, we pray;" σῶσον δή, as Theophylact correctly interprets it), the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matt. xxi. 9, 15; Mar. xi. 9, 10;

John vii. 13). The Psalm from which it was taken, the 118th, was one with which they were familiar from being accustomed to recite the 25th and 26th verses at the Feast of Tabernacles. On that occasion the Great *Hallel*, consisting of Psalms cxiii.–cxviii., was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting as they waved them Hallelujah, or Hosanna, or "O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 25). This was done at the recitation of the first and last verses of Ps. cxviii.; but, according to the school of Hillel, at the words "Save now, we beseech thee" (ver. 25). The school of Shammai, on the contrary, say it was at the words "Send now prosperity" of the same verse. Rabban Gamaliel and R. Joshua were observed by R. Akiba to wave their branches only at the words "Save now, we beseech thee" (Mishna, *Succah*, iii. 9). On each of the seven days during which the feast lasted the people thronged in the court of the Temple, and went in procession about the altar, setting their boughs bending towards it; the trumpets sounding as they shouted Hosanna. But on the seventh day they marched seven times round the altar, shouting meanwhile the great Hosanna to the sound of the trumpets of the Levites (Lightfoot, *Temple Service*, xvi. 2). The very children who could wave the palm branches were expected to take part in the solemnity (Mishna, *Succah*, iii. 15; Matt. xxi. 15). From the custom of waving the boughs of myrtle and willow during the service the name Hosanna was ultimately transferred to the boughs themselves, so that according to Elias Levita (*Thisbi*, s. v.), "the bundles of the willows of the brook which they carry at the Feast of Tabernacles are called Hosannas." The term is frequently applied by Jewish writers to denote the Feast of Tabernacles, the seventh day of the feast being distinguished as the great Hosanna (Buxtorf, *Lex. Talm.* s. v. הושענא). It was not uncommon for the Jews in later times to employ the observances of this feast, which was pre-eminently a feast of gladness, to express their feelings on other occasions of rejoicing (1 Macc. xiii. 51; 2 Macc. x. 6, 7), and it is not, therefore, matter of surprise that they should have done so under the circumstances recorded in the Gospels. [W. A. W.]

HOSE'A (הוֹשֵׁעַ, Ὡσηέ, LXX.; Ὡσηέ, N. T.; *Osee*), son of Beeri, and first of the Minor Prophets as they appear in the A. V. The name is precisely the same as HOSHEA, which is more nearly equivalent to the Hebrew.

Time.—This question must be settled, as far as it can be settled, partly by reference to the *title*, partly by an inquiry into the contents of the book. (*a.*) As regards the title, an attempt has been made to put it out of court by representing it as a later addition (Calmet, Rosenmüller, Jahn). But it can easily be shown that this is unnecessary; and Eichhorn, suspicious as he ordinarily is of titles, lets that of Hosea pass without question. It has been most unreasonably inferred from this title that it intends to describe the prophetic life of Hosea as extending over the entire reigns of the monarchs whom it mentions as his contemporaries. Starting with this hypothesis, it is easy to show that these reigns, including as they do upwards of a century, are an impossible period for the duration of a prophet's ministry. But the title does not necessarily imply any such absurdity; and interpreted in the light of the prophecy itself it admits of an obvious and satisfactory limitation. For the beginning of Hosea's ministry the title gives us the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel. The *title* therefore gives us Uzziah, and more definitely gives us Uzziah as contemporary with Jeroboam; it therefore yields a date not later than B.C. 783. The question then arises how much farther back it is possible to place the first public appearance of Hosea. To this question the title gives no answer; for it seems evident that the only reason for mentioning Jeroboam at all may have been to indicate a certain portion of the reign of Uzziah. (*b.*) Accordingly it is necessary to refer to the contents of the prophecy; and in doing this Eichhorn has clearly shown that we cannot allow Hosea much ground in the reign of Jeroboam (823-783). The book contains descriptions which are utterly inapplicable to the condition of the kingdom of Israel during this reign (2 K. xiv. 25 ff.). The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum which followed the death of Jeroboam (782-772), and to the reign of the succeeding kings. The calling in of Egypt and Assyria to the aid of rival factions (x. 3, xiii. 10) has nothing to do with the strong and able government of Jeroboam. Nor is it conceivable that a prophet who had lived long under Jeroboam should have omitted the mention of that monarch's conquests in his enumeration of Jehovah's kindnesses to Israel (ii. 8). It seems then almost certain that very few at least of his prophecies were written until after the death of Jeroboam (783).

So much for the beginning; as regards the end of his career the title leaves us in still greater doubt. It merely assures us that he did not prophesy beyond the reign of Hezekiah. But here again the contents of the book help us to reduce the vagueness of this indication. In the sixth year of Hezekiah the prophecy of Hosea was fulfilled, and it is very improbable that he should have permitted this triumphant proof of his Divine mission to pass unnoticed. He could not therefore have lived long into the reign of Hezekiah; and as it does not seem necessary to allow more than a year of each reign to justify his being represented as a contemporary on the one hand of Jeroboam, on the other of Hezekiah, we may suppose that the life, or rather the prophetic career of Hosea, extended from 784 to 725, a period of fifty-nine years.

The Hebrew reckoning of ninety years (Corn. a Lap.) was probably limited by the fulfilment of the prophecy in the sixth of Hezekiah, and by the date of the accession of Uzziah, as apparently indicated by the title: 809–720, or 719 = 90 years.

Place.—There seems to be a general impression among commentators that the prophecies contained in this collection were delivered in the kingdom of Israel, for whose warning they were principally intended. Eichhorn does not attempt to decide this question (iv. 284). He thinks it possible that they may have been primarily communicated to Judah, as an indirect appeal to the conscience of that kingdom; but he evidently leans toward the opposite supposition that having been first published in Israel they were collected, and a copy sent into Judah. The title is at least an evidence that at a very early period these prophecies were supposed to concern both Israel and Judah, and, unless we allow

them to have been transmitted from the one to the other, it is difficult to account for their presence in our canon. As a proof of their northern origin Eichhorn professes to discover a Samaritanism in the use of אך as masc. suff. of the second person.

Tribe and Parentage.—Tribe quite unknown. The Pseudo Epiphanius, it is uncertain upon what ground, assigns Hosea to the tribe of Issachar. His father, Beeri, has by some writers been confounded with Beerah, of the tribe of Reuben (1 Chr. v. 6): this is an anachronism. The Jewish fancy that all prophets whose birth-place is not specified are to be referred to Jerusalem (R. David, Vatab.) is probably nothing more than a fancy (Corn. à Lap.). Of his father Beeri we know absolutely nothing. Allegorical interpretations of the name, marvellous for their frivolous ingenuity, have been adduced to prove that he was a prophet (Jerome *ad Zeph.* init.: Basil *ad Is.* i.); but they are as little trustworthy as the Jewish dogma, which decides that, when the father of a prophet is mentioned by name, the individual so specified was himself a prophet.

Order in the Prophetic series.—Most ancient and mediaeval interpretators make Hosea the first of the prophets; their great argument being an old rendering of i. 2, according to which "the beginning of the word by Hosea" implies that the streams of prophetic inspiration began with him, as distinct from the other prophets. Modern commentators have rejected this interpretation, and substituted the obvious meaning that the particular prophecy which follows was the first communicated by God to Hosea. The consensus for some time seems to have been for the third place. Wall (*Crit. Not. O. T.*) gives Jonah, Joel, Hosea; Horne's Table gives Jonah, Amos, Hosea; Gesenius writes Joel, Amos, Hosea. The order adopted in the Hebrew and the Versions is of little consequence.

In short there is great difficulty in arranging these prophets: as far as titles go, Amos is Hosea's only rival; but 2 K. xiv. 25 goes far to show that they must both yield to Jonah. It is perhaps more important to know that Hosea must have been more or less contemporary with Isaiah, Amos, Jonah, Joel, and Nahum.

Division of the Book.—It is easy to recognise two great divisions, which accordingly have been generally adopted: (1.) chap. i. to iii.; (2.) iv. to end. The subdivision of these several parts is a work of greater difficulty: that of Eichhorn will be found to be based upon a highly subtle, though by no means precarious criticism.

(1.) According to him the first division should be subdivided into three separate poems, each originating in a distinct aim, and each after its own fashion attempting to express the idolatry of Israel by imagery borrowed from the matrimonial relation. The first, and therefore the least elaborate of these is contained in chap. iii., the second in i. 2-11, the third in i. 2-9, and ii. 1-23. These three are progressively elaborate developments of the same reiterated idea. Chap. i. 2-9 is common to the second and third poems, but not repeated with each severally (iv. 273 ff.). (2.) Attempts have been made by Wells, Eichhorn, &c., to subdivide the second part of the book. These divisions are made either according to reigns of contemporary kings, or according to the subject-matter of the poem. The former course has been adopted by Wells, who gets *five*, the latter by Eichhorn, who gets *sixteen* poems out of this part of the book.

These prophecies—so scattered, so unconnected that Bishop Lowth has compared them with the leaves of the Sibyl—were probably collected by Hosea himself towards the end of his career.

Hosea's marriage with Gomer.—This passage (i. 2 foll.) is the *vexata quaestio* of the book. Of course it has its literal and its allegorical interpreters. For the literal view we have the majority of the fathers, and of the ancient and mediaeval commentators. There is some little doubt about Jerome, who speaks of *a figurative and typical* interpretation; but he evidently means the word *typical* in its proper sense as applied to a factual reality figuratively representative of something else (Corn. à Lap.). At the period of the Reformation the allegorical interpreters could only boast the Chaldee Paraphrase, some few Rabbins, and the Hermeneutic school of Origen. Soon afterwards the theory obtained a vigorous supporter in Junius, and more recently has been adopted by the bulk of modern commentators. Both views are embarrassed by serious inconveniences, though it would seem that those which beset the literal theory are the more formidable. One question which sprang out of the literal view was whether the connexion between Hosea and Gomer was marriage, or fornication. Another question which followed immediately upon the preceding was "an Deus possit dispensare ut fornicatio sit licita." This latter question was much discussed by the schoolmen, and by the Thomists it was avowed in the affirmative. But, notwithstanding the difficulties besetting the literal interpretation, Bps. Horsley and Lowth have declared in its favour. Eichhorn sees all the weight on the side of the literal interpretation, and shows that marrying a harlot is not necessarily implied by אֵשֶׁת זְנוּנִים, which may very well imply a wife who after marriage becomes an adulteress, though chaste before. In favour of the literal theory, he also observes the unfitness of a wife unchaste before marriage to be a type of Israel.

References in N. T.—Matt. ix. 13, xii. 7, Hos. vi. 6; Luke xxiii. 30, Rev. vi. 16, Hos. x. 8; Matt. ii. 15, Hos. xi. 1; Rom. ix. 25, 26, 1 Pet. ii. 10, Hos. i. 10, ii. 23; 1 Cor. xv. 4, Hos. vi. 2; Heb. xiii. 15, Hos. xiv. 2.

Style.—"Commaticus," *Jerome.* "Osea quanto profundius loquitur, tanto operosius penetratur," *August.* Obscure brevity seems to be the characteristic quality of Hosea; and all commentators agree that "of all the prophets he is, in point of language, the most obscure and hard to be understood" (Henderson, *Minor Prophets*, p. 2). Eichhorn is of opinion that he has never been adequately translated, and in fact could not be translated into any European language. He compares him to a bee flying from flower to flower, to a painter revelling in strong and glaring colours, to a tree that wants pruning. Horsley detects another important specialty in pointing out the excessively *local* and *individual* tone of these prophecies, which above all others he declares to be intensely Jewish.

Hosea's obscurity has been variously accounted for. Lowth attributes it to the fact that the extant poems are but a sparse collection of compositions scattered over a great number of years (*Prael.* xxi.) Horsley (*Pref.*) makes this obscurity individual and peculiar; and certainly the heart of the prophet seems to have been so full and fiery that it might well burst through all restraints of diction (Eichhorn).

[T. E. B.]

HOSHAI'AH (הוֹשַׁעְיָה; *Osaias*). 1. (Ὡσαΐα). A man who assisted in the dedication of the wall of Jerusalem after it had been rebuilt by Nehemiah (Neh. xii. 32). He led the princes (שָׂרֵי) of Judah in the procession, but whether himself one of them we are not told.

2. (*Maasaios*). The father of a certain Jezaniah, or Azariah, who was a man of note after the destruction of Jerusalem by Nebuchadnezzar (Jer. xlii. 1, xliii. 2).

HOSH'AMA (הוֹשָׁמָע; Ὡσαμάθ, Alex. Ἰωσαμώ; *Sama*), one of the sons of Jeconiah, or Jehoiachin, the last king of Judah but one (1 Chr. iii. 18). It is worthy of notice that, in the narrative of the capture of Jeconiah by Nebuchadnezzar, though the mother and the wives of the king are mentioned, nothing is said about his sons (2 K. xxiv. 12, 15). In agreement with this is the denunciation of him as a childless man in Jer. xxii. 30. There is good reason for suspecting some confusion in the present state of the genealogy of the royal family in 1 Chr. iii.; and these facts would seem to confirm it.

HOSHE'A (הוֹשֵׁעַ; Ὡσηέ; *Osee*), the nineteenth, last, and best king of Israel. He succeeded Pekah, whom he slew in a successful conspiracy, thereby fulfilling a prophecy of Isaiah (Is. vii. 16). Although Josephus calls Hoshea a *friend* of Pekah (φίλου τινὸς ἐπιβουλεύσαντος αὐτῷ, *Ant.* ix. 13, §1), we have no ground for calling this "a treacherous murder" (Prideaux, i. 16). It took place B.C. 737, "in the 20th year of Jotham" (2 K. xv. 30), *i. e.* "in the 20th year *after* Jotham became sole king," for he only reigned 16 years (2 K. xv. 33). But there must have been an interregnum of at least eight years before Hoshea came to the throne, which was not till B.C. 729, in the 12th year of Ahaz (2 K. xvii. 1: we cannot, with Clericus, read 4th for 12th in this verse, because of 2 K. xviii. 9). This is the simplest way of reconciling the apparent discrepancy between the passages, and has been adopted by Ussher, Des Vignoles, Tiele, &c. (Winer, *s. v. Hoseas*). The other methods suggested by Hitzig, Lightfoot, &c., are mostly untenable (Keil on 2 K. xv. 30).

It is expressly stated (2 K. xvii. 2) that Hoshea was not so sinful as his predecessors. According to the Rabbis this superiority consisted in his removing from the frontier-cities the guards placed there by his predecessors to prevent their subjects from worshipping at Jerusalem (*Seder Olam Rabba*, cap. 22, quoted by Prideaux, i. 16), and in his not hindering the Israelites from accepting the invitation of Hezekiah (2 Chr. xxx. 10), nor checking their zeal against idolatry (id. xxxi. 1). This encomium, however, is founded on the untenable supposition that Hezekiah's passover preceded the fall of Samaria [HEZEKIAH], and we must be content with the general fact that Hoshea showed a more theocratic spirit than the former kings of Israel. The compulsory cessation of the calf-worship may have removed his greatest temptation, for Tiglath-Pileser had carried off the golden calf from Dan some years before (*Sed. Ol. Rab.* 22), and that at Bethel was taken away by Shalmaneser in his first invasion (2 K. xvii. 3; Hos. x. 14; Prideaux, *l. c.*). But, whatever may have been his excellencies, he still "did evil in the sight of the Lord," and it was too late to avert retribution by any improvements.

In the third year of his reign (B.C. 726) Shalmaneser, impelled probably by mere thirst of conquest, came against him, cruelly stormed the strong caves of Beth-arbel (Hos. x. 14), and made Israel tributary (2 K. xvii. 3) for three years. At the end of this period, encouraged perhaps by the revolt of Hezekiah, Hoshea entered into a secret alliance with So, king of Egypt (who was either this Σεύεχος of Manetho, and son of Σαβακῶς, Herod. ii. 137; Keil, Vitringa, Gesenius, &c.; Jahn, *Hebr. Com.* §xl.; or else Sabaco himself, Wilkinson, *Anc. Eg.* i. 139; Ewald, *Gesch.* iii. 610), to throw off the Assyrian yoke. The alliance did him no good; it was revealed to the court of Nineveh by the Assyrian party in Ephraim, and Hoshea was immediately seized as a rebellious vassal, shut up in prison, and apparently treated with the utmost indignity (Mic. v. 1). If this happened *before* the siege (2 K. xvii. 4), we must account for it either by supposing that Hoshea, hoping to dissemble and gain time, had gone to Shalmaneser to account for his conduct, or that he had been defeated and taken prisoner in some unrecorded battle. That he disappeared very suddenly, like "foam upon the water," we may infer from Hos. xiii. 11, x. 7. The siege of Samaria lasted three years; for that "glorious and beautiful" city was strongly situated like "a crown of pride" among her hills (Is. xxviii. 1-5). During the course of the siege Shalmaneser must have died, for it is certain that Samaria was taken by his successor Sargon, who thus laconically describes the event in his annals:—"Samaria I looked at, I captured; 27,280 men (families?) who dwelt in it I carried away. I constructed fifty chariots in their country.... I appointed a governor over them, and continued upon them the tribute of the former people" (Botta, 145, 11, quoted by Dr. Hincks, *J. of Sacr. Lit.* Oct. 1858; Layard, *Nin. and Bab.* i. 148). This was probably B.C. 721 or 720. For the future history of the unhappy Ephraimites, the places to which they were transplanted by the policy of their conqueror and his officer, "the great and noble Asnapper" (Ezr. iv. 10), and the nations by which they were superseded, see SAMARIA. Of the subsequent fortunes of Hoshea we know nothing. He came to the throne too late, and governed a kingdom torn to pieces by foreign invasion and intestine broils. Sovereign after sovereign had fallen by the dagger of the assassin; and we see from the dark and terrible delineations of the contemporary prophets [HOSEA, MICAH, ISAIAH], that murder and idolatry, drunkenness and lust, had eaten like "an incurable wound" (Mic. i. 9) into the inmost heart of the national morality. Ephraim was dogged to its ruin by the apostate policy of the renegade who had asserted its independence (2 K. xvii.; Joseph. *Ant.* ix. 14; Prideaux, i. 15 sq.; Keil, *On Kings*, ii. 50 sq., Engl. ed.; Jahn, *Hebr. Com.* §xl.; Ewald, *Gesch.* iii. 607-613; Rosenmüller, *Bibl. Geogr.* chap. ix., Engl. transl.; Rawlinson, *Herod.* i. 149.) [F. W. F.]

HOSHE'A (הוֹשֵׁעַ = help, The name is precisely the same as that of the prophet known to us as HOSEA. 1. The son of Nun, *i. e.* Joshua (Deut. xxxii. 44; and also in Num. xiii. 8, though there the A. V. has OSHEA). It was probably his original name, to which the Divine name of Jah was afterwards added—Jehoshua, Joshua—"Jehovah's help." The LXX. in this passage miss the distinction, and have Ἰησούς; Vulg. *Josue*.

2. (Ὡσή; *Osee*). Son of AZIZIAH (1 Chr. xxvii

2), like his great namesake, a man of Ephraim, ruler (*nagid*) of his tribe in the time of king David.

3. (Ὡσηέ; *Osee*). One of the heads of the "people"—*i. e.* the laymen—who sealed the covenant with Nehemiah (Neh. x. 23).

HOSPITALITY. The rites of hospitality are to be distinguished from the customs prevailing in the entertainment of guests [FOOD; MEALS], and from the laws and practices relating to charity, almsgiving, &c.; and they are thus separately treated, as far as possible, in this article.

Hospitality was regarded by most nations of the ancient world as one of the chief virtues, and especially by peoples of the Semitic stock; but that it was not characteristic of the latter alone is amply shown by the usages of the Greeks and even the Romans. Race undoubtedly influences its exercise, and it must also be ascribed in no small degree to the social state of a nation. Thus the desert tribes have always placed the virtue higher in their esteem than the townsfolk of the same descent as themselves; and in our own day, though an Arab townsman is hospitable, he entertains different notions on the subject from the Arab of the desert (the Bedawee). The former has fewer opportunities of showing his hospitality; and when he does so, he does it not as much with the feeling of discharging an obligatory act as a social and civilised duty. With the advance of civilisation the calls of hospitality become less and less urgent. The dweller in the wilderness, however, finds the entertainment of wayfarers to be a part of his daily life, and that to refuse it is to deny a common humanity. Viewed in this light, the notions of the Greeks and the Romans must be appreciated as the recognition of the virtue where its necessity was not of the urgent character that it possesses in the more primitive lands of the East. The ancient Egyptians resembled the Greeks; but, with a greater exclusiveness, they limited their entertainments to their own countrymen, being constrained by the national and priestly abhorrence and dread of foreigners. This exclusion throws some obscurity on their practices in the discharge of hospitality; but otherwise their customs in the entertainment of guests resembled those well known to classical scholars—customs probably derived in a great measure from Egypt.

While hospitality is acknowledged to have been a wide-spread virtue in ancient times, we must concede that it flourished chiefly among the race of Shem. The O. T. abounds with illustrations of the divine command to use hospitality, and of the strong national belief in its importance: so too in the writings of the N. T.; and though the Eastern Jews of modern times dare not entertain a stranger lest he be an enemy, and the long oppression they have endured has begotten that greed of gain that has made their name a proverb, the ancient hospitality still lives in their hearts. The desert, however, is yet free; it is as of old a howling wilderness; and hospitality is as necessary and as freely given as in patriarchal times. Among the Arabs we find the best illustrations of the old Bible narratives, and among them see traits that might beseem their ancestor Abraham.

The laws respecting strangers (Lev. xix. 33, 34) and the poor (Lev. xxv. 14 seq.; Deut. xv. 7), and concerning redemption (Lev. xxv. 23 seqq.), &c., are framed in accordance with the spirit of hospitality; and the strength of the national feeling regarding it is shown in the incidental mentions of its practice. In the Law, compassion to strangers is constantly enforced by the words, "for ye were strangers in the land of Egypt" (as Lev. xix. 34). And before the Law, Abraham's entertainment of the angels (Gen. xviii. 1 seqq.), and Lot's (xix. 1), are in exact agreement with its precepts and with modern usage. So Moses was received by Jethro, the priest of Midian, who reproached his daughters, though he believed him to be an Egyptian, saying, "And where is he? why is it [that] ye have left the man? call him, that he may eat bread" (Ex. ii. 20). The story of Joseph's hospitality to his brethren, although he knew them to be such, appears to be narrated as an ordinary occurrence; and in like manner Pharaoh received Jacob with a liberality not merely dictated by his relationship to the saviour of Egypt. Like Abraham, "Manoah said unto the angel of the Lord, I pray thee let us detain thee until we shall have made ready a kid for thee" (Judg. xiii. 15); and like Lot, the old man of Gibeah sheltered the Levite when he saw him, "a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? . . . Peace be with thee; howsoever [let] all thy wants [lie] upon me; only lodge not in the street. So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat and drink" (Judg. xix. 17, 20, 21).

In the N. T. hospitality is yet more markedly enjoined; and in the more civilised state of society which then prevailed, its exercise became more a social virtue than a necessity of patriarchal life. The good Samaritan stands for all ages as an example of Christian hospitality, embodying the command to love one's neighbour as himself; and our Lord's charge to the disciples strengthened that command: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. . . . And whosoever shall give to drink unto one of these little ones a cup of cold water [only], in the name of a disciple, verily I say unto you, he shall in nowise lose his reward" (Matt. x. 42). The neglect of Christ is symbolised by inhospitality to our neighbours, in the words, "I was a stranger and ye took me not in" (Matt. xxv. 43). The Apostles urged the church to "follow after hospitality," using the forcible words τὴν φιλοξενίαν διώκοντες (Rom. xii. 13; cf. 1 Tim. v. 10), to remember Abraham's example, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. xiii. 2); to "use hospitality one to another without grudging" (1 Pet. iv. 9); while a bishop must be a "lover of hospitality" (Tit. i. 8, cf. 1 Tim. iii. 2). The practice of the early Christians was in accord with these precepts. They had all things in common, and their hospitality was a characteristic of their belief.

If such has been the usage of Biblical times, it is in the next place important to remark how hospitality was shown. In the patriarchal ages we may take Abraham's example as the most fitting, as we have of it the fullest account; and by the light of Arab custom we may see, without obscurity, his hasting to the tent-door to meet his guests, with the words, "My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts." "And," to continue the narrative in the vigorous language of the A. V., "Abraham hastened into the tent unto Sarah, and said, Make

ready quickly three measures of fine meal, knead [it], and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave [it] unto a young man, and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set [it] before them; and he stood by them under the tree, and they did eat." A traveller in the Eastern desert may see, through the vista of ages, this far-off example in its living traces. Mr. Lane's remarks on this narrative and the general subject of this article are too apposite to be omitted: he says, "Hospitality is a virtue for which the natives of the East in general are highly and deservedly admired; and the people of Egypt are well entitled to commendation on this account. A word which signifies literally 'a person on a journey' (musáfir) is the term most commonly employed in this country in the sense of a visitor or guest. There are very few persons here who would think of sitting down to a meal, if there was a stranger in the house, without inviting him to partake of it, unless the latter were a menial, in which case he would be invited to eat with the servants. It would be considered a shameful violation of good manners if a Muslim abstained from ordering the table to be prepared at the usual time because a visitor happened to be present. Persons of the middle classes in this country [Egypt], if living in a retired situation, sometimes take their supper before the door of their house, and invite every passenger of respectable appearance to eat with them.[a] This is very commonly done among the lower orders. In cities and large towns claims on hospitality are unfrequent, as there are many wekálehs or kháns, where strangers may obtain lodging; and food is very easily procured: but in the villages travellers are often lodged and entertained by the Sheykh or some other inhabitant; and if the guest be a person of the middle or higher classes, or even not very poor, he gives a present to the host's servants, or to the host himself. In the desert, however, a present is seldom received from a guest. By a Sunneh law a traveller may claim entertainment, of any person able to afford it to him, for three days. The account of Abraham's entertaining the three angels, related in the Bible, presents a perfect picture of the manner in which a modern Bedawee sheykh receives travellers arriving at his encampment. He immediately orders his wife or women to make bread, slaughters a sheep or some other animal, and dresses it in haste, and bringing milk and any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat, as Abraham did in the case above alluded to. Most Bedawees will suffer almost any injury to themselves or their families rather than allow their guests to be ill-treated while under their protection. There are Arabs who even regard the chastity of their wives as not too precious to be sacrificed for the gratification of their guests (see Burckhardt's *Notes on the Bedouins, &c.*, 8vo. ed. i. 179, 180); and at an encampment of the Bisháreen, I ascertained that there are many persons in this great tribe (which inhabits a large portion of the desert between the Nile and the Red Sea) who offer their unmarried daughters (cf. Gen. xii. 8; Judg. xix. 24) to their guests, merely from motives of hospitality, and not for hire" (*Mod. Eg.* ch. xiii.). Mr. Lane adds that there used to be a very numerous class of persons, called Tufeylees, who lived by spunging, presuming on the well-known hospitality of their countrymen, and going from house to house where entertainments were being given. The Arabs along the Syrian frontier usually pitch the Sheykh's tent towards the west, that is, towards the inhabited country, to invite passengers and lodge them on their way (Burckhardt's *Notes on the Bedouins, &c.*, 8vo. ed., i. 33); it is held to be disgraceful to encamp in a place out of the way of travellers; and it is a custom of the Bedawees to light fires in their encampments to attract travellers, and to keep dogs who, besides watching against robbers, may in the night-time guide wayfarers to their tents. Hence a hospitable man is proverbially called "one whose dogs bark loudly." Approaching an encampment, the traveller often sees several horsemen coming towards him, and striving who shall be first to claim him as a guest. The favourite national game of the Arabs before El-Islám illustrates their hospitality. It was called "Meysir," and was played with arrows, some notched and others without marks. A young camel was bought and killed, and divided into 24 portions; those who drew marked arrows had shares in proportion to the number of notches; those who drew blanks paid the cost of the camel among them. Neither party, however, ate of the flesh of the camel, which was always given to the poor, and "this they did out of pride and ostentation," says Sale, "it being reckoned a shame for a man to stand out, and not venture his money on such an occasion." Sale, however, is hardly philosophical in this remark, which concerns only the abuse of a practice originally arising from a national virtue: but Mohammad forbade the game, with all other games of chance, on the plea that it gave rise to quarrels, &c. (Sale's *Preliminary Discourse*, p. 96, ed. 1836, and *Kur-án*, ch. ii. and v.).

The Oriental respect for the covenant of bread and salt, or salt alone, certainly sprang from the high regard in which hospitality was held. Even accidentally to taste another's salt imposes this obligation; and to so great an extent is the feeling carried that a thief has been known to give up his booty in obedience to it. Thus El-Leys Es-Saffár, when a robber, left his booty in the passage of the royal treasury of Sijistán; accidentally he stumbled over, and, in the dark, tasted a lump of rock-salt: his respect for his covenant gained his pardon, and he became the founder of a royal dynasty (Lane's

[a] "It is said to have been a custom of some of the Barmekees (the family so renowned for their generosity) to keep open house during the hours of meals, and to allow no one who applied at such times for admission to be repulsed."—LANE's *Thousand and One Nights*, ch. v. note 97.

[b] The time of entertainment, according to the precept of Mohammad, is three days, and he permitted a guest to take this right by force; although one day and one night is the period of the host's being "kind" to him (*Mishkát el-Masábeeh*, ii. 329, cited in Lane's *Thousand and One Nights*, Intr. note 13). Burckhardt (*Notes on the Bedouins*, &c., i. 178, 179, cited in the same note) says that a stranger without friends in a camp alights at the first tent, where the women, in the absence of the owner, provide for his refreshment. After the lapse of three days and four hours, he must, if he would avoid censure, either assist in household duties, or claim hospitality at another tent.

Thousand and One Nights, xv. note 21). The Arab peculiarity was carried into Spain by the so-called Moors

For the customs of the Greeks and Romans in the entertainment of guests, and the exercise of hospitality generally, the reader is referred to the *Dictionary of Antiquities*, art. *Hospitium*. They are incidentally illustrated by passages in the N. T., but it is difficult to distinguish between those so derived, and the native Oriental customs which, as we have said, are very similar. To one of the customs of classical antiquity a reference is supposed to exist in Rev. ii. 17: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth [it]." [E. S. P.]

HOTHAM (חוֹתָם; Χωθάν, Alex. Χωθάμ; *Hotham*), a man of Asher; son of Heber, of the family of Beriah (1 Chr. vii. 32).

HOTHAN (חוֹתָם, *i. e.* Hotham; Χωθάμ, Alex. Χωθάν; *Hotham*), a man of Aroer, father of Shama and Jehiel, two of the heroes of David's guard (1 Chr. xi. 44). The substitution of Hothan for Hotham is an error which has been retained from the edition of 1611 till now. (Comp. the rendering of the LXX. both of this and the preceding name.)

HOTHIR (הוֹתִיר; Ὠθηρί, Alex. Ἰωεθιρί; *Othir*), the 13th son of HEMAN "the king's seer" (1 Chr. xxv. 4), and therefore a Kohathite Levite. He had the charge of the twenty-first course of the musicians in the service of the tabernacle (xxv. 28).

HOUR (שָׁעָה, שַׁעֲתָא, Chald.). This word is first found in Dan. iii. 6, iv. 19, 33, v. 5; and it occurs several times in the Apocrypha (Jud. xiv. 8, 2 Esd. ix. 44). It seems to be a vague expression for a short period, and the frequent phrase "in the same hour" means "immediately": hence we find בְּשָׁעָה, substituted in the Targum for כִּרְגַע, "in a moment" (Num. xvi. 21, &c.). Ὥρα is frequently used in the same way by the N. T. writers (Matt. viii. 13; Luke xii. 39, &c.). It occurs in the LXX. as a rendering for various words meaning time, just as it does in Greek writers long before it acquired the specific meaning of our word "hour." *Saah* is still used in Arabic both for an hour and a moment.

The ancient Hebrews were probably unacquainted with the division of the natural day into 24 parts. The general distinctions of "morning, evening, and noonday" (Ps. lv. 17) were sufficient for them at first, as they were for the early Greeks (Hom. *Il.* xxi. 111); afterwards the Greeks adopted five marked periods of the day (Jul. Pollux, *Onom.* i. 68; Dio Chrysost. *Orat.* ii. *de Glor.*), and the Hebrews parcelled out the period between sunrise and sunset into a series of minute divisions distinguished by the sun's course [DAY], as is still done by the Arabs, who have stated forms of prayers for each period (Lane's *Mod. Eg.* i. ch. 3).

The early Jews appear to have divided the day into *four* parts (Neh. ix. 3), and the night into three watches (Judg. vii. 19) [DAY; WATCHES], and even in the N. T. we find a trace of this division in Matt. xx. 1-5. There is however no proof of the assertion sometimes made, that ὥρα in the Gospels may occasionally mean a space of three hours.

The Greeks adopted the division of the day into 12 hours from the Babylonians (Herod. ii. 109, comp. Rawlinson, *Herod.* ii. p. 334). At what period the Jews became first acquainted with this way of reckoning time is unknown, but it is generally supposed that they too learnt it from the Babylonians during the Captivity (Waehner, *Ant. Hebr.* §v. i. 8, 9.). They *may* have had some such division at a much earlier period, as has been inferred from the fact that Ahaz erected a sun-dial in Jerusalem, the use of which had probably been learnt from Babylon. There is however the greatest uncertainty as to the meaning of the word מַעֲלוֹת (A. V. "degrees," Is. xxxviii. 8). [DIAL.] It is strange that the Jews were not acquainted with this method of reckoning even earlier, for, although a purely conventional one, it is naturally suggested by the months in a year. Sir G. Wilkinson thinks that it arose from a less obvious cause (Rawlinson, *Herod.* ii. 334). In whatever way originated, it was known to the Egyptians at a very early period. They had 12 hours of the day and of the night (called Nau = hour), each of which had its own genius, drawn with a star on its head. The word is said by Lepsius to be found as far back as the 5th dynasty (Rawlinson, *Herod.* ii. 135).

There are two kinds of hours, viz. (1.) the astronomical or equinoctial hour, *i. e.* the 24th part of a civil day, which although "known to astronomers, was not used in the affairs of common life till towards the end of the 4th century of the Christian era" (*Dict. of Ant.* s. v. *Hora*): and (2.) the natural hour (which the Rabbis called זְמַנִּיּוֹת, καιρικαὶ or temporales), *i. e.* the 12th part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the N. T., Josephus, and the Rabbis (John xi. 9, &c.; Jos. *Ant.* xiv. 4, §3), and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. Besides this an hour of the day would always mean a different length of time from an hour of the night except at the equinox. From the consequent uncertainty of the term there arose the proverbial expression "not all hours are equal" (R. Joshua *ap.* Carpzov, *App. Crit.* 345). At the equinoxes the third hour would correspond to 9 o'clock; the sixth would *always* be at noon. To find the exact time meant at other seasons of the year we must know when the sun rises in Palestine, and reduce the hours to our reckoning accordingly. [DAY.] (Winer, *s. v. Tag, Uhren;* Jahn *Arch. Bibl.* §101.) What horologic contrivances the Jews possessed in the time of our Lord is uncertain; but we may safely suppose that they had gnomons, dials, and clepsydrae, all of which had long been known to the Persians and other nations with whom they had come in contact. Of course the two first were inaccurate and uncertain indications, but the water-clock by ingenious modifications, according to the season of the year, became a very tolerable assistance in marking time. Mention is also made of a curious invention called צְרוֹר שָׁעָה, by which a figure was constructed so as to drop a stone into a brazen basin every hour, the sound of which was heard for a great distance and announced the time (Otho, *Lex. Rab.* s. v. *Hora*).

For the purposes of prayer the old division of the day into 4 portions was continued in the Temple service, as we see from Acts ii. 15, iii. 1, x. 9. The Jews supposed that the 3rd hour had been consecrated by Abraham, the 6th by Isaac, and

the 9th by Jacob (Kimchi, Schoettgen, *Hor. Hebr.* ad Acts iii. 1). It is probable that the canonical hours observed by the Romanists (of which there are 8 in the 24) are derived from these Temple hours (*Moses and Aar.* iii. 9).

The Rabbis pretend that the hours were divided into 1080 חלקים (minutes), and 56,848 רגעים (seconds), which numbers were chosen because they are so easily divisible (*Gem. Hizr. Berachoth*, 2, 4; in Reland *Ant. Hebr.* iv. 1, §19). [F. W. F.]

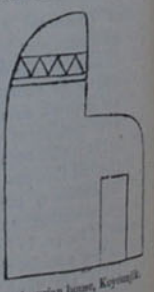
HOUSE (בַּיִת; *οἶκος*; *domus*; Chald. בּוּת, *to pass the night*, Gesen. *Thes.* 191 *b.*), a dwelling in general, whether literally, as house, tent, palace, citadel, tomb, derivatively as tabernacle, temple, heaven, or metaphorically as family. Although in Oriental language, every tent (see Gesen. p. 32) may be regarded as a house (Harmer, *Obs.* i. 194), yet the distinction between the permanent dwelling-house and the tent must have taken rise from the moment of the division of mankind into dwellers in tents and builders of cities, *i. e.* of permanent habitations (Gen. iv. 17, 20; Is. xxxviii. 12). The Hebrews did not become dwellers in cities till the sojourn in Egypt and after the conquest of Canaan (Gen. xlvii. 3; Ex. xii. 7; Heb. xi. 9), while the Canaanites as well as the Assyrians were from an earlier period builders and inhabitants of cities, and it was into the houses and cities built by the former that the Hebrews entered to take possession after the conquest (Gen. x. 11, 19, xix. 1, xxiii. 10, xxxiv. 20; Num. xi. 27; Deut. vi. 10, 11). The private dwellings of the Assyrians and Babylonians have altogether perished, but the solid material of the houses of Syria, east of the Jordan, may perhaps have preserved entire specimens of the ancient dwellings, even of the original inhabitants of that region (Porter, *Damascus*, ii. 195, 196; C. C. Graham in Camb. Essays, 1859, p. 160, &c.; comp. Buckingham, *Arab Tribes*, p. 171, 172).

In inferring the plan and arrangement of ancient Jewish or Oriental houses, as alluded to in Scripture, from existing dwellings in Syria, Egypt, and the East in general, allowance must be made for the difference in climate between Egypt, Persia, and Palestine, a cause from which would proceed differences in certain cases of material and construction, as well as of domestic arrangement.

1. The houses of the rural poor in Egypt, as well as in most parts of Syria, Arabia, and Persia, are for the most part mere huts of mud, or sun-burnt bricks. In some parts of Palestine and Arabia stone is used, and in certain districts caves in the rock are used as dwellings (Amos, v. 11; Bartlett, *Walks*, p. 117; CAVES). The houses are usually of one story only, viz. the ground floor, and sometimes contain only one apartment. Sometimes a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground (1 Sam. xxviii. 24; Irby and Mangles, p. 70; Jolliffe, *Letters*, i. 43; Buckingham, *Arab Tribes*, p. 170; Burckhardt, *Travels*, ii. 119). In lower Egypt the oxen occupy the width of the chamber farthest from the entrance; it is built of brick or mud, about four feet high, and the top is often used as a sleeping place in winter. The windows are small apertures high up in the walls, sometimes grated with wood (Burckhardt, *Travels*, i. 241, ii. 101, 119, 301. 329; Lane, *Mod. Eg.* i. 44). The roofs are commonly but not always flat, and are usually formed of a plaster of mud and straw laid upon boughs or rafters; and upon the flat roofs, tents or "booths" of boughs or rushes are often raised to be used as sleeping-places in summer (Irby and

A Nestorian House, with stages upon the roof for sleeping. (Layard, *Nineveh*, i. 177.)

Mangles, 71; Niebuhr, *Descr.* 49, 53; Layard, *Nin. & Bab.* 112; *Nineveh*, i. 176; Burckhardt, *Syria*, 280; *Travels*, i. 190; Van Egmont, ii. 31; Malan, *Magdala & Bethany*, 15). To this description the houses of ancient Egypt and also of Assyria, as represented in the monuments, in great measure correspond (Layard, *Monuments of Nineveh*, pt. ii. pl. 49, 50; bas-relief in Brit. Mus. Assyrian room, No. 49; first Egypt. room, case 17; Wilkinson, *Anc. Eg.* i. 13; Martineau, *East. Life*, i. 19, 97). In the towns the houses of the inferior kind do not differ much from the above description, but they are sometimes of more than one story, and the roof-terraces are more carefully constructed. In Palestine they are often of stone (Jolliffe, i. 26).



Assyrian house, Koyunjik.

2. The difference between the poorest houses and those of the class next above them is greater than between these and the houses of the first rank. The prevailing plan of Eastern houses of this class presents, as was the case in ancient Egypt, a front of wall, whose blank and mean appearance is usually relieved only by the door and a few latticed and projecting windows (*Views in Syria*, ii. 25). Within this is a court or courts with apartments opening into them. Some of the finest houses in the East are to be found at Damascus, where in some of them are seven such courts. When there are only two, the innermost is the *hareem*, in which the women and children live, and which is jealously secluded from the entrance of any man but the master of the house (Burckhardt, *Travels*, i. 188; Van Egmont, ii. 246, 253; Shaw, p. 207; Porter, *Damascus*, i. 34, 37, 60; Chardin, *Voyages*, vi. 6; Lane, *Mod. Eg.* i. 179, 207). Over the door is a projecting window with a lattice more or less elaborately wrought, which, except in times of

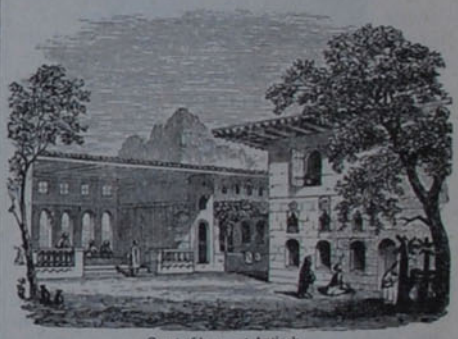
public celebrations, is usually closed (2 K. ix. 30; Shaw, *Travels*, 207; Lane, *Mod. Eg.* i. 27). The doorway or door bears an inscription from the

Entrance to house in Cairo. (Lane, *Modern Egyptians.*)

Kurán, as the ancient Egyptian houses had inscriptions over their doors, and as the Israelites were directed to write sentences from the Law over their gates. [GATE.] The entrance is usually guarded within from sight by a wall or some arrangement of the passages. In the passage is a stone seat for the porter and other servants (Lane, *Mod. Eg.* i. 32; Shaw, *Trav.* 207; Chardin, *Voy.* iv. 111). Beyond this passage is an open court like the Roman impluvium, often paved with marble. Into this the principal apartments look, and are either open to it in front, or are entered from it by doors. An awning is sometimes drawn over the court,

Inner court of house in Cairo, with Mak'ad. (Lane, *Modern Egyptians.*)

and the floor strewed with carpets on festive occasions (Shaw, 208). On he ground-floor there is generally an apartment for male visitors, called *mandarah*, having a portion of the floor sunk below the rest called *durká'ah*. This is often paved with marble or coloured tiles, and has in the centre a fountain. The rest of the floor is a raised platform called *leewán*, with a mattress and cushions at the back on each of the three sides. This seat or sofa is called *deewán*. Every person on entrance takes off his shoes on the *durká'ah* before stepping on the *leewán* (Ex. iii. 5; Josh. v. 15; Luke vii. 38). The ceilings over the *leewán* and *durká'ah* are often richly panelled and ornamented (Jer. xxii. 14). [CEILING.] The stairs to the upper apartments are in Syria usually in a corner of the court (Robinson, iii. 302). When there is no upper story the lower rooms are usually loftier. In Persia they are open from top to bottom, and only divided from the court by a low partition (Wilkinson, *Anc. Eg.* i. 10; Chardin, iv. 119; Burckhardt, *Travels*, i. 18, 19; *Views in Syria*, i. 56). Around part, if not the whole, of the court is a verandah, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth with a balustrade (Shaw, p. 208). Bearing in mind that the reception room is raised above the level of the court (Chardin, iv. 118; *Views in Syria*, i. 56), we may, in explaining the circumstances of the miracle

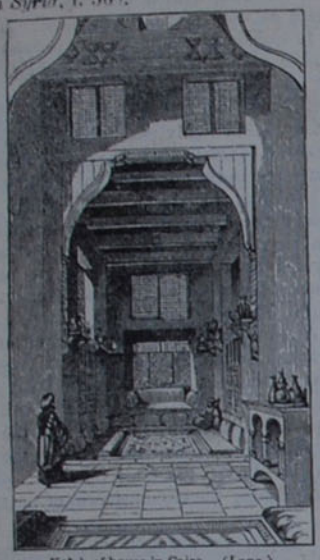


Court of house at Antioch.

of the paralytic (Mark ii. 3; Luke v. 18), suppose, 1. either that our Lord was standing under the verandah, and the people in front in the court. The bearers of the sick man ascended the stairs to the roof of the house, and taking off a portion of the boarded covering of the verandah, or removing the awning over the impluvium, τὸ μέσον, in the former case let down the bed *through* the verandah roof, or in the latter, *down by way of* the roof, διὰ τῶν κεράμων, and deposited it before the Saviour (Shaw, 212). 2. Another explanation presents itself in considering the room where the company were assembled as the ὑπερῷον, and the roof opened for the bed to be the true roof of the house (Trench, *Miracles*, 199; Lane, *Mod. Eg.* i. 39). 3. And one still more simple is found in regarding the house as one of the rude dwellings now to be seen near the Sea of Galilee, a mere room "10 or 12 feet high and as many or more square," with no opening except the door. The roof, used as a sleeping-place is reached by a ladder from the outside, and the bearers of the paralytic, unable to approach the door, would thus have ascended the roof, and having uncovered it (ἐξορύξαντες), let him down into the room where our Lord was (Malan, *l. c.*).

The stairs to the upper apartments or to the roof are often shaded by vines or creeping plants,

and the courts, especially the inner ones, planted with trees. The court has often a well or tank in it (Ps. cxxviii. 3; 2 Sam. xvii. 18; Russell, *Aleppo*, i. 24, 32; Wilkinson, i. 6, 8; Lane, *Mod. Eg.* i. 22; *Views in Syria*, i. 56).



Ka'ah of house in Cairo. (Lane.)

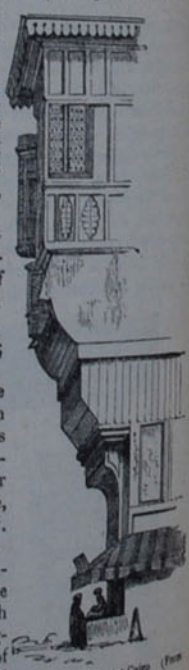
Besides the *mandarah*, there is sometimes a second room, either on the ground or the upper floor, called *Ka'ah*, fitted with *deewáns*, and at the corners of these rooms portions taken off and enclosed form retiring rooms (Lane, i. 39; Russell, i. 31, 33).

When there is no second floor, but more than one court, the women's apartments, *hareem*, *harem* or *haram* (حريم and حرم, *secluded*, or *prohibited*, with which may be compared the Hebrew Armon אַרְמוֹן, Stanley, *S. & P.* App. §82), are usually in the second court; otherwise they form a separate building within the general enclosure, or are above on the first floor (Lane, *Mod. Eg.* i. 179, 207; *Views in Syria*, i. 56). The entrance to the harem is crossed by no one but the master of the house and the domestics belonging to the female establishment. Though this remark would not apply in the same degree to Jewish habits, the privacy of the women's apartments may possibly be indicated by the "inner chamber" (חֶדֶר; ταμιεῖον; *cubiculum*) resorted to as a hiding-place (1 K. xx. 30, xxii. 25; see Judg. xv. 1). Solomon, in his marriage with a foreigner, introduced also

Interior of house (harem) in Damascus

foreign usage in this respect, which was carried farther in subsequent times (1 K. vii. 8; 2 K. xxiv. 15. [WOMEN.] The harem of the Persian monarch (בֵּית נָשִׁים; ὁ γυναικῶν; *domus feminarum*) is noticed in the book of Esther (ii. 3).

When there is an upper story, the Ka'ah forms the most important apartment, and thus probably answers to the ὑπερῷον, which was often the "guest-chamber" (Luke xxii. 12; Acts i. 13, ix. 37, xx. 8; Burckhardt, *Trav.* i. 154). The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber, the ceilings of which are elaborately ornamented (Lane, i. 27; Russell, i. 102; Burckhardt, *Trav.* i. 190). Such may have been the "chamber in the wall" (עֲלִיַּת; ὑπερῷον; *coenaculum*; Gesen. p. 1030) made, or rather set apart for Elisha, by the Shunemite woman (2 K. iv. 10, 11). So also the "summer parlour" of Eglon (Judg. iii. 20, 23, but see Wilkinson, i. 11), the "loft" of the widow of Zarephath (1 K. xvii. 19). The "lattice" (שְׂבָכָה; δικτυωτόν; *cancelli*) through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (2 K. i. 2), as also the "third loft" (τρίστεγον) from which Eutychus fell (Acts xx. 9; comp. Jer. xxii. 13). There are usually no special bed-rooms in Eastern houses, and thus the room in which Ishbosheth was murdered was probably an ordinary room with a *deewán*, on which he was sleeping during the heat of the day (2 Sam. iv. 5, 6; Lane, i. 41).



House in a street at Cairo (From Roberts.)

Sometimes the *deewán* is raised sufficiently to allow of cellars underneath for stores of all kinds (ταμιεῖα, Matt. xxiv. 26; Russell, i. 32).

The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only (Lane, i. 42; Chardin, iv. 123; Russell, i. 21).

There are no chimneys, but fire is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house (Luke xxii. 55; Russell, i. 21; Lane, i. 41; Chardin, iv. 130).

Besides the *mandarah* some houses in Cairo have an apartment called *mak'ad*, open in front to the court, with two or more arches, and a railing; and a pillar to support the wall above (Lane, i. 38). It was in a chamber of this kind, probably one of the largest size to be found in a palace, that our Lord was being arraigned before the High-priest, at the time when the denial of Him by St. Peter took place. He "turned and looked" on Peter as he stood by the fire in the court (Luke xxii. 55, 61;

John xviii. 24), whilst He himself was in the "hall of Judgment," the *mak'ad*. Such was the "porch of judgment" built by Solomon (1 K. vii. 7) which finds a parallel in the golden alcove of Mohammed Uzbek (Ibn Batuta, *Trav.* 76, ed. Lee).

Before quitting the interior of the house we may observe, that on the *deewán*, the corner is the place of honour, which is never quitted by the master of the house in receiving strangers (Russell, i. 27; Malan, *Tyre and Sidon*, 38). The roofs of Eastern houses are, as has been said, mostly flat, though there are sometimes domes over some of the rooms. The flat portions are plastered with a composition of mortar, tar, ashes, and sand, which in time becomes very hard, but when not laid on at the proper season is apt to crack in winter, and the rain is thus admitted. In order to prevent this, every roof is provided with a roller, which is set at work after rain. In many cases the terrace roof is little better than earth rolled hard. On ill-compacted roofs grass is often found springing into a short-lived existence (Prov. xix. 13, xxvii. 15; Ps. cxxix. 6, 7; Is. xxxvii. 27; Shaw, 210; Lane, i. 27; Robinson, iii. 39, 44, 60).

In no point do Oriental domestic habits differ more from European than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen, and preparing figs and raisins (Shaw, 211; Burckhardt, *Trav.* i. 191). The roofs are used as places of recreation in the evening, and often as sleeping-places at night (2 Sam. xi. 2, xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 26; Job xxvii. 18; Prov. xxi. 9; Shaw, 211; Russell, i. 35; Chardin, iv. 116; Layard, *Nineveh*, i. 177). They were also used as places for devotion, and even idolatrous worship (Jer. xxxii. 29, xix. 13; 2 K. xxiii. 12; Zeph. i. 5; Acts x. 9). At the time of the Feast of Tabernacles booths were erected by the Jews on the tops of their houses, as in the present day huts of boughs are sometimes erected on the housetops as sleeping-places, or places of retirement from the heat in summer time (Neh. viii. 16; Burckhardt, *Syria*, 280). As among the Jews the seclusion of women was not carried to the extent of Mohammedan usage, it is probable that the house-top was made, as it is among Christian inhabitants, more a place of public meeting both for men and women, than is the case among Mohammedans, who carefully seclude their roofs from inspection by partitions (Burckhardt, *Trav.* i. 191; comp. Wilkinson, i. 23). The Christians at Aleppo, in Russell's time, lived contiguous, and made their housetops a means of mutual communication to avoid passing through the streets in time of plague (Russell, i. 35). In the same manner the house-top might be made a means of escape by the stairs by which it was reached without entering any of the apartments of the house (Matt. xxiv. 17, x. 27; Luke xii. 3).

Both Jews and heathens were in the habit of wailing publicly on the house-tops (Is. xv. 3, xxii. 1; Jer. xlviii. 38). Protection of the roof by parapets was enjoined by the law (Deut. xxii. 8). The parapets thus constructed, of which the types may be seen in ancient Egyptian houses, were sometimes of open work, and it is to a fall through, or over one of these that the injury by which Ahaziah suffered is sometimes ascribed (Shaw, 211). To pass over roofs for plundering purposes, as well as for safety, would be no difficult matter (Joel ii. 9). In ancient Egyptian and also in Assyrian houses a sort of raised story was sometimes built above the roof, and in the former an open chamber, roofed or covered with awning, was sometimes erected on the house-top (Wilkinson, i. 9; Layard, *Mon. of Nin.* ii. pl. 49, 50).

There are usually no fire-places, except in the kitchen, the furniture of which consists of a sort of raised platform of brick with receptacles in it for fire, answering to the "boiling places" (מְבַשְּׁלוֹת; *μαγειρεῖα*; *culinae*) of Ezekiel (xlvi. 23; Lane, i. 41; Gesen. p. 249).

Special apartments were devoted in larger houses to winter and summer uses (Jer. xxxvi. 22; Am. iii. 15; Chardin, iv. 119).

The ivory house of Ahab was probably a palace largely ornamented with inlaid ivory. [PALACE.]

The circumstance of Samson's pulling down the house by means of the pillars, may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down the whole of the upper floors would fall also (Judg. xvi. 26; Shaw, 211).

Houses for jewels and armour were built and furnished under the kings (2 K. xx. 13). The draught house (מַחֲרָאוֹת; *κοπρών*; *latrinae*) was doubtless a public latrine, such as exists in modern Eastern cities (2 K. x. 27; Russell, i. 34).

Leprosy in the house was probably a nitrous efflorescence on the walls, which was injurious to the salubrity of the house, and whose removal was therefore strictly enjoined by the law (Lev. xiv. 34, 55; Kitto, *Phys. Geogr. of Pal.* p. 112; Winer, *s. v. Haüser*).

The word בַּיִת is prefixed to words constituting a local name, as Bethany, Bethhoron, &c. In modern names it is represented by *Beit*, as *Beitlahm*.

[H. W. P.]

HUK'KOK (חֻקֹּק; Ἰακανά, Alex. Ἰκώκ; *Hucuca*), a place on the boundary of Naphtali (Josh. xix. 34) named next to Aznoth-Tabor. It is mentioned by Eusebius and Jerome (*Onomast.* "Icoc"), but in such a manner as to show that they knew nothing of it but from the Text. By Hap-Parchi in 1320, and in our own times by Wolcott and by Robinson, Hukkok has been recovered in *Yakuk*, a village in the mountains of Naphtali, west of the upper end of the Sea of Galilee, about 7 miles S.S.W. of Safed, and at the head of *Wady-el-Amud*. An ancient Jewish tradition locates here the tomb of Habakkuk (Zunz, in B. Tudela, ii. 421; Schwarz. 182; Robinson, iii. 81, 82). [G.]

HU'KOK (חוּקֹק; ἡ Ἀκάκ, Alex. Ἰακάκ; *Hucac*), a name which in 1 Chr. vi. 75 is substituted for Helkath in the parallel list of the Gershonite cities in Asher, in Josh. xxi.

HUL (חוּל; Οὐλ), the second son of Aram, and grandson of Shem (Gen. x. 23). The geographical position of the people whom he represents, is not well decided. Josephus (*Ant.* i. 6, §4) and Jerome fix it in Armenia; Schulthess (*Parad.* p. 262) on etymological grounds (as though the name = חוֹל, *sand*) proposes the southern part of Mesopotamia; von Bohlen (*Introd. to Gen.* ii. 249) places it in the neighbourhood of Chaldaea. The strongest evidence is in favour of the district about the roots of Lebanon, where the names *Ard-el-Huleh*, a district to the north of Lake Merom; Οὐλαθα, a town noticed by Josephus (*Ant.* xv. 10, §3), between

Galilee and Trachonitis; Golan, and its modern form *Djaulân*, bear some affinity to the original name of *Hul*, or, as it should rather be written, *Chul*. [W. L. B.]

HUL'DAH (חֻלְדָּה; Ὁλδαν; *Olda*), a prophetess, whose husband Shallum was keeper of the wardrobe in the time of king Josiah, and who dwelt in the suburb (Rosenmüller *ad Zeph.* i. 10) of Jerusalem. While Jeremiah was still at Anathoth, a young man unknown to fame, Huldah was the most distinguished person for prophetic gifts in Jerusalem; and it was to her that Josiah had recourse when Hilkiah found a book of the law, to procure an authoritative opinion on it (2 K. xxii. 14; 2 Chr. xxxiv. 22). [W. T. B.]

HUM'TAH (חַמְטָה; Εὐμά, Alex. Χαμματά; *Athmatha*), a city of Judah, one of those in the mountain-district, the next to Hebron (Josh. xv. 54). It was not known to Eusebius and Jerome (see *Onomasticon*, "Ammatha"), nor has it since been identified. There is some resemblance between the name and that of Kimath (Κιμάθ), one of the places added in the Vat. LXX. to the list in the Hebrew text of 1 Sam. xxx. 27-31. [G.]

HUNTING. The objects for which hunting is practised, indicate the various conditions of society and the progress of civilization. Hunting, as a matter of necessity, whether for the extermination of dangerous beasts, or for procuring sustenance, betokens a rude and semi-civilized state; as an amusement, it betokens an advanced state. In the former, personal prowess and physical strength are the qualities which elevate a man above his fellows and fit him for dominion, and hence one of the greatest heroes of antiquity is described as a "mighty hunter before the Lord" (Gen. x. 9), while Ishmael, the progenitor of a wild race, was famed as an archer (Gen. xxi. 20), and Esau, holding a similar position, was "a cunning hunter, a man of the field" (Gen. xxv. 27). The latter state may be exemplified, not indeed from Scripture itself, but from contemporary records. Among the accomplishments of Herod, his skill in the chace is particularly noticed; he kept a regular stud and a huntsman (Joseph. *Ant.* xvi. 10, §3), followed up the sport in a wild country (*Ant.* xv. 7, §7) which abounded with stags, wild asses, and bears, and is said to have killed as many as forty head in a day (*B. J.* i. 21, §13). The wealthy in Egypt and Assyria followed the sports of the field with great zest; they had their preserves for the express purpose of preserving and hunting game (Wilkinson's *Ancient Egyptians*, i. 215; Xen. *Cyrop.* i. 4, §5, 14), and drew from hunting scenes subjects for decorating the walls of their buildings, and even the robes they wore on state occasions.

The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice of hunting; and perhaps the examples of Ishmael and Esau were recorded with the same object. There was no lack of game in Palestine; on their entrance into the land, the wild beasts were so numerous as to be dangerous (Ex. xxiii. 29); the utter destruction of them was guarded against by the provisions of the Mosaic law (Ex. xxiii. 11; Lev. xxv. 7). Some of the fiercer animals survived to a late period, as lions (Judg. xiv. 5; 1 Sam. xvii. 34; 2 Sam. xxiii. 20; 1 K. xiii. 24, xx. 36), and bears (1 Sam. xvii. 34; 2 K. ii. 24); jackals (Judg. xv. 4) and foxes (Cant. ii. 15) were also numerous; hart, roebuck, and fallow deer (Deut. xii. 15; 1 K. iv. 23) formed a regular source of sustenance, and were possibly preserved in enclosures. The manner of catching these animals was either by digging a pitfall (שַׁחַת), which was the usual manner with the larger animals, as the lion (2 Sam. xxiii. 20; Ez. xix. 4, 8); or secondly by a trap (פַּח), which was set under ground (Job xviii. 10), in the run of the animal (Prov. xxii. 5), and caught it by the leg (Job xviii. 9); or lastly by the use of the net, of which there were various kinds, as for the gazelle (?) (Is. li. 20, A. V. "wild bull,") and other animals of that class. [NET.] The method in which the net was applied is familiar to us from the descriptions in Virgil (*Aen.* iv. 121, 151 ff., x. 707 ff.); it was placed across a ravine or narrow valley, frequented by the animals for the sake of water, and the game was driven in by the hunters and then despatched either with bow and arrow, or spears (comp. Wilkinson, i. 214). The game selected was generally such as was adapted for food (Prov. xii. 27), and care was taken to pour out the blood of these as well as of tame animals (Lev. xvii. 13).

Birds formed an article of food among the Hebrews (Lev. xvii. 13), and much skill was exercised in catching them. The following were the most approved methods. (1.) The trap (פַּח), which consisted of two parts, a net, strained over a frame, and a stick to support it, but so placed that it should give way at the slightest touch; the stick or springe was termed מוֹקֵשׁ (Am. iii. 5, "gin;" Ps. lxix. 22, "trap"); this was the most usual method (Job xviii. 9; Eccl. ix. 12; Prov. vii. 23). (2.) The snare (צְמִים, from צָמַם, to *braid*; Job xvii. 9, A. V. "robber,"), consisting of a cord (חֶבֶל, Job xviii. 10; comp. Ps. xviii. 5, cxvi. 3, cxl. 5), so as as to catch the bird by the leg. (3.) The net, which probably resembled those used in Egypt, consisting of two sides or frames, over which network was strained, and so arranged that they could be closed by means of a cord: the Hebrew names are various. [NET.] (4.) The decoy, to which reference is made in Jer. v. 26, 27—a cage of a peculiar construction (כְּלוּב)—was filled with birds, which acted as decoys; the door of the cage was kept open by a piece of stick acting as a springe (מוֹשֶׁכֶת), and closed suddenly with a *clap* (whence perhaps the term *c'lûb*) on the entrance of a bird. The partridge appears to have been used as a decoy (Ecclus. xi. 30). [W. L. B.]

HUP'HAM (חוּפָם; LXX. omits in both MSS.; *Hupham*), a son of Benjamin, founder of the family (*Mishpachah*) of the HUPHAMITES (Num. xxvi. 39). In the lists of Gen. xlvi. and 1 Chr. vii. the name is given as HUPPIM, which see.

HUP'PAH (חֻפָּה; ὁ Ὀφά, Alex. Ὀφά; *Hoppha*), a priest in the time of David, to whom was committed the charge of the 13th of the 24 courses in the service of the house of God (1 Chr. xxiv. 13).

HUP'PIM (חֻפִּים; Gen. xlvi. 21; 1 Chr. vii. 12; omitted in LXX., but Cod. Alex. has Ὀφ-

φίρ in Gen.; Ἀφφιν, and in Cod. Alex. Ἀφειμ, 1 Chr. vii. 12—the former is the correct form, if, as we read in Num. xxvi. 39, the name was Hupham; *Hupham* and *Ophim*), head of a Benjamite family. According to the text of the LXX. in Gen., a son of Bela [BELA; BECHER]; but 1 Chr. vii. 12 tells us that he was son of Ir, or Iri (ver. 7), who was one of the five sons of Bela. According to Num. xxvi. the Huphamites were one of the original families of the tribe of Benjamin. The sister of Huppim married into the tribe of Manasseh, 1 Chr. vii. 15. [A. C. H.]

HUR (חוּר; *Hur*). **1.** (Ὦρ; Joseph. Ὦρος). A man who is mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. xvii. 10), when with Aaron he stayed up the hands of Moses (12). He is mentioned again in xxiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. It would appear from this that he must have been a person connected with the family of Moses and of some weight in the camp. The latter would follow from the former. The Jewish tradition, as preserved by Josephus (*Ant.* iii. 2, §4), is that he was the husband of Miriam, and (iii. 6, §1) that he was identical with

2. (Ὦρ). The grandfather of Bezaleel, the chief artificer of the tabernacle—"son of Uri, son of Hur,—of the tribe of Judah" (Ex. xxxi. 2, xxxv. 30, xxxviii. 22), the full genealogy being given on each occasion (see also 2 Chr. i. 5). In the lists of the descendants of Judah in 1 Chr. the pedigree is more fully preserved. Hur there appears as one of the great family of Pharez. He was the son of Caleb ben-Hezron, by a second wife, Ephrath (ii. 19, 20; comp. 5, also iv. 1), the first fruit of the marriage (ii. 50, iv. 4), and the father, besides Uri (ver. 20), of three sons, who founded the towns of Kirjath-jearim, Beth-lehem, and Beth-gader (51). Hur's connexion with Beth-lehem would seem to have been of a closer nature than with the others of these places, for he himself is emphatically called "Abi-Bethlehem"—the "father of Beth-lehem" (iv. 4). Certainly Beth-lehem enjoyed, down to a very late period, a traditional reputation for the arts which distinguished his illustrious grandson. Jesse, the father of David, is said to have been a weaver of the vails of the sanctuary (Targ. Jonathan, 2 Sam. xxi. 19), and the dyers were still lingering there when Benjamin of Tudela visited Bethlehem in the 13th century.

In the Targum on 1 Chr. ii. 19 and iv. 4, Ephrath is taken as identical with Miriam: but this would be to contradict the more trustworthy tradition given above from Josephus.

In his comments on 1 Chr. iv. 1 (*Quaest. Hebr. in Paralip.*), Jerome overlooks the fact that the five persons there named as "sons" of Judah are really members of successive generations; and he attempts, as his manner is, to show that each of them is identical with one of the immediate sons of the patriarch. Hur he makes to be another name for Onan.

3. (Ὦβ, Joseph. Ὦρης). The fourth of the five "kings" (מַלְכֵי; LXX. and Joseph. *Ant.* iv. 7, §1 βασιλεῖς) of Midian, who were slain with Balaam after the "matter of Peor" (Num. xxxi. 8). In a later mention of them (Josh. xiii. 21) they are called "princes" (נְשִׂיאֵי) of Midian and "dukes" (נְסִיכֵי; not the word commonly rendered "duke," but probably with the force of dependence, see Keil *ad loc.*; LXX. ἔναρα) of Sihon king of the Amorites, who was killed at the same time with them. No further light can be obtained as to Hur.

4. (Σούρ). Father of Rephaiah, who was ruler of half of the environs (פֶּלֶךְ, A. V. "part") of Jerusalem, and assisted Nehemiah in the repair of the wall (Neh. iii. 9).

5. The "son of Hur"—Ben-Chur—was commissariat officer for Solomon in Mount Ephraim (1 K. iv. 8). The LXX. (both MSS.) give the word Ben both in its original and its translated form (Βεέν—Alex. Βέν—υἱὸς Ὦρ), a not infrequent custom with them. Josephus (*Ant.* viii. 2, §3) has Οὔρης as the name of the officer himself. The Vulg. (*Benhur*) follows the Hebrew, and is in turn followed in the margin of the A. V. It is remarkable that the same form is observed in giving the names of no less than five out of the twelve officers in this list. [G.]

HU'RAI (חוּרַי; Οὐρί; *Hurai*), one of David's guard—Hurai of the torrents of Gaash—according to the list of 1 Chr. xi. 32. In the parallel catalogue of 2 Sam. xxiii. the R is changed to D, as is frequently the case, and the name stands as HIDDAI. Kennicott has examined the discrepancy, and influenced by the readings of some of the MSS. of the LXX., decides in favour of Hurai as the genuine name (*Dissert.* 194).

HU'RAM, 1. (חוּרָם; Οὐράμ, Alex. Ἰωίμ; *Huram*), a Benjamite; son of Bela, the first-born of the patriarch (1 Chr. viii. 5).

2. The form in which the name of the king of Tyre in alliance with David and Solomon—and elsewhere given as HIRAM—appears in Chronicles. (*a*). At the time of David's establishment at Jerusalem (1 Chr. xiv. 1). In the A. V. the name is Hiram, in accordance with the *Cetib* or original Hebrew text (חירם); but in the marginal correction of the Masorets (*Keri*) it is altered to Huram (חורם), the form which is maintained in all its other occurrences in these books. The LXX. Χειράμ, Vulg. *Hiram*, and Targum, all agree with the *Cetib*. (*b*). At the accession of Solomon (2 Chr. ii. 3, 11, 12, viii. 2, 18; ix. 10, 21: in each of these cases also the LXX. have Χιράμ, Alex. Χειράμ, Vulg. *Hiram*).

3. The same change occurs in Chronicles in the name of Hiram the artificer, which is given as Huram in the following places: 2 Chr. ii. 13; iv. 11, 16. In the first and last of these a singular title is given him—the word Ab, "father"—"Huram my father,"[a] and "Huram his father." No doubt this denotes the respect and esteem in which he was held, according to the similar custom of the people of the East at the present day.[b] There also the LXX. and Vulgate follow the form Hiram.

[a] The A. V. of 2 Chr. ii. 13 renders the words "of Huram my father's," meaning the late king; but this is unnecessary, and the Hebrew will well bear the rendering given above.

[b] Analogous to this, though not exactly similar, is Joseph's expression (Gen. xlv. 8), "God hath made me a father unto Pharaoh." Compare also 1 Macc. xi. 32; where note the use of the two terms "cousin" (συγγενής, ver. 31) and "father" (32). Somewhat analogous, too, is the use of terms of relationship—"brother," "cousin"—in legal and official documents of our own and other countries

HU'RI (חוּרִי; Ἰδαΐ, Alex. Ἀδαΐ; *Huri*), a Gadite; father of Abihail, a chief man in that tribe (1 Chr. v. 14).

HUSBAND. [MARRIAGE.]

HU'SHAH (חוּשָׁה; Ὠσάν; *Hosa*), a name which occurs in the genealogies of the tribe of Judah (1 Chr. iv. 4)—"Ezer, father of Hushah." It may well be the name of a place, like Etam, Gedor, Beth-lehem, and others, in the preceding and succeeding verses; but we have no means of ascertaining the fact, since it occurs no where else. For a patronymic possibly derived from this name see HUSHATHITE.

HUSH'AI (חוּשַׁי: Χουσί, LXX. and Joseph.; *Chusai*), an Archite, *i. e.* possibly an inhabitant of a place called Erec (2 Sam. xv. 32 ff., xvi. 16 ff.). He is called the "friend" of David (2 Sam. xv. 37; in 1 Chr. xxvii. 33, the word is rendered "companion;" comp. Joseph. *Ant.* vii. 9, §2: the LXX. has a strange confusion of Archite and ἀρχιεταῖρος = chief friend). To him David confided the delicate and dangerous part of a pretended adherence to the cause of Absalom. His advice was preferred to that of Ahithophel, and speedily brought to pass the ruin which it meditated.

We are doubtless correct in assuming that the Hushai, whose son Baana was one of Solomon's commissariat officers (1 K. iv. 16), was the famous counsellor of his father. Hushai himself was probably no longer living; at any rate his office was filled by another (comp. ver. 5). [ARCHITE.] [T. E. B.]

HU'SHAM (חֻשָׁם, in Chron. חוּשָׁם; Ἀσώμ, Ἀσόμ; *Husam*), one of the kings of Edom, before the institution of monarchy in Israel (Gen. xxxvi. 34, 35; 1 Chr. i. 45, 46). He is described as "Husham of the land of the Temanite;" and he succeeded Jobab, who is taken by the LXX. in their addition to the Book of Job as identical with that patriarch.

HU'SHATHITE, THE (הַחֻשָׁתִי, and twice in Chron. הַחוּשָׁתִי; ὁ Ἀστατωθί, Οὐσαθί, Σουσαθί; *de Husati, Husathites*), the designation of two of the heroes of David's guard. 1. SIBBECHAI (2 Sam. xxi. 18; 1 Chr. xi. 29, xx. 4, xxvii. 11). In the last of these passages he is said to have belonged to the Zarhites, that is (probably) the descendants of Zerah of the tribe of Judah. So far this is in accordance with a connexion between this and HUSHAH, a name, apparently of a place, in the genealogies of Judah. Josephus, however (*Ant.* vii. 12, §2), mentions Sibbechai as a Hittite.

2. MEBUNNAI (2 Sam. xxiii. 27). There seems no doubt that this name is a mere corruption of SIBBECHAI.

HU'SHIM, 1. (חֻשִׁים; Ἀσόμ; *Husim*). In Gen. xlvi. 23, "the children (בְּנֵי) of Dan" are said to have been Hushim. The name is plural, as if of a tribe rather than an individual, which perhaps is sufficient to account for the use of the plural[a] in "children." In the list of Num. xxvi. the name is changed to SHUHAM.

Hushim figures prominently in the Jewish traditions of the recognition of Joseph, and of Jacob's burial at Hebron. See the quotations from the Midrash in Weil's *Bib. Legends*, 88 *note*, and the Targum Pseudojon. on Gen. l. 13. In the latter he is the executioner of Esau.

2. חֻשָׁם (*i. e.* Chusshim; Ἀσώμ, Alex. Ἀσάβ; *Hasim*), a member of the genealogy of Benjamin (1 Chr. vii. 12); and here again apparently (as the text now stands) the plural nature of the name is recognized, and Hushim is stated to be "the sons (*Bene*) of Aher." (See Bertheau in *Exeg. Hdbuch.* ad loc.)

3. חוּשִׁים, and חֻשִׁים; Ἀσίν, Alex. Ἀσίμ; *Husim*, but in ver. 11 *Mehusim*, by inclusion of the Hebrew particle). The name occurs again in the genealogy of Benjamin, but there as that of one of the two wives of Shaharaim (1 Chr. viii. 8), and the mother of two of his sons (11). In this case the plural significance of the name is not alluded to.

HUSKS. The word κεράτια, which our translators have rendered by the general term "husks" (Luke xv. 16), describes really the fruit of a particular kind of tree, viz.: the carob or *Ceratonia siliqua* of botanists. This tree is very commonly met with in Syria and Egypt, it produces pods shaped like a horn (whence the Greek name), varying in length from 6 to 10 inches, and about a finger's breadth, or rather more. These pods, containing a thick pithy substance, very sweet to the taste, were eaten; and afforded food not only for cattle (Mishn. *Shabb.* 24, §2), and particularly pigs (Colum. *R. R.* vii. 9), but also for the poorer classes of the population (Hor. *Ep.* ii. 1, 123; Juv. xi. 58). The same uses of it prevail in the present day; as the tree readily sheds its fruit, it forms a convenient mode of feeding pigs. The tree is also named St. John's Bread, from a tradition that the Baptist lived upon its fruit in the wilderness. [W. L. B.]

HUZ (עוּץ, *i. e.* Uz, in which form the name is uniformly given elsewhere in the A. V.: Οὐζ, Alex. Ὠξ; *Hus*), the eldest son of Nahor and Milcah (Gen. xxii. 21. [BUZ; UZ.]

HUZ'ZAB (הַצַּב; ἡ ὑπόστασις; *milles captivus*), according to the general opinion of the Jews (Buxtorf's *Lexicon ad voc.* יצב), was the queen of Nineveh at the time when Nahum delivered his prophecy. This view appears to be followed in our version (Nah. ii. 7), and it has been recently defended by Ewald. Most modern expositors, however, incline to the belief that *Huzzab* here is not a proper name at all, but the Hophal of the verb נָצַב (see Buxtorf, as above; Gesenius, *Lex.* p. 903), and this is allowed as possible by the alternative rendering in the margin of our English Bible—"that which was established." Still there are difficulties in the way of such an understanding of the passage, and it is not improbable that after all Huzzab may really be a proper name. That a Ninevite queen otherwise unknown should suddenly be mentioned, is indeed exceedingly unlikely; for we cannot grant to Ewald that "the Ninevite queens were well nigh as powerful as the kings." But there is no reason why the word should not be a *geographic* term—an equivalent or representative of Assyria, which the prophet intends to threaten with captivity. *Huzzab* may mean "the *Zab* country," or the fertile tract between the Tigris, watered by the upper and lower *Zab* rivers (*Zab Ala* and *Zab Asfal*), the *Adiabene*

[a] Gen. xxxvi. 25, adduced by Knobel *ad loc.* as a parallel case to this, is hardly so, since a daughter of Anah is given as well as his son, and the word here covers both.

of the geographers. This province—the most valuable part of Assyria—might well stand for Assyria itself, with which it is identified by Pliny (*H. N.* v. 12) and Ammianus (xxiii. 6). The name *Zab*, as applied to the rivers, is certainly very ancient, being found in the great inscription of Tiglath-Pileser I., which belongs to the middle of the twelfth century B.C. [G. R.]

HYAENA. Authorities are at variance as to whether the term *tzâbû'a* (צָבוּעַ) in Jer. xii. 9 means a "hyaena," as the LXX. has it, or a "speckled bird," as in the A. V. The etymological force of the word is equally adapted to either, the hyaena being *streaked*. The only other instance in which it occurs is as a proper name, Zeboim (1 Sam. xiii. 18, "the valley of hyaenas," Aquila; Neh. xi. 34). The Talmudical writers describe the hyaena by no less than four names, of which *tzâbû'a* is one (Lewysohn, *Zool.* §119). The opinions of Bochart (*Hieroz.* ii. 163) and Gesenius (*Thes.* p. 1149) are in favour of the same view; nor could any room for doubt remain, were it not for the word *ait* (עַיִט; A. V. "bird") connected with it, which in all other passages refers to a bird. The hyaena was common in ancient as in modern Egypt, and is constantly depicted on monuments (Wilkinson, i. 213, 225): it must therefore have been well known to the Jews, if indeed not equally common in Palestine.[a] The sense of the passage in Jeremiah implies a fierce strong beast, not far below the lion in the parallel passage (v. 8): the hyaena fully answers to this description. Though cowardly in his nature, he is very savage when once he attacks, and the strength of his jaws is such that he can crunch the thigh-bone of an ox (Livingstone's *Travels*, p. 600). [ZEBOIM.] [W. L. B.]

HYDAS'PES (Ὑδάσπης), a river noticed in Jud. i. 6, in connexion with the Euphrates and Tigris. It is uncertain what river is referred to; the well-known Hydaspes of India (the *Jelum* of the *Panjâ*) is too remote to accord with the other localities noticed in the context. We may perhaps identify it with the Choaspes of Susiana. [W. L. B.]

HYMENAE'US (Ὑμέναιος), the name of a person occurring twice in the correspondence between St. Paul and Timothy; the first time classed with Alexander, and with him "delivered to Satan, that they might learn not to blaspheme" (1 Tim. i. 20); and the second time classed with Philetus, and with him charged with having "erred concerning the truth, saying that the resurrection is past already," and thereby "overthrown the faith of some" (2 Tim. ii. 17, 18). These latter expressions, coupled with "the shipwreck of faith" attributed to Hymenaeus in the context of the former passage (ver. 19), surely warrant our understanding both passages of the same person, notwithstanding the interval between the dates of the two letters. When the first was written he had already made one proselyte; before the second was penned he had seduced another: and if so, the only points further to be considered are, the error attributed to him, and the sentence imposed upon him.

I. The error attributed to him was one that had been in part appropriated from others, and has frequently been revived since with additions. What initiation was to the Pythagoreans, wisdom to the Stoics, science to the followers of Plato, contemplation to the Peripatetics, that "knowledge" (γνῶσις) was to the Gnostics. As there were likewise in the Greek schools those who looked forward to a complete restoration of all things (ἀποκατάστασις, v. Heyne ad Virg. *Ecl.* iv. 5, comp. *Aen.* vi. 745): so there was "a regeneration" (Tit. iii. 5; Matt. xix. 28), "a new creation" (2 Cor. v. 17, see Alford *ad loc.*; Rev. xxi. 1), "a kingdom of heaven and of Messiah or Christ" (Matt. xiii.; Rev. vii.) —and herein popular belief among the Jews coincided—unequivocally propounded in the N. T.; but *here* with this remarkable difference, namely, that, in a great measure, it was present as well as future —the same thing in germ that was to be had in perfection eventually. "The kingdom of God is within you," said our Lord (Luke xvii. 21). "He that is spiritual judgeth all things," said St. Paul (1 Cor. ii. 15). "He that is born of God cannot sin," said St. John (1 Ep. iii. 9). There are likewise two deaths and two resurrections spoken of in the N. T.; the first of each sort, that of the soul to and from sin (John iii. 3-8), "the hour which now is" (ibid. v. 24, 25, on which see Aug. *De Civ. Dei*, xx. 6); the second, that of the body to and from corruption (1 Cor. xv. 36-44; also John v. 28, 29), which last is prospective. Now as the doctrine of the resurrection of the body was found to involve immense difficulties even in those early days (Acts xvii. 32; 1 Cor. xv. 35: how keenly they were pressed may be seen in St. Aug. *De Civ. Dei*, xxii. 12, et seq.); while, on the other hand, there was so great a predisposition in the then current philosophy (not even extinct now) to magnify the excellence of the soul above that of its earthly tabernacle, it was at once the easier and more attractive course to insist upon and argue from the force of those passages of Holy Scripture which enlarge upon the glories of the spiritual life that now is, under Christ, and to pass over or explain away allegorically all that refers to a future state in connexion with the resurrection of the body. In this manner we may derive the first errors of the Gnostics, of whom Hymenaeus was one of the earliest. They were on the spread when St. John wrote; and his grand-disciple, St. Irenaeus, compiled a voluminous work against them (*Adv. Haer.*). A good account of their full development is given by Gieseler, *E. H.*, Per. I. Div. I. §44, et seq.

II. As regards the sentence passed upon him—It has been asserted by some writers of eminence (see Corn. à Lapide ad 1 Cor. v. 5), that the "delivering to Satan" is a mere synonym for ecclesiastical excommunication. Such can hardly be the case. The Apostles possessed many extraordinary prerogatives, which none have since arrogated. Even the title which they bore has been set apart to them ever since. The shaking off the dust of their feet against a city that would not receive them (St. Matt. x. 14), even though the same injunction was afterwards given to the Seventy (St. Luke x. 11), and which St. Paul found it necessary to act upon twice in the course of his ministry (Acts xiii. 51, and xviii. 6), has never been a practice since with Christian ministers. "Anathema," says Bingham, "is a word that occurs frequently in the ancient canons" (*Antiq.* xvi. 2, 16), but the form "Anathema Maranatha" is one that none have ever ventured upon since St. Paul (1 Cor. xvi. 22). As the Apostles healed all manner of bodily infirmities, so they seem

[a] Prof. Stanley records (*S. & P.* p. 162 *note*) that the only wild animal he saw in Palestine was a hyaena.

to have possessed and exercised the same power in inflicting them,—a power far too perilous to be continued when the manifold exigencies of the Apostolical age had passed away. Ananias and Sapphira both fell down dead at the rebuke of St. Peter (Acts v. 5 and 10); two words from the same lips, "Tabitha, arise," sufficed to raise Dorcas from the dead (ibid. ix. 40). St. Paul's first act in entering upon his ministry was to strike Elymas the sorcerer with blindness, his own sight having been restored to him through the medium of a disciple (ibid. ix. 17, and xiii. 11); while soon afterwards we read of his healing the cripple of Lystra (ibid. xiv. 8). Even apart from actual intervention by the Apostles, bodily visitations are spoken of in the case of those who approached the Lord's Supper unworthily, when as yet no discipline had been established: "For this cause many are weak and sickly among you, and a good number (ἱκανοί, in the former case it is πολλοί) sleep" (1 Cor. xi. 30).

On the other hand Satan was held to be the instrument or executioner of all these visitations. Such is the character assigned to him in the book of Job (i. 6-12, ii. 1-7). Similar agencies are described 1 K. xxii. 19-22, and 1 Chr. xxi. 1. In Ps. lxxviii. 49, such are the causes to which the plagues of Egypt are assigned. Even our Lord submitted to be assailed by him more than once (Matt. iv. 1-10: Luke iv. 13 says, "departed from Him *for a season*"); and "a messenger of Satan was sent to buffet" the very Apostle whose act of delivering another to the same power is now under discussion. At the same time large powers over the world of spirits were authoritatively conveyed by our Lord to His immediate followers (to the Twelve, Luke ix. 1; to the Seventy, as the results showed, ibid. x. 17-20).

It only remains to notice five particulars connected with its exercise, which the Apostle supplies himself. 1. That it was no mere prayer, but a solemn authoritative sentence, pronounced in the name and power of Jesus Christ (1 Cor. v. 3-5). 2. That it was never exercised upon any without the Church: "them that are without God judgeth" (ibid. v. 13), he says in express terms. 3. That it was "for the destruction of the flesh," *i. e.* some bodily visitation. 4. That it was for the improvement of the offender; that "his spirit might be saved in the day of the Lord Jesus" (ibid. v. 5); and that "he might learn not to blaspheme" while upon earth (1 Tim. i. 20). 5. That the Apostle could in a given case empower others to pass such sentence in his absence (1 Cor. v. 3, 4).

Thus, while the "delivering to Satan" may resemble ecclesiastical excommunication in some respects, it has its own characteristics likewise, which show plainly that one is not to be confounded or placed on the same level with the other. Nor again does St. Paul himself deliver to Satan all those in whose company he bids his converts "not even to eat" (1 Cor. v. 11). See an able review of the whole subject by Bingham, *Antiq.* vi. 2, 15. [E. S. Ff.]

HYMN. This word is not used in the English version of the O. T., and only twice in the N. T. (Eph. v. 19; Col. iii. 16); though in the original of the latter the derivative verb occurs in three places (Matt. xxvi. 30; comp. Mark xiv. 26; Acts xvi. 25; Heb. ii. 12). The LXX., however, employ it freely in translating the Heb. names for almost every kind of poetical composition (Schleusn. *Lex.* ὕμνος). In fact the word does not seem to have had for the LXX. any very special meaning; and they called the Heb. book of *Tehillim*, the book of Psalms, not of Hymns. Accordingly the word *psalm* had for the later Jews a definite meaning, while the word *hymn* was more or less vague in its application, and capable of being used as occasion should arise. If a new poetical form or idea should be produced, the name of *hymn*, not being embarrassed by a previous determination, was ready to associate itself with the fresh thought of another literature. And this seems to have been actually the case.

Among Christians the Hymn has always been something different from the Psalm; a different conception in thought, a different type in composition. There is some dispute about the hymn sung by our Lord and his Apostles on the occasion of the Last Supper; but even supposing it to have been the *Hallel*, or Paschal Hymn, consisting of Pss. cxiii.-cxviii., it is obvious that the word Hymn is in this case applied not to an individual psalm, but to a number of psalms chanted successively, and altogether forming a kind of devotional exercise which is not unaptly called a hymn. The prayer in Acts iv. 24-30 is not a hymn, unless we allow non-metrical as well as metrical hymns. It may have been a hymn as it was originally altered; but we can only judge by the Greek translation, and this is without metre, and therefore not properly a hymn. In the jail at Philippi, Paul and Silas "sang hymns" (A. V. "praises") unto God, and so loud was their song that their fellow-prisoners heard them. This must have been what we mean by singing, and not merely recitation. It was in fact a veritable singing of hymns. And it is remarkable that the noun *hymn* is only used in reference to the services of the Greeks, and in the same passages is clearly distinguished from the psalm (Eph. v. 19, Col. iii. 16), "psalms, and hymns, and spiritual songs."

It is probable that no Greek version of the Psalms, even supposing it to be accommodated to the Greek metres, would take root in the affections of the Gentile converts. It was not only a question of metre, it was a question of *tune*; and Greek tunes required Greek hymns. So it was in Syria. Richer in tunes than Greece, for Greece had but eight, while Syria had 275 (Benedict. *Prof.* vol. v. *Op. Eph. Syr.*), the Syrian hymnographers revelled in the varied luxury of their native music; and the result was that splendid development of the Hymn, as moulded by the genius of Bardesanes, Harmonius, and Ephrem Syrus. In Greece the eight tunes which seem to have satisfied the exigencies of church-music were probably accommodated to fixed metres, each metre being wedded to a particular tune; an arrangement to which we can observe a tendency in the *Directions* about *tunes and measures* at the end of our English metrical version of the Psalms. This is also the case in the German hymnology, where certain ancient tunes are recognised as models for the metres of later compositions, and their names are always prefixed to the hymns in common use.

It is worth while inquiring what profane models the Greek hymnographers chose to work after. In the old religion of Greece the word *Hymn* had already acquired a sacred and liturgical meaning, which could not fail to suggest its application to the productions of the Christian muse. So much for the *name*. The special *forms* of the Greek hymn were various. The Homeric and Orphic

hymns were written in the epic style, and in hexameter verse. Their metre was not adapted for singing; and therefore, though they may have been recited, it is not likely that they were sung at the celebration of the mysteries. We turn to the Pindaric hymns, and here we find a sufficient variety of metre, and a definite relation to music. These hymns were sung to the accompaniment of the lyre; and it is very likely that they engaged the attention of the early hymn-writers. The dithyramb, with its development into the dramatic chorus, was sufficiently connected with musical traditions to make its form a fitting vehicle for Christian poetry; and there certainly is a dithyrambic savour about the earliest known Christian hymn, as it appears in Clem. Alex. pp. 312, 313, ed. Potter.

The first impulse of Christian devotion was to run into the moulds ordinarily used by the worshippers of the old religion. This was more than an impulse, it was a necessity, and a twofold necessity. The new spirit was strong; but it had two limitations: the difficulty of conceiving a new musico-poetical literature; and the quality so peculiar to devotional music, of lingering in the heart after the head has been convinced and the belief changed. The old tunes would be a real necessity to the new life; and the exile from his ancient faith would delight to hear on the foreign soil of a new religion the familiar melodies of home. Dean Trench has indeed laboured to show that the reverse was the case, and that the early Christian shrank with horror from the sweet, but polluted, enchantments of his unbelieving state. We can only assent to this in so far as we allow it to be the second phase in the history of hymns. When old traditions died away, and the Christian acquired not only a new belief, but a new social humanity, it was possible, and it was desirable too, to break for ever the attenuated thread that bound him to the ancient world. And so it was broken; and the trochaic and iambic metres, unassociated as they were with heathen worship, though largely associated with the heathen drama, obtained an ascendant in the Christian church. In 1 Cor. xiv. 26 allusion is made to *improvised* hymns, which being the outburst of a passionate emotion would probably assume the dithyrambic form. But attempts have been made to detect fragments of ancient hymns conformed to more obvious metres in Eph. v. 14; Jam. i. 17; Rev. i. 8 ff., xv. 3. These pretended fragments, however, may with much greater likelihood be referred to the swing of a prose composition unconsciously culminating into metre. It was in the Latin church that the trochaic and iambic metres became most deeply rooted, and acquired the greatest depth of tone and grace of finish. As an exponent of Christian feeling they soon superseded the accentual hexameters; they were used mnemonically against the heathen and the heretics by Commodianus and Augustine. The introduction of hymns into the Latin church is commonly referred to Ambrose. But it is impossible to conceive that the West should have been so far behind the East: similar necessities must have produced similar results; and it is more likely that the tradition is due to the very marked prominence of Ambrose as the greatest of all the Latin hymnographers.

The trochaic and iambic metres, thus impressed into the service of the church, have continued to hold their ground, and are in fact the 7's, S.M. C.M. and L.M. of our modern hymns; many of which are translations, or at any rate imitations, of Latin originals. These metres were peculiarly adapted to the grave and sombre spirit of Latin Christianity. Less ecstatic than the varied chorus of the Greek church, they did not soar upon the pinion of a lofty praise, so much as they drooped and sank into the depths of a great sorrow. They were subjective rather than objective; they appealed to the heart more than to the understanding, and if they contained less theology, they were fuller of a rich and Christian humanity. (Daniel's *Thesaurus Hymnologicus*, Halis, et Lipsiae, 1841-1855; *Lateinische Hymnen*, &c., by F. G. Mone; *Gesänge Christlicher Vorzeit*, by C. Fortlage, Berlin, 1844; *Sacred Latin Poetry*, by R. C. Trench; *Ephrem Syrus*, by Dr. Burgess; Hahn's *Bardesanes*.)

[T. E. B.]

HYSSOP (אֵזוֹב, *ézôb*; ὕσσωπος). Perhaps no plant mentioned in the Scriptures has given rise to greater differences of opinion than this. The question of the identification of the *ézôb* of the Hebrews with any plant known to modern botanists was thought by Casaubon "*adeo difficilis ad explicandum, ut videatur Esias expectandus, qui certi aliquid nos doceat.*" Had the botanical works of Solomon survived they might have thrown some light upon it. The chief difficulty arises from the fact that in the LXX. the Greek ὕσσωπος is the uniform rendering of the Hebrew *ézôb*, and that this rendering is endorsed by the Apostle in the Epistle to the Hebrews (ix. 19, 21), when speaking of the ceremonial observances of the Levitical law. Whether, therefore, the LXX. made use of the Greek ὕσσωπος as the word most nearly resembling the Hebrew in sound, as Stanley suggests (*S. & P.* 21 *note*), or as the true representative of the plant indicated by the latter, is a point which, in all probability, will never be decided. Botanists differ widely even with regard to the identification of the ὕσσωπος of Dioscorides. The name has been given to the *Satureia Graeca* and the *S. Juliana*, to neither of which it is appropriate, and the hyssop of Italy and South France is not met with in Greece, Syria, or Egypt. Daubeny (*Lect. on Rom. Husbandry*, p. 313), following Sibthorpe, identifies the mountain-hyssop with the *Thymbra spicata*, but this conjecture is disapproved of by Kühn (*Comm. in Diosc.* iii. 27), who in the same passage gives it as his opinion that the Hebrews used the *Origanum Aegyptiacum* in Egypt, the *O. Syriacum* in Palestine, and that the hyssop of Dioscorides was the *O. Smyrnaeum*. The Greek botanist describes two kinds of hyssop, ὀρεινή and κηπευτή, and gives πεσαλέμ as the Egyptian equivalent. The Talmudists make the same distinction between the wild hyssop and the garden-plant used for food.

The *ézôb* was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Ex. xii. 22); it was employed in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Num. xix. 6). In consequence of its detergent qualities, or from its being associated with the purificatory services, the Psalmist makes use of the expression, "purge me with *ézôb*" (Ps. li. 7). It is described in 1 K. iv. 33 as growing on or near walls. In John xix. 29 the phrase ὑσσώπῳ περιθέντες corresponds to περιθεὶς καλάμῳ in Matt xxvii. 48 and Mark xv. 36. If therefore καλάμῳ

be the equivalent of *ὑσσώπῳ*, the latter must be a plant capable of producing a stick three or four feet in length.

Five kinds of hyssop are mentioned in the Talmud. One is called אזוב simply, without any epithet: the others are distinguished as Greek, Roman, wild hyssop, and hyssop of Cochali (Mishna, *Negaim*, xiv. 6). Of these the four last mentioned were profane, that is, not to be employed in purifications (Mishna, *Parah*, xi. 7). Maimonides (*de Vacca Rufa*, iii. 2) says that the hyssop mentioned in the law is that which was used as a condiment. According to Porphyry (*De Abstin.* iv. 7), the Egyptian priests on certain occasions ate their bread mixed with hyssop; and the *zaatar*, or wild marjoram, with which it has been identified, is often an ingredient in a mixture called *dukkah*, which is to this day used as food by the poorer classes in Egypt (Lane, *Mod. Eg.* i. 200). It is not improbable, therefore, that this may have been the hyssop of Maimonides, who wrote in Egypt; more especially as R. D. Kimchi (*Lex.* s. v.), who reckons seven different kinds, gives as the equivalent the Arabic صعتر, *zaatar*, origanum, or marjoram, and the German *Dosten* or *Wohlgemuth* (Rosenm. *Handb.*). With this agrees the Tanchum Hieros. MS. quoted by Gesenius. So in the Judaeo-Spanish version, Ex. xii. 22 is translated "y tomarédes manojo de *origano*." But Dioscorides makes a distinction between origanum and hyssop when he describes the leaf of a species of the former as resembling the latter (cf. Plin. xx. 67), though it is evident that he, as well as the Talmudists, regarded them as belonging to the same family. In the Syriac of 1 K. iv. 33 hyssop is rendered by ܟܘܦܐ, *lûfô*, "houseleek," although in other passages it is represented by ܐܘܙܒ, *zûfô*, which the Arabic translation follows in Ps. li. 9 and Heb. ix. 19, while in the Pentateuch it has *zaatar* for the same. Patrick (on 1 K. iv. 33) was of opinion that *êzôb* is the same with the Ethiopic *azub*, which represents the hyssop of Ps. li. 9, as well as *ἡδυόσμον*, or mint, in Matt. xxiii. 23.

Bochart decides in favour of marjoram, or some plant like it (*Hieroz.* i. b. 2, c. 50), and to this conclusion, it must be admitted, all ancient tradition points. The monks on Jebel Musa give the name of hyssop to a fragrant plant called *ja'deh*, which grows in great quantities on that mountain (Robinson, *Bibl. Res.* i. 157). Celsius (*Hierobot.* i. 423), after enumerating eighteen different plants, thyme, southernwood, rosemary, French lavender, wall rue, and the maidenhair fern among others, which have been severally identified with the hyssop of Scripture, concludes that we have no alternative but to accept the *Hyssopus officinalis*, "nisi velimus apostolum corrigere qui τὸ אזוב ὕσσωπον reddit Heb. ix. 19." He avoids the difficulty in John xix. 29 by supposing that a sponge filled with vinegar was wrapped round a bunch of hyssop, and that the two were then fastened to the end of a stick. Dr. Kitto conceived that he had found the peculiarities of the Hebrew *êzôb* in the *Phytolacca decandra*, a native of America. Tremellius and Ben Zeb render it by "moss." It has been reserved for the ingenuity of a German to trace a connexion between Aesop, the Greek fabulist, and the *êzôb* of 1 K. iv. 33 (Hitzig, *Die Sprüche Salomo's, Einl.* §2).

An elaborate and interesting paper by the late Dr. J. Forbes Royle, *On the Hyssop of Scripture*, in the *Journ. of the Roy. As. Soc.* viii. 193-212, goes far to throw light upon this difficult question. Dr. R., after a careful investigation of the subject, arrived at the conclusion that the hyssop is no other than the caper-plant, or *capparis spinosa* of Linnaeus. The Arabic name of this plant, *asef*, by which it is sometimes, though not commonly, described, bears considerable resemblance to the Hebrew. It is found in Lower Egypt (Forskål, *Flor. Eg.-Arab.*; Plin. xiii. 44). Burckhardt (*Trav. in Syr.* 536) mentions the *asref* as a tree of frequent occurrence in the valleys of the peninsula of Sinai, "the bright green creeper which climbs out of the fissures of the rocks" (Stanley, *S. & P.* 21, &c.), and produces a fruit of the size of a walnut, called by the Arabs *Felfel Jibbel*, or mountain-pepper (Shaw, *Spec. Phytogr. Afr.* 39). Dr. R. thought this to be undoubtedly a species of *capparis*, and probably the caper-plant. The *capparis spinosa* was found by M. Bové (*Rel. d'un Voy. Botan. en Eg., &c.*) in the desert of Sinai, at Gaza, and at Jerusalem. Lynch saw it in a ravine near the convent of Mar Saba (*Exped.* 388). It is thus met with in all the localities where the *êzôb* is mentioned in the Bible. With regard to its habitat, it grows in dry and rocky places and on walls: "quippe quum capparis quoque serutur *siccis* maxime" (Plin. xix. 48). De Candolle describes it as found "in muris et rupestribus." The caper-plant was believed to be possessed of detergent qualities. According to Pliny (xx. 59) the root was applied to the cure of a disease similar to the leprosy. Lamarck (*Enc. Botan.* art. *Caprier*) says, "les capriers . . . sont regardés comme . . . antiscorbutiques." Finally, the caper-plant is capable of producing a stick three or four feet in length. Pliny (xiii. 44) describes it in Egypt as "firmioris ligni frutex," and to this property Dr. Royle attaches great importance, identifying as he does the *ὑσσώπῳ* of John xix. 29 with the *καλάμῳ* of Matthew and Mark. He thus concludes: "A combination of circumstances, and some of them apparently too improbable to be united in one plant, I cannot believe to be accidental, and have therefore considered myself entitled to infer, what I hope I have succeeded in proving to the satisfaction of others, that the caper-plant is the hyssop of Scripture." Whether his conclusion is sound or not, his investigations are well worthy of attention; but it must be acknowledged that, setting aside the passage in John xix., which may possibly admit of another solution, there seems no reason for supposing that the properties of the *êzôb* of the Hebrews may not be found in some one of the plants with which the tradition of centuries has identified it. That it may have been possessed of some detergent qualities which led to its significant employment in the purificatory service is possible; but it does not appear from the narrative in Leviticus that its use was such as to call into action any medicinal properties by which it might have been characterised. In the present state of the evidence, therefore, there does not seem sufficient reason for departing from the old interpretation, which identified the Greek ὕσσωπος with the Hebrew אזוב.

[W. A. W.]

I

IB'HAR (יִבְחָר; Ἐβεάρ, Εβαάρ, Βαάρ, Alex. Ἰεβάρ, Ἰεβαάρ; Syr. *Jucobor; Jebahar, Jebaar*), one of the sons of David, mentioned in the lists next after Solomon and before Elishua (2 Sam. v. 15; 1 Chr. iii. 6, xiv. 5). Ibhar was born in Jerusalem, and from the second of these passages it appears that he was the son of a wife and not of a concubine. He never comes forward in the history in person, nor are there any traditions concerning him. For the Genealogy of David's family see DAVID.

IB'LEAM (יִבְלְעָם; Ἰεβλαάμ, Alex. Βαλαάμ; *Jeblaam*), a city of Manasseh, with villages or towns (Heb. "daughters") dependent on it (Judg. i. 27). Though belonging to Manasseh, it appears not to have lain within the limits allotted to that tribe, but to have been situated in the territory of either Issachar or Asher (Josh. xvii. 11). It is not said which of the two, though there is no doubt from other indications that it was the former. The ascent of GUR, the spot at which Ahaziah received his death wound from the soldiers of Jehu, was "at (בְּ) Ibleam" (2 K. ix. 27), somewhere near the present *Jenin*, probably to the north of it, about where the village *Jelama* now stands.

In the list of cities given out of Manasseh to the Kohathite Levites (1 Chr. vi. 70), BILEAM is mentioned, answering to Gathrimmon in the list of Josh. xxi. Bileam is probably a mere alteration of Ibleam (comp. the form given in the Alex. LXX. above), though this is not certain. [G.]

IBNEI'AH (יִבְנְיָה; Ἰεμναά, Alex. Ἰεβναά; *Jobnia*), son of Jeroham, a Benjamite, who was a chief man in the tribe apparently at the time of the first settlement in Jerusalem (1 Chr. ix. 8).

IBNI'JAH (יִבְנְיָה; Ἰεμναΐ, Alex.' Ἰεβαναΐ; *Jebnia*), a Benjamite (1 Chr. ix. 8).

IB'RI (עִבְרִי; Ἀβαΐ, Alex. Ἀβδί; *Hebri*), a Merarite Levite of the family of Jaaziah (1 Chr. xxiv. 27), in the time of king David, concerned in the service of the house of Jehovah.

The word is precisely the same as that elsewhere rendered in the A. V. "Hebrew."

IB'ZAN (אִבְצָן; Ἀβαισσάν, Alex. Ἐσεβών; Joseph. Ἀψάνης; *Abesan*), a native of Bethlehem, who judged Israel for seven years after Jephthah (Judg. xii. 8, 10). He had 30 sons and 30 daughters, and took home 30 wives for his sons, and sent out his daughters to as many husbands abroad. He was buried at Bethlehem. From the non-addition of "Ephratah," or "Judah," after Bethlehem, and from Ibzan having been succeeded by a Zebulonite, it seems pretty certain that the Bethlehem here meant is that in the tribe of Zebulun (Josh. xix. 15: see Joseph. *Ant.* v. 7, §73). There is not a shadow of probability in the notion which has been broached as to the identity of Ibzan with Boaz (בֹּעַז). The history of his large family is singularly at variance with the impression of Boaz given us in the book of Ruth. [A. C. H.]

ICH'ABOD (אִי־כָבוֹד, from אַי, "where?" equivalent to the negative, and כָּבוֹד, "glory," Gesen. p. 79, "inglorious;" Οὐαιβαρχαβώθ, which seems to derive from אוֹי, "woe," *oval*, 1 Sam. iv. 8, Gesen. p. 39; *Ichabod*), the son of Phinehas and grandson of Eli. In giving birth to him his mother died of grief at the news of the sudden deaths of her husband and father-in-law. His brother's name was Ahiah or Ahimelech (1 Sam. iv. 21, xiv. 3). [H. W. P.]

ICO'NIUM (Ἰκόνιον), the modern *Konieh*, is situated in the western part of an extensive plain, on the central table-land of Asia Minor, and not far to the north of the chain of Taurus. This level district was anciently called LYCAONIA. Xenophon (*Anab.* i. 2, 19) reckons Iconium as the most easterly town of PHRYGIA; but all other writers speak of it as being in Lycaonia, of which it was practically the capital. It was on the great line of communication between Ephesus and the western coast of the peninsula on one side, and Tarsus, Antioch, and the Euphrates on the other. We see this indicated by the narrative of Xenophon (*l. c.*) and the letters of Cicero (*ad Fam.* iii. 8, v. 20, xv. 4). When the Roman provincial system was matured, some of the most important roads intersected one another at this point, as may be seen from the map in Leake's *Asia Minor*. These circumstances should be borne in mind, when we trace St. Paul's journeys through the district. Iconium was a well chosen place for missionary operations. The Apostle's first visit was on his first circuit, in company with Barnabas; and on this occasion he approached it from Antioch in Pisidia, which lay to the west. From that city he had been driven by the persecution of the Jews (Acts xiii. 50, 51). There were Jews in Iconium also; and St. Paul's first efforts here, according to his custom, were made in the synagogue (xiv 1). The results were considerable both among the Hebrew and Gentile population of the place (ibid.). We should notice that the working of miracles in Iconium is emphatically mentioned (xiv. 3). The intrigues of the Jews again drove him away; he was in danger of being stoned, and he withdrew to LYSTRA and DERBE, in the eastern and wilder part of Lycaonia (xiv. 6). Thither also the enmity of the Jews of Antioch and Iconium pursued him; and at Lystra he was actually stoned and left for dead (xiv. 19). After an interval, however, he returned over the old ground, revisiting Iconium and encouraging the church which he had founded there (xiv. 21, 22). These sufferings and difficulties are alluded to in 2 Tim. iii. 11; and this brings us to the consideration of his next visit to this neighbourhood, which was the occasion of his first practically associating himself with TIMOTHY. Paul left the Syrian Antioch, in company with Silas (Acts xv. 40), on his second missionary circuit; and travelling through CILICIA (xv. 41), and up through the passes of Taurus into Lycaonia, approached Iconium from the east, by Derbe and Lystra (xvi. 1, 2). Though apparently a native of Lystra, Timothy was evidently well known to the Christians of Iconium (xvi. 2); and it is not improbable that his circumcision (xvi. 3) and ordination (1 Tim. i. 18, iv. 14, vi. 12; 2 Tim. i. 6) took place there. On leaving Iconium St. Paul and his party travelled to the N.W.; and the place is not mentioned again in the sacred narrative; though there is little doubt that it was visited by the Apostle again in the early part of his third circuit (Acts xviii. 23). From its position it could not fail to be an important centre of Christian influence in the early ages of the church. The curious apocryphal legend of St. Thecla, of which Iconium is

the scene, must not be entirely passed by. The "Acta Pauli et Theclæ" are given in full by Grabe (*Spicil.* vol. i.), and by Jones (*On the Canon*, vol. ii. pp. 353-411). It is natural here to notice one geographical mistake in that document, viz., that Lystra is placed on the west instead of the east. In the declining period of the Roman empire, Iconium was made a *colonia*. In the middle ages it became a place of great consequence, as the capital of the Seljukian sultans. Hence the remains of Saracenic architecture, which are conspicuous here, and which are described by many travellers. *Konieh* is still a town of considerable size. [J. S. H.]

ID'ALAH (יִדְאָלָה; Ἰεριχώ, Alex. Ἰαδηλά; *Jedala*, and *Jerala*), one of the cities of the tribe of Zebulun, named between Shimron and Bethlehem (Josh. xix. 15). Schwarz (172), without quoting his authority, but probably from one of the Talmudical books, gives the name as "Yidalah or Chirii," and would identify it with the village "Kellah al-Chiré, 6 miles S.W. of Semunii." *Semuniyeh* is known and marked on many of the maps, rather less than 3 miles S. of *Beit-lahm*; but the other place mentioned by Schwarz has evaded observation. It is not named in the *Onomasticon*. [G.]

ID'BASH (יִדְבָּשׁ; Ἰεβδάς, Alex. Ἰγαβής; *Jedebos*), one of the three sons of Abi-Etam—"the father of Etam"—among the families of Judah (1 Chr. iv. 3). The Tzelelponite is named as his sister. This list is probably a topographical one, a majority of the names being those of places.

ID'DO. 1. (עִדֹּא: Σαδδώ, Alex. Σαδώκ: *Addo*). The father of Abinadab, one of Solomon's monthly purveyors (1 K. iv. 14).

2. (עִדּוֹ; Ἀδδί; *Addo*). A descendant of Gershom, son of Levi (1 Chr. vi. 21). In the reversed genealogy (ver. 41) the name is altered to UDAIAH, and we there discover that he was one of the forefathers of Asaph the seer.

3. (יְדוֹ; Ἰδαάτ, Alex. Ἰαδδάτ; *Jaddo*). Son of Zechariah, ruler (*nâgîd*) of the tribe of Manasseh east of Jordan in the time of David (1 Chr. xxvii. 21).

4. (יְעֲדִי, i. e. Ye'doi; but in the correction of the Keri יֹעֵדוֹ, Ye'do; Ἰωήλ, Ἀδδώ; *Addo*). A seer (חֹזֶה) whose "visions" (חֲזוֹת) against Jeroboam incidentally contained some of the acts of Solomon (2 Chr. ix. 29). He also appears to have written a chronicle or story (*Midrash*, Gesen. p. 357) relating to the life and reign of Abijah (2 Chr. xiii. 22), and also a book "concerning genealogies," in which the acts of Rehoboam were recorded (xii. 15). These books are lost, but they may have formed part of the foundation of the existing books of Chronicles (Bertheau, *On Chron.* Introd. §3). The mention of his having prophesied against Jeroboam probably led to his identification in the ancient Jewish traditions (Jerome, *Quaest. Hebr.* in 2 Chr. xii. 15, Jaddo; Joseph. *Ant.* viii. 3, §5, Ἰαδδών) with the "Man of God" out of Judah who denounced the altar of that king (1 K. xii. 1). He is also identified with Oded (see Jerome on 2 Chr. xv. 1).

5. (עִדּוֹא; in Zech. עִדּוֹ; Ἀδδώ; *Addo*). The grandfather of the prophet Zechariah (Zech. i. 1, 7), although in other places Zechariah is called "the son of Iddo" (Ezr. v. 1; vi. 14). Iddo returned from Babylon with Zerubbabel and Joshua (Neh. xii. 4), and in the next generation—the "days of Joiakim," son of Jeshua (10, 12)—his house was represented by Zechariah (ver. 14). In 1 Esdr. vi. 1, the name is ADDO.

6. (אִדּוֹ; Alex. Ἀθαουέλμ; *Eddo.*) The chief of those who assembled at Casiphia, at the time of the second caravan from Babylon, in the reign of Artaxerxes Longimanus B.C. 458. He was one of the Nethinim, of whom 220 responded to the appeal of Ezra to assist in the Return to Judaea (Ezr. viii. 17; comp. 20). In the Apocr. Esdras the name is SADDEUS and DADDEUS. [G.]

IDOL, IMAGE. As no less than twenty-one different Hebrew words have been rendered in the A. V. either by idol or image, and that by no means uniformly, it will be of some advantage to attempt to discriminate between them, and assign, as nearly as the two languages will allow, the English equivalents for each. But, before proceeding to the discussion of those words which in themselves indicate the objects of false worship, it will be necessary to notice a class of abstract terms, which, with a deep moral significance, express the degradation associated with it, and stand out as a protest of the language against the enormities of idolatry. Such are—

1. אָוֶן, *âven*, rendered elsewhere "nought," "vanity," "iniquity," "wickedness," "sorrow," &c., and once only "idol" (Is. lxvi. 3). The primary idea of the root seems to be emptiness, nothingness, as of breath or vapour; and, by a natural transition, in a moral sense, wickedness in its active form of mischief, and then, as the result, sorrow and trouble. Hence *âven* denotes a vain, false, wicked thing, and expresses at once the essential nature of idols, and the consequences of their worship. The character of the word may be learnt from its associates. It stands in parallelism with אֶפֶס, *ephes* (Is. xli. 29), which, after undergoing various modifications, comes at length to signify "nothing;" with הֶבֶל, *hebel*, "breath" or "vapour," itself applied as a term of contempt to the objects of idolatrous reverence (Deut. xxxii. 21; 1 K. xvi. 13; Ps. xxxi. 6; Jer. viii. 19, x. 8); with שָׁוְא, *shâv*, "nothingness," "vanity;" and with שֶׁקֶר, *sheker*, "falsehood" (Zech. x. 2): all indicating the utter worthlessness of the idols to whom homage was paid, and the false and delusive nature of their worship. It is employed in an abstract sense to denote idolatry in general in 1 Sam. xv. 23. There is much significance in the change of name from Bethel to Beth-aven, the great centre of idolatry in Israel (Hos. iv. 15).

2. אֱלִיל, *élîl*, is thought by some to have a sense akin to that of שֶׁקֶר, *sheker*, "falsehood," with which it stands in parallelism in Job xiii. 4, and would therefore much resemble *âven*, as applied to an idol. Delitzsch (on Hab. ii. 18) derives it from the negative particle אַל, *al*, "die Nichtigen." But according to Fürst (*Handw. s. v.*) it is a diminutive of אֵל, "god," the additional syllable indicating the greatest contempt. In this case the signification above mentioned is a subsidiary one. The same authority asserts that the word denotes a small image of the god, which was consulted as an oracle among the Egyptians and Phoenicians (Is.

xix. 3; Jer. xiv. 14). It is certainly used of the idols of Noph or Memphis (Ez. xxx. 13). In strong contrast with Jehovah it appears in Ps. xc. 5, xcvii. 7: the contrast probably being heightened by the resemblance between *ĕlîlîm* and *ĕlôhîm*. A somewhat similar play upon words is observable in Hab. ii. 18, אֲלִילִים אִלְמִים, *ĕlîlîm illĕmîm* ("dumb idols," A. V.).

3. אֵימָה, *êmâh*, "horror" or "terror," and hence an object of horror or terror (Jer. l. 38), in reference either to the hideousness of the idols or to the gross character of their worship. In this respect it is closely connected with—

4. מִפְלֶצֶת, *mipletseth*, a "fright," "horror," applied to the idol of Maachah, probably of wood, which Asa cut down and burned (1 K. xv. 13; 2 Chr. xv. 16), and which was unquestionably the Phallus, the symbol of the productive power of nature (Movers, *Phoen.* i. 571; Selden, *de Dîs Syr.* ii. 5), and the nature-goddess Ashera. Allusion is supposed to be made to this in Jer. x. 5, and Epist. of Jer. 70. In 2 Chr. xv. 16 the Vulg. render "simulacrum Priapi" (cf. Hor., "furum aviumque maxima *formido*"). The LXX. had a different reading, which it is not easy to determine. They translate in 1 K. xv. 13 the same word both by σύνοδος (with which corresponds the Syr. ܚܓܐ, *ḥâgô*, "a festival," reading perhaps עֲצֶרֶת, *'ătsereth*, as in 2 K. x. 20; Jer. ix. 2) and καταδύσεις, while in Chronicles it is εἴδωλον. Possibly in 1 K. xv. 13 they may have read מְצַלְתָּה, *m'tsullâthâh*, for מִפְלַצְתָּה, *miphlatstâh*, as the Vulg. *specum*, of which "simulacrum turpissimum" is a correction. With this must be noticed, though not actually rendered "image" or "idol,"

5. בֹּשֶׁת, *bôsheth*, "shame," or "shameful thing" (A. V. Jer. xi. 13; Hos. ix. 10), applied to Baal or Baal-Peor, as characterising the obscenity of his worship. With *ĕlîl* is found in close connexion—

6. גִּלּוּלִים, *gillûlîm*, also a term of contempt, but of uncertain origin (Ez. xxx. 13). The Rabbinical authorities, referring to such passages as Ez. iv. 2, Zeph. i. 17, have favoured the interpretation given in the margin of the A. V. to Deut. xxix. 17, "dungy gods" (Vulg. "sordes," "sordes idolorum," 1 K. xv. 12). Jahn connects it with גָּלַל, *gâlal*, "to roll," and applies it to the stocks of trees of which idols were made, and in mockery called *gillûlîm*, "rolling things" (*a volvendo*, he says, though it is difficult to see the point of his remark). Gesenius, repudiating the derivation from the Arab. جَلَّ, *jalla*, "to be great, illustrious," gives his preference to the rendering "stones, stone gods," thus deriving it from גַּל, *gal*, "a heap of stones;" and in this he is followed by Fürst, who translates *gillûl* by the Germ. "Steinhaufe." The expression is applied, principally in Ezekiel, to false gods and their symbols (Deut. xxix. 17; Ez. viii. 10, &c.). It stands side by side with other contemptuous terms in Ez. xvi. 36, xx. 8; as for example שִׁקּוּץ, *shekets*, "filth," "abomination" (Ez. viii. 10), and

7. The cognate שִׁקּוּץ, *shikkûts*, "filth," "impurity," especially applied, like *shekets*, to that which produced ceremonial uncleanness (Ez. xxxvii. 23; Nah. iii. 6), such as food offered in sacrifice to idols (Zech. ix. 7; comp. Acts xv. 20, 29). As referring to the idols themselves, it primarily denotes the obscene rites with which their worship was associated, and hence, by metonymy, is applied both to the objects of worship and also to their worshippers, who partook of the impurity, and thus "became loathsome like their love," the foul Baal-Peor (Hos. ix. 10).

We now come to the consideration of those words which more directly apply to the images or idols, as the outward symbols of the deity who was worshipped through them. These may be classified according as they indicate that the images were made in imitation of external objects, and to represent some idea, or attribute; or as they denote the workmanship by which they were fashioned. To the first class belong—

8. סֶמֶל, *semel*, or סֵמֶל, *sêmel*, with which Gesenius compares as cognate מָשַׁל, *mâshâl*, and צֶלֶם, *tselem*, the Lat. *similis* and Greek ὁμαλός, signifies a "likeness," "semblance." The Targ. in Deut. iv. 16 gives צוּרָא, *tsûrâ*, "figure" as the equivalent; while in Ez. viii. 3, 5 it is rendered by צֶלֶם, *ts'lam*, "image." In the latter passages the Syriac has ܩܘܡܛܐ, *koimtô*, "a statue" (the στήλη of the LXX.), which more properly corresponds to *matstsêbâh* (see No. 15 below); and in Deut. ܓܢܣ, *genês*, "kind" (= γενος). The passage in 2 Chr. xxxiii. 7 is rendered "images of four faces," the latter words representing the one under consideration.[a] In 2 Chr. xxxiii. 15 it appears as "carved images," following the LXX. τὸ γλυπτόν. On the whole the Gk. εἰκών of Deut. iv. 16, 2 Chr. xxxiii. 7, and the "simulacrum" of the Vulgate (2 Chr. xxxiii. 15) most nearly resemble the Hebrew *semel*.

9. צֶלֶם, *tselem* (Ch. *id.* and צֶלֶם, *tselam*) is by all lexicographers, ancient and modern, connected with צֵל, *tsêl*, "a shadow." It is the "image" of God in which man was created (Gen. i. 27; cf. Wisd. ii. 23), distinguished from דְּמוּת, *demûth*, or "likeness," as the "image" from the "idea" which it represents (Schmidt, *de Imag. Dei in Hom.* p. 84), though it would be rash to insist upon this distinction. In the N. T. εἰκών appears to represent the latter (Col. iii. 10; cf. LXX. of Gen. v. 1), as ὁμοίωμα the former of the two words (Rom. i. 23; viii. 29; Phil. ii. 7), but in Heb. x. 1 εἰκών is opposed to σκία as the substance to the unsubstantial form, of which it is the perfect representative. The LXX. render *demûth* by ὁμοίωσις, ὁμοίωμα, εἰκών, ὅμοιος, and *tselem* most frequently by εἰκών, though ὁμοίωμα, εἴδωλον, and τύπος also occur. But whatever abstract term may best define the meaning of *tselem*, it is unquestionably used to

[a] There are many passages in the Syr. of Chronicles which it is impossible to reconcile with the received Hebrew text; and the translation of these books is on the whole inferior in accuracy to that of the rest of the O. T.

denote the visible forms of external objects, and is applied to figures of gold and silver (1 Sam. vi. 5; Num. xxxiii. 52; Dan. iii. 1), such as the golden image of Nebuchadnezzar, as well as to those painted upon walls (Ez. xxxiii. 14). "Image" perhaps most nearly represents it in all passages. Applied to the human countenance (Dan. iii. 19) it signifies the "expression," and corresponds to the δέα of Matt. xxviii. 3, though *demûth* agrees rather with the Platonic usage of the latter word.

10. תְּמוּנָה, *temûnâh*, rendered "image" in Job iv. 16; elsewhere "similitude" (Deut. iv. 12), "likeness" (Deut. v. 8): "form," or "shape" would be better. In Deut. iv. 16 it is in parallelism with תַּבְנִית, *tabnîth*, literally "build;" hence "plan," or "model" (2 K. xvi. 10; cf. Ex. xx. 4; Num. xii. 8).

11. עֶצֶב, *'atsab*, 12. עֲצֶב, *'etseb* (Jer. xxii. 28), or 13. עֹצֶב, *'ôtseb* (Is. xlviii. 5), "a figure," all derived from a root עָצַב, *'átsab*, "to work," or "fashion" (akin to חָצַב, *châtsab*, and the like), are terms applied to idols as expressing that their origin was due to the labour of man. The verb in its derived senses indicates the sorrow and trouble consequent upon severe labour, but the latter seems to be the radical idea. If the notion of sorrow were most prominent the words as applied to idols might be compared with *áven* above. Is. lviii. 3 is rendered in the Peshito Syriac "idols" (A. V. "labours"), but the reading was evidently different. In Ps. cxxxix. 24, דֶּרֶךְ עֹצֶב, *derec'ótseb*, is "idolatry."

14. צִיר, *tsîr*, once only applied to an idol (Is. xlv. 16; LXX. νῆσοι, as if אִיִּים, *iyyîm*). The word usually denotes "a pang," but in this instance is probably connected with the roots צוּר, *tsûr*, and יָצַר, *yâtsar*, and signifies "a shape," or "mould," and hence an "idol."

15. מַצֵּבָה, *matstsêbâh*, anything set up, a "statue" (= נְצִיב, *n'tsîb*, Jer. xliii. 13), applied to a memorial stone like those erected by Jacob on four several occasions (Gen. xxviii. 18, xxxi. 45, xxxv. 14, 15) to commemorate a crisis in his life, or to mark the grave of Rachel. Such were the stones set up by Joshua (Josh. iv. 9) after the passage of the Jordan, and at Shechem (xxiv. 26), and by Samuel when victorious over the Philistines (1 Sam. vii. 12). When solemnly dedicated they were anointed with oil, and libations were poured upon them. The word is applied to denote the obelisks which stood at the entrance to the temple of the Sun at Heliopolis (Jer. xliii. 13), two of which were a hundred cubits high and eight broad, each of a single stone (Her. ii. 111). It is also used of the statues of Baal (2 K. iii. 2), whether of stone (2 K. x. 27) or wood (id. 26), which stood in the innermost recess of the temple at Samaria. Movers (*Phoen.* i. 674) conjectures that the latter were statues or columns distinct from that of Baal, which was of stone and conical (673), like the "meta" of Paphos (Tac. *H.* ii. 3), and probably therefore belonging to other deities who were his πάρεδροι or σύμβωμοι. The Phoenicians consecrated and anointed stones like that at Bethel, which were called, as some think, from this circumstance *Baetylia*. Many such are said to have been seen on the Lebanon, near Heliopolis, dedicated to various gods, and many prodigies are related of them (Damascius in Photius, quoted by Bochart, *Canaan*, ii. 2). The same authority describes them as aërolites, of a whitish and sometimes purple colour, spherical in shape, and about a span in diameter. The Palladium of Troy, the black stone in the Kaaba at Mecca, said to have been brought from heaven by the angel Gabriel, and the stone at Ephesus "which fell down from Jupiter" (Acts xix. 35), are examples of the belief, anciently so common, that the gods sent down their images upon earth. In the older worship of Greece stones according to Pausanias (vii. 22, §4), occupied the place of images. Those at Pharae, about thirty in number, and quadrangular in shape, near the statue of Hermes, received divine honours from the Pharians, and each had the name of some god conferred upon it. The stone in the temple of Jupiter Ammon (*umbilico maxime similis*), enriched with emeralds and gems (Curt. iv. 7, §31); that at Delphi, which Saturn was said to have swallowed (Paus. *Phoc.* 24, §6); the black stone of pyramidal shape in the temple of Juggernaut, and the holy stone at Pessinus in Galatia, sacred to Cybele, show how widely spread and almost universal were these ancient objects of worship. Closely connected with these "statues" of Baal, whether in the form of obelisks or otherwise, were

16. חַמָּנִים, *chammânîm*, rendered in the margin of most passages "sun-images." The word has given rise to much discussion. In the Vulgate it is translated thrice *simulacra*, thrice *delubra*, and once *fana*. The LXX. give τεμένη twice, εἴδωλα twice, ξύλινα χειροποίητα, βδελύγματα, and τὰ ὑψηλά. With one exception (2 Chr. xxiv. 4, which is evidently corrupt) the Syriac has vaguely either "fears," *i. e.* objects of fear, or "idols." The Targum in all passages translates it by חֲנִיסְנַסְיָא, *chănisn'sayyá*, "houses for star-worship" (Fürst compares the Arab. خنس, *Chanas*, the planet Mercury or Venus), a rendering which Rosenmüller supports. Gesenius prefers to consider these *chănisn'sayyá* as "veils" or "shrines surrounded or shrouded with hangings" (Ez. xvi. 16; Targ. on Is. iii. 19), and scouted the interpretation of Buxtorf—"statuae solares"—as a mere guess, though he somewhat paradoxically assented to Rosenmüller's opinion that they were "shrines dedicated to the worship of the stars." Kimchi, under the root חמן, mentions a conjecture that they were trees like the *Asherim*, but (*s. v.* חמם) elsewhere expresses his own belief that the Nun is epenthetic, and that they were so called "because the sun-worshippers made them." Aben Ezra (on Lev. xxvi. 30) says they were "houses made for worshipping the sun," which Bochart approves (*Canaan*, ii. 17), and Jarchi, that they were a kind of idol placed on the roofs of houses. Vossius (*de Idol.* ii. 353), as Scaliger before him, connects the word with Ammas, or Omanus, the sacred fire, the symbol of the Persian sun-god, and renders it *pyraea* (cf. Selden, ii. 8). Adelung (*Mithrid.* i. 155, quoted by Gesen. on Is. xvii. 8) suggested the same, and compared it with the Sanscrit *homa*. But to such interpretations the passage in 2 Chr. xxxiv. 4, is inimical (Vitringa on Is. xvii. 8). Gesenius' own opinion appears to have fluctuated considerably. In his notes on Isaiah (*l. c.*) he prefers the general rendering "columns" to the more definite one of "sun-columns," and in

inclined to look to a Persian origin for the derivation of the word. But in his Thesaurus he mentions the occurrence of *Chamman* as a synonym of Baal in the Phoenician and Palmyrene inscriptions in the sense of "Dominus Solaris," and its after application to the statues or columns erected for his worship. Spencer (*de Legg. Hebr.* ii. 25), and after him Michaelis (*Suppl. ad Lex. Hebr. s. v.*), maintained that it signified statues or lofty columns, like the pyramids or obelisks of Egypt. Movers (*Phoen.* i. 441) concludes with good reason that the sun-god Baal and the idol "Chamman" are not essentially different. In his discussion of *Chammânîm*, he says, "These images of the fire-god were placed on foreign or non-Israelitish altars, in conjunction with the symbols of the nature-goddess Asherah, as *σύμβωμοι* (2 Chr. xiv. 3, 5, xxxiv. 4, 7; Is. xvii. 9, xxvii. 9), as was otherwise usual with Baal and Asherah." They are mentioned with the Asherim, and the latter are coupled with the statues of Baal (1 K. xiv. 23; 2 K. xxiii. 14). The *chammânîm* and statues are used promiscuously (cf. 2 K. xxiii. 14, and 2 Chr. xxxiv. 4; 2 Chr. xiv. 3 and 5), but are never spoken of together. Such are the steps by which he arrives at his conclusion. He is supported by the Palmyrene inscription at Oxford, alluded to above, which has been thus rendered: "This column (חמנא, *Chammâná*), and this altar, the sons of Malchu, &c. have erected and dedicated to the Sun." The Veneto Greek Version leaves the word untranslated in the strange form *ἀκάβαντες*. From the expressions in Ez. vi. 4, 6, and Lev. xxvi. 30, it may be inferred that these columns, which perhaps represented a rising flame of fire and stood upon the altar of Baal (2 Chr. xxxiv. 4), were of wood or stone.

17. מַשְׂכִּית, *masc̱îth*, occurs in Lev. xxvi. 1; Num. xxiii. 52; Ez. viii. 12: "device," most nearly suits all passages (cf. Ps. lxxiii. 7; Prov. xviii. 11, xxv. 11). This word has been the fruitful cause of as much dispute as the preceding. The general opinion appears to be that אֶבֶן מ׳, *eben masc̱îth*, signifies a stone with figures graven upon it. Ben Zeb explains it as "a stone with figures or hieroglyphics carved upon it," and so Michaelis; and it is maintained by Movers (*Phoen.* i. 105) that the *baetylia* or columns with painted figures, the "lapides effigiati" of Minucius Felix (c. 3), are these "stones of device," and that the characters engraven on them are the *ἱερὰ στοιχεῖα*, or characters sacred to the several deities. The invention of these characters, which is ascribed to Taaut, he conjectures originated with the Seres. Gesenius explains it as a stone with the image of an idol, Baal or Astarte, and refers to his *Mon. Phoen.* 21-24 for others of similar character. Rashi (on Lev. xxxi. 1) derives it from the root שָׂכַךְ, to cover, "because they cover the floor with a pavement of stones." The Targum and Syr., Lev. xxvi. 1, give "stone of devotion," and the former in Num. xxxiii. 52, has "house of their devotion," where the Syr. only renders "their objects of devotion." For the former the LXX. have *λίθος σκοπός*, and for the latter *τὰς σκοπιὰς αὐτῶν*, connecting the word with the root שָׂכָה, "to look," a circumstance which has induced Saalschütz (*Mos. Recht*, 382-385) to conjecture that *eben masc̱îth* was originally a smooth elevated stone employed for the purpose of obtaining from it a freer prospect, and of offering prayer in prostration upon it to the deities of heaven. Hence, generally, he concludes it signifies a stone of prayer or devotion, and the "chambers of imagery" of Ez. viii. 7, are "chambers of devotion." The renderings of the last mentioned passage in the LXX. and Targum, are curious as pointing to a various reading מִשְׂכָּתוֹ, or more probably מִשְׂכָּבוֹ.

18. תַּרְפִים, *teráphîm*. [TERAPHIM.]

The terms which follow have regard to the material and workmanship of the idol rather than to its character as an object of worship.

19. פֶּסֶל, *pesel*, and 20. פְּסִילִים, *pesîlim*, usually translated in the A. V. "graven or carved images." In two passages the latter is ambiguously rendered "quarries" (Judg. iii. 19, 26) following the Targum, but there seems no reason for departing from the ordinary signification. In the majority of instances the LXX. have *γλυπτόν*, once *γλύμμα*. The verb is employed to denote the finishing which the stone received at the hands of the masons, after it had been rough-hewn from the quarries (Ex. xxxiv. 4; 1 K. v. 32). It is probably a later usage which has applied *pesel*[b] to a figure cast in metal, as in Is. xl. 19, xliv. 10. These "sculptured" images were apparently of wood, iron, or stone, covered with gold or silver (Deut. vii. 25; Is. xxx. 22; Hab. ii. 19), the more costly being of solid metal (Is. xl. 19). They could be burnt (Deut. vii. 5; Is. xlv. 20; 2 Chr. xxxiv. 4), or cut down (Deut. xii. 3) and pounded (2 Chr. xxxiv. 7), or broken in pieces (Is. xxi. 9). In making them, the skill of the wise iron-smith (Deut. xxvii. 15; Is. xl. 20) or carpenter, and of the goldsmith, was employed (Judg. xvii. 3, 4; Is. xli. 7), the former supplying the rough mass of iron beaten into shape on his anvil (Is. xliv. 12), while the latter overlaid it with plates of gold and silver, probably from Tarshish (Jer. x. 9), and decorated it with silver chains. The image thus formed received the further adornment of embroidered robes (Ez. xvi. 18), to which possibly allusion may be made in Is. iii. 19. Brass and clay were among the materials employed for the same purpose (Dan. ii. 33, v. 23).[c] A description of the three great images of Babylon on the top of the temple of Belus will be found in Diod. Sic. ii. 9 (comp. Layard, *Nin.* ii. 433). The several stages of the process by which the metal or wood became graven image" are so vividly described in Is. xliv. 10-20, that it is only necessary to refer to that passage, and we are at once introduced to the mysteries of idol manufacture, which, as at Ephesus, "brought no small gain unto the craftsmen."

21. נֶסֶךְ, *nesec*, or נָסֶךְ, *nésec*, and 22. מַסֵּכָה, *massêcâh*, are evidently synonymous (Is. xli. 29, xlviii. 5; Jer. x. 14) in later Hebrew, and denote a "molten" image. *Massêcâh* is frequently used in distinction from *pesel* or *pesîlim* (Deut. xxvii. 15; Judg. xvii. 3, &c.). The golden-calf which Aaron made was fashioned with "the graver" (חֶרֶט, *cheret*), but it is not quite clear for what purpose the graver was used (Ex. xxxii. 4). The

[b] More probably still *pesel* denotes by anticipation the molten image in a later stage after it had been trimmed into shape by the caster.

[c] Images of glazed pottery have been found in Egypt (Wilkinson, *Anc. Eg.* iii. 90; comp. Wisd. xv. 9).

cheret (cf. Gk. χαράττω) appears to have been a sharp-pointed instrument, used like the *stylus* for a writing implement (Is. viii. 1). Whether then Aaron, by the help of the *cheret*, gave to the molten mass the shape of a calf, or whether he made use of the graver for the purpose of carving hieroglyphics upon it, has been thought doubtful. The Syr. has ܛܘܦܣܐ, *tûpsô* (τύπος), "the mould," for *cheret*. But the expression וַיִּצֶר, *vayyâtsâr*, decides that it was by the *cheret*, in whatever manner employed, that the shape of a calf was given to the metal.

In N. T. εἰκών is the "image" or head of the emperor on the coinage (Matt. xxii. 20).

Among the earliest objects of worship, regarded as symbols of deity, were, as has been said above, the meteoric stones which the ancients believed to have been the images of the gods sent down from heaven. From these they transferred their regard to rough unhewn blocks, to stone columns or pillars of wood, in which the divinity worshipped was supposed to dwell, and which were consecrated, like the sacred stone at Delphi, by being anointed with oil, and crowned with wool on solemn days (Paus. *Phoc.* 24, §6. Tavernier (quoted by Rosenmüller, *Alt. & N. Morgenland*, i. §89) mentions a black stone in the pagoda of Benares which was daily anointed with perfumed oil, and such are the "Lingams" in daily use in the Siva worship of Bengal (cf. Arnobius, i. 39; Min. Fel. c. 3). Such customs are remarkable illustrations of the solemn consecration by Jacob of the stone at Bethel, as showing the religious reverence with which these memorials were regarded. And not only were single stones thus honoured, but heaps of stone were, in later times at least, considered as sacred to Hermes (Hom. *Od.* xvi. 471; cf. Vulg. Prov. xxvi. 8, "sicut qui mittit lapidem in acervum Mercurii"), and to these each passing traveller contributed his offering (Creuzer, *Symb.* i. 24). The heap of stones which Laban erected to commemorate the solemn compact between himself and Jacob, and on which he invoked the gods of his fathers, is an instance of the intermediate stage in which such heaps were associated with religious observances before they became objects of worship. Jacob, for his part, dedicated a single stone as his memorial, and called Jehovah to witness, thus holding himself aloof from the rites employed by Laban, which may have partaken of his ancestral idolatry. [JEGAR-SAHADUTHA.]

Of the forms assumed by the idolatrous images we have not many traces in the Bible. Dagon, the fish-god of the Philistines, was a human figure terminating in a fish [DAGON]; and that the Syrian deities were represented in later times in a symbolical human shape we know for certainty. The Hebrews imitated their neighbours in this respect as in others (Is. xliv. 13; Wisd. xiii. 13), and from various allusions we may infer that idols in human forms were not uncommon among them, though they were more anciently symbolised by animals (Wisd. xiii. 14), as by the calves of Aaron and Jeroboam, and the brazen serpent which was afterwards applied to idolatrous uses (2 K. xviii. 4; Rom. i. 23). When the image came from the hands of the maker it was decorated richly with silver and gold, and sometimes crowned (Epist. Jer. 9); clad in robes of blue and purple (Jer. x. 9), like the draped images of Pallas and Hera (Müller, *Hand. d. Arch. d. Kunst*, §69) and fastened in the niche appropriated to it by means of chains and nails (Wisd. xiii. 15), in order that the influence of the deity which it represented might be secured to the spot. So the Ephesians, when besieged by Croesus, connected the wall of their city by means of a rope to the temple of Aphrodite, with the view of ensuring the aid of the goddess (Her. i. 26); and for a similar object the Tyrians chained the stone image of Apollo to the altar of Hercules (Curt. iv. 3, §15). Some images were painted red (Wisd. xiii. 14) like those of Dionysus and the Bacchantes of Hermes, and the god Pan (Paus. ii. 2, §5; Müller, *Hand. d. Arch. d. Kunst*, §69). This colour was formerly considered sacred. Pliny relates, on the authority of Verrius, that it was customary on festival days, to colour with red lead the face of the image of Jupiter, and the bodies of those who celebrated a triumph (xxxiii. 36). The figures of Priapus, the god of gardens, were decorated in the same manner ("*ruber custos*" Tibull. i. 1, 18). Among the objects of worship enumerated by Arnobius (i. 39) are bones of elephants, pictures, and garlands suspended on trees, the "rami coronati" of Apuleius (*de Mag.* c. 56).

When the process of adorning the image was completed, it was placed in a temple or shrine appointed for it (οἰκία, Epist. Jer. 12, 19; οἴκημα, Wisd. xiii. 15; εἰδωλεῖον, 1 Cor. viii. 10; see Stanley's note on the latter passage). In Wisd. xiii. 15, οἴκημα is thought to be used contemptuously, as in Tibull. i. 10, 19, 20—"cum paupere cultu Stabat in *exigua* ligneus *aede* deus" (Fritsche and Grimm, *Handb.*), but the passage quoted is by no means a good illustration. From these temples the idols were sometimes carried in procession (Epist. Jer. 4, 26) on festival days. Their priests were maintained from the idol treasury, and feasted upon the meats which were appointed for the idols' use (Bel and the Dragon, 3, 13). These sacrificial feasts formed an important part of the idolatrous ritual [IDOLATRY], and were a great stumbling-block to the early Christian converts. They were to the heathen, as Prof. Stanley has well observed, what the observance of circumcision and the Mosaic ritual were to the Jewish converts, and it was for this reason that St. Paul especially directed his attention to the subject, and laid down the rules of conduct contained in his first letter to the Corinthians (viii.–x.). [W. A. W.]

IDOLATRY (תְּרָפִים, *t'râphîm*, "teraphim," once only, 1 Sam. xv. 23: εἰδωλολατρεία), strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God, or of the false divinities which have been made the objects of worship in His stead. With its origin and progress the present article is not concerned. The former is lost amidst the dark mists of antiquity, and the latter is rather the subject of speculation than of history. But under what aspect it is presented to us in the Scriptures, how it affected the Mosaic legislation, and what influence it had on the history of the Israelites, are questions which may be more properly discussed, with some hope of arriving at a satisfactory conclusion. Whether, therefore, the deification of the powers of nature and the representation of them under tangible forms, preceded the worship of departed heroes, who were regarded as the embodiment of some virtue which distinguished their lives, is not in this respect of much importance. Some Jewish writers indeed

grounding their theory on a forced interpretation of Gen. iv. 26, assign to Enos, the son of Seth, the unenviable notoriety of having been the first to pay divine honours to the host of heaven, and to lead others into the like error (Maimon. *de Idol.* i. 1). R. Solomon Jarchi, on the other hand, while admitting the same verse to contain the first account of the origin of idolatry, understands it as implying the deification of men and plants. Arabic tradition, according to Sir W. Jones, connects the people of Yemen with the same apostasy. The third in descent from Joktan, and therefore a contemporary of Nahor, took the surname of *Abdu Shams*, or "servant of the sun," whom he and his family worshipped, while other tribes honoured the planets and fixed stars (Hales, *Chronol.* ii. 59, 4to ed.). Nimrod, again, to whom is ascribed the introduction of Zabianism, was after his death transferred to the constellation Orion, and on the slender foundation of the expression "Ur of the Chaldees" (Gen. xi. 31) is built the fabulous history of Abraham and Nimrod, narrated in the legends of the Jews and Mussulmans (Jellinek, *Bet ha-Midrash*, i. 23; Weil, *Bibl. Leg.* 47-74; Hyde, *Rel. Pers.* c. 2).

I. But, descending from the regions of fiction to sober historic narrative, the first undoubted allusion to idolatry or idolatrous customs in the Bible is in the account of Rachel's stealing her father's teraphim (Gen. xxxi. 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. xxiv. 2). By these household deities Laban was guided, and these he consulted as oracles (obs. נִחַשְׁתִּי, Gen. xxx. 27, A. V. "learned by experience") though without entirely losing sight of the God of Abraham and the God of Nahor, to whom he appealed when occasion offered (Gen. xxxi. 53), while he was ready, in the presence of Jacob, to acknowledge the benefits conferred upon him by Jehovah (Gen. xxx. 27). Such, indeed, was the character of most of the idolatrous worship of the Israelites. Like the Cuthean colonists in Samaria, who "feared Jehovah and served their own gods" (2 K. xvii. 33), they blended in a strange manner a theoretical belief in the true God with the external reverence which, in different stages of their history, they were led to pay to the idols of the nations by whom they were surrounded. For this species of false worship they seem, at all times, to have had an incredible propension. On their journey from Shechem to Bethel, the family of Jacob put away from among them "the gods of the *foreigner*:" not the teraphim of Laban, but the gods of the Cananites through whose land they passed, and the amulets and charms which were worn as the appendages of their worship (Gen. xxxv. 2, 4). And this marked feature of the Hebrew character is traceable throughout the entire history of the people. During their long residence in Egypt, the country of symbolism, they defiled themselves with the idols of the land, and it was long before the taint was removed (Josh. xxiv. 14; Ez. xx. 7). To these gods Moses, as the herald of Jehovah, flung down the gauntlet of defiance (Kurtz, *Gesch. d. Alt. B.* ii. 86), and the plagues of Egypt smote their symbols (Num. xxxiii. 4). Yet, with the memory of their deliverance fresh in their minds, their leader absent, the Israelites clamoured for some visible shape in which they might worship the God who had brought them up out of Egypt (Ex. xxxii.). Aaron lent himself to the popular cry, and chose as the symbol of deity one with which they had long been familiar—the calf—embodiment of Apis, and emblem of the productive power of nature. But, with a weakness of character to which his greater brother was a stranger, he compromised with his better impulses by proclaiming a solemn feast to Jehovah (Ex. xxxii. 5). How much of the true God was recognised by the people in this brutish symbol it is impossible to conceive; the festival was characterised by all the shameless licentiousness with which idolatrous worship was associated (ver. 25), and which seems to have constituted its chief attraction. But on this occasion, as on all others, the transgression was visited by swift vengeance, and three thousand of the offenders were slain. For a while the erection of the tabernacle, and the establishment of the worship which accompanied it, satisfied that craving for an outward sign which the Israelites constantly exhibited; and for the remainder of their march through the desert, with the dwelling-place of Jehovah in their midst, they did not again degenerate into open apostasy. But it was only so long as their contact with the nations was of a hostile character that this seeming orthodoxy was maintained. The charms of the daughters of Moab, as Balaam's bad genius foresaw, were potent for evil: the Israelites were "yoked to Baal-Peor" in the trammels of his fair worshippers, and the character of their devotions is not obscurely hinted at (Num. xxv.). The great and terrible retribution which followed left so deep an impress upon the hearts of the people that, after the conquest of the promised land, they looked with an eye of terror upon any indications of defection from the worship of Jehovah, and denounced as idolatrous a memorial so slight as the altar of the Reubenites at the passage of Jordan (Josh. xxii. 16).

During the lives of Joshua and the elders who outlived him, they kept true to their allegiance; but the generation following, who knew not Jehovah, nor the works he had done for Israel, swerved from the plain path of their fathers, and were caught in the toils of the foreigner (Judg. ii.). From this time forth their history becomes little more than a chronicle of the inevitable sequence of offence and punishment. "They provoked Jehovah to anger . . . and the anger of Jehovah was hot against Israel, and he delivered them into the hands of spoilers that spoiled them" (Judg. ii. 12, 14). The narratives of the book of Judges, contemporaneous or successive, tell of the fierce struggle maintained against their hated foes, and how women forgot their tenderness and forsook their retirement to sing the song of victory over the oppressor. By turns each conquering nation strove to establish the worship of its national god. During the rule of Midian, Joash the father of Gideon had an altar to Baal, and an Asherah (Judg. vi. 25), though he proved but a lukewarm worshipper (ver. 31). Even Gideon himself gave occasion to idolatrous worship; yet the ephod which he made from the spoils of the Midianites was perhaps but a votive offering to the true God (Judg. viii. 27). It is not improbable that the gold ornaments of which it was composed were in some way connected with idolatry (cf. Is. iii. 18-24), and that from their having been worn as amulets, some superstitious virtue was conceived to cling to them even in their new form. But though in Gideon's lifetime no overt act of idolatry was practised, he was no sooner dead than the Israelites again returned to the service of the Baalim, and,

if in solemn mockery of the covenant made with Jehovah, chose from among them Baal Berith, "Baal of the Covenant" (cf. Ζεὺς ὅρκιος), as the object of their special adoration (Judg. viii. 33). Of this god we know only that his temple, probably of wood (Judg. ix. 49), was a stronghold in time of need, and that his treasury was filled with the silver of the worshippers (ix. 4). Nor were the calamities of foreign oppression confined to the land of Canaan. The tribes on the east of Jordan went astray after the idols of the land, and were delivered into the hands of the children of Ammon (Judg. x. 8). But they put away from among them "the gods of the foreigner," and with the baseborn Jephthah for their leader gained a signal victory over their oppressors. The exploits of Samson against the Philistines, though achieved within a narrower space and with less important results than those of his predecessors, fill a brilliant page in his country's history. But the tale of his marvellous deeds is prefaced by that ever-recurring phrase, so mournfully familiar, "the children of Israel did evil again in the eyes of Jehovah, and Jehovah gave them into the hand of the Philistines." Thus far idolatry is a national sin. The episode of Micah, in Judg. xvii. xviii., sheds a lurid light on the secret practices of individuals, who without formally renouncing Jehovah, though ceasing to recognise Him as the theocratic King (xvii. 6), linked with His worship the symbols of ancient idolatry. The house of God, or sanctuary, which Micah made in imitation of that at Shiloh, was decorated with an ephod and teraphim dedicated to God, and with a graven and molten image consecrated to some inferior deities (Selden, *de Dis Syris*, synt. i. 2). It is a significant fact, showing how deeply rooted in the people was the tendency to idolatry, that a Levite, who, of all others, should have been most sedulous to maintain Jehovah's worship in its purity, was found to assume the office of priest to the images of Micah; and that this Levite, priest afterwards to the idols of Dan, was no other than Jonathan, the son of Gershom, the son of Moses. Tradition says that these idols were destroyed when the Philistines defeated the army of Israel and took from them the ark of the covenant of Jehovah (1 Sam. iv.). The Danites are supposed to have carried them into the field, as the other tribes bore the ark, and the Philistines the images of their gods, when they went forth to battle (2 Sam. v. 21; Lewis, *Orig. Hebr.* v. 9). But the Seder Olam Rabba (c. 24) interprets "the captivity of the land" (Judg. xviii. 30), of the captivity of Manasseh; and Benjamin of Tudela mistook the remains of later Gentile worship for traces of the altar or statue which Micah had dedicated, and which was worshipped by the tribe of Dan (Selden, *de Dis Syr.* synt. i. c. 2; Stanley, *S. & P.* 398.) In later times the practice of secret idolatry was carried to greater lengths. Images were set up on the corn-floors, in the wine-vats, and behind the doors of private houses (Is. lvii. 8; Hos. ix. 1, 2); and to check this tendency the statute in Deut. xxvii. 15 was originally promulgated.

Under Samuel's administration a fast was held, and purificatory rites performed, to mark the public renunciation of idolatry (1 Sam. vii. 3-6). But in the reign of Solomon all this was forgotten. Each of his many foreign wives brought with her the gods of her own nation; and the gods of Ammon, Moab, and Zidon, were openly worshipped. Three of the summits of Olivet were crowned with the high-places of Ashtoreth, Chemosh, and Molech (1 K. xi. 7; 2 K. xxiii. 13), and the fourth, in memory of his great apostasy, was branded with the opprobrious title of the "Mount of Corruption." Rehoboam, the son of an Ammonite mother, perpetuated the worst features of Solomon's idolatry (1 K. xiv. 22-24); and in his reign was made the great schism in the national religion: when Jeroboam, fresh from his recollections of the Apis worship of Egypt, erected golden calves at Bethel and at Dan, and by this crafty state-policy severed for ever the kingdoms of Judah and Israel (1 K. xii. 26-33). To their use were temples consecrated, and the service in their honour was studiously copied from the Mosaic ritual. High-priest himself, Jeroboam ordained priests from the lowest ranks (2 Chr. xi. 15); incense and sacrifices were offered, and a solemn festival appointed, closely resembling the feast of tabernacles (1 K. xii. 33; cf. Am. iv. 4, 5). [JEROBOAM.] The worship of the calves, "the sin of Israel" (Hos. x. 8), which was apparently associated with the goat-worship of Mendes (2 Chr. xi. 15; Herod. ii. 46) or of the ancient Zabii (Lewis, *Orig. Hebr.* v. 3), and the Asherim (1 K. xiv. 15; A. V. "groves"), ultimately spread to the kingdom of Judah, and centred in Beersheba (Am. v. 5, vii. 9). At what precise period it was introduced into the latter kingdom is not certain. The Chronicles tell us how Abijah taunted Jeroboam with his apostasy, while the less partial narrative in 1 Kings represents his own conduct as far from exemplary (1 K. xv. 3). Asa's sweeping reform spared not even the idol of his grandmother Maachah, and, with the exception of the high-places, he removed all relics of idolatrous worship (1 K. xv. 12-14), with its accompanying impurities. His reformation was completed by Jehoshaphat (2 Chr. xvii. 6).

The successors of Jeroboam followed in his steps, till Ahab, who married a Zidonian princess, at her instigation (1 K. xxi. 25) built a temple and altar to Baal, and revived all the abominations of the Amorites (1 K. xxi. 26). For this he attained the bad pre-eminence of having done "more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him" (1 K. xvi. 33). Compared with the worship of Baal, the worship of the calves was a venial offence, probably because it was morally less detestable and also less anti-national (1 K. xii. 28; 2 K. x. 28-31). [EL-JAH, 526 *a*.] Henceforth Baal-worship became so completely identified with the northern kingdom that it is described as walking in the way or statutes of the kings of Israel (2 K. xvi. 3, xvii. 8), as distinguished from the sin of Jeroboam, which ceased not till the captivity (2 K. xvii. 23), and the corruption of the ancient inhabitants of the land. The idolatrous priests became a numerous and important caste (1 K. xviii. 19), living under the patronage of royalty, and fed at the royal table. The extirpation of Baal's priests by Elijah, and of his followers by Jehu (2 K. x.), in which the royal family of Judah shared (2 Chr. xxii. 7), was a deathblow to this form of idolatry in Israel, though other systems still remained (2 K. xiii. 6). But while Israel thus sinned and was punished, Judah was more morally guilty (Ez. xvi. 51). The alliance of Jehoshaphat with the family of Ahab transferred to the southern kingdom, during the reigns of his son and grandson, all the apparatus tenances of Baal-worship (2 K. viii. 18, 27), [illegible] less than ten years after the death of that king, [illegible]

whose praise it is recorded that he "sought not the Baalim," nor walked "after the deed of Israel" (2 Chr. xvii. 3, 4), a temple had been built for the idol, statues and altars erected, and priests appointed to minister in his service (2 K. xi. 18). Jehoiada's vigorous measures checked the evil for a time, but his reform was incomplete, and the high-places still remained, as in the days of Asa, a nucleus for any fresh system of idolatry (2 K. xii. 3). Much of this might be due to the influence of the king's mother, Zibiah of Beersheba, a place intimately connected with the idolatrous defection of Judah (Am. viii. 14). After the death of Jehoiada, the princes prevailed upon Joash to restore at least some portion of his father's idolatry (2 Chr. xxiv. 18). The conquest of the Edomites by Amaziah introduced the worship of their gods, which had disappeared since the days of Solomon (2 Chr. xxv. 14, 20). After this period even the kings who did not lend themselves to the encouragement of false worship had to contend with the corruption which still lingered in the hearts of the people (2 K. xv. 35; 2 Chr. xxvii. 2). Hitherto the temple had been kept pure. The statues of Baal and the other gods were worshipped in their own shrines, but Ahaz, who "sacrificed unto the gods of Damascus, which smote him" (2 Chr. xxviii. 23), and built altars to them at every corner of Jerusalem, and high-places in every city of Judah, replaced the brazen altar of burnt-offering by one made after the model of "*the* altar" of Damascus, and desecrated it to his own uses (2 K. xvi. 10-15).[a]

The conquest of the ten tribes by Shalmaneser was for them the last scene of the drama of abominations which had been enacted uninterruptedly for upwards of 250 years. In the northern kingdom no reformer arose to vary the long line of royal apostates; whatever was effected in the way of reformation, was done by the hands of the people (2 Chr. xxxi. 1). But even in their captivity they helped to perpetuate the corruption. The colonists, whom the Assyrian conquerors placed in their stead in the cities of Samaria, brought with them their own gods, and were taught at Bethel by a priest of the captive nation "the manner of the God of the land," the lessons thus learnt resulting in a strange admixture of the calf-worship of Jeroboam with the homage paid to their national deities (2 K. xvii. 24-41). Their descendants were in consequence regarded with suspicion by the elders who returned from the captivity with Ezra, and their offers of assistance rejected (Ezr. iv. 3)

The first act of Hezekiah on ascending the throne was the restoration and purification of the temple which had been dismantled and closed during the latter part of his father's life (2 Chr. xxviii. 24, xxix. 3). The multitudes who flocked to Jerusalem to celebrate the passover, so long in abeyance, removed the idolatrous altars of burnt-offering and incense erected by Ahaz (2 Chr. xxx. 14). The iconoclastic spirit was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (2 Chr. xxxi. 1), and to all external appearance idolatry was extirpated. But the reform extended little below the surface (Is. xxix. 13). Among the leaders of the people there were many in high position who conformed to the necessities of the time (Is. xxviii. 14), and under Manasseh's patronage the false worship, which had been merely driven into obscurity, broke out with tenfold virulence. Idolatry of every form, and with all the accessories of enchantments, divination, and witchcraft, was again rife; no place was too sacred, no associations too hallowed, to be spared the contamination. If the conduct of Ahaz in erecting an altar in the temple court is open to a charitable construction, Manasseh's was of no doubtful character. The two courts of the temple were profaned by altars dedicated to the host of heaven, and the image of the Asherah polluted the holy place (2 K. xxi. 7; 2 Chr. xxxiii. 7, 15; cf. Jer. xxxii. 34). Even in his late repentance he did not entirely destroy all traces of his former wrong. The people, easily swayed, still burned incense on the high places; but Jehovah was the ostensible object of their worship. The king's son sacrificed to his father's idols, but was not associated with him in his repentance, and in his short reign of two years, restored all the altars of the Baalim, and the images of the Asherah. With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, flickered for a while and then went out in the darkness of Babylonian captivity.

But foreign exile was powerless to eradicate the deep inbred tendency to idolatry. One of the first difficulties with which Ezra had to contend, and which brought him well nigh to despair, was the haste with which his countrymen took them foreign wives of the people of the land, and followed them in all their abominations (Ezr. ix.). The priests and rulers, to whom he looked for assistance in his great enterprize, were among the first to fall away (Ezr. ix. 2, x. 18; Neh. vi. 17, 18, xiii. 23). Even during the captivity the devotees of false worship plied their craft as prophets and diviners (Jer. xxix. 8; Ez. xiii.), and the Jews who fled to Egypt carried with them recollections of the material prosperity which attended their idolatrous sacrifices in Judah, and to the neglect of which they attributed their exiled condition (Jer. xliv. 17, 18). The conquests of Alexander in Asia caused Greek influence to be extensively felt, and Greek idolatry to be first tolerated, and then practised, by the Jews (1 Macc. i. 43-50, 54). The attempt of Antiochus to establish this form of worship was vigorously resisted by Mattathias (1 Macc. ii. 23-26), who was joined in his rebellion by the Assidaeans (ver. 42), and destroyed the altars at which the king commanded them to sacrifice (1 Macc. ii. 25, 45). The erection of synagogues has been assigned as a reason for the comparative purity of the Jewish worship after the captivity (Prideaux, *Conn.* i. 374), while another cause has been discovered in the hatred for images acquired by the Jews in their intercourse with the Persians.

It has been a question much debated whether the Israelites were ever so far given up to idolatry

[a] The Syr. supports the rendering of לְבַקֵּר in v. 15, which the A. V. has adopted—"to enquire by": but Keil translates the clause, "it will be for me to consider," *i. e.* what shall be done with the altar, in order to support his theory that this altar erected by Ahaz was not directly intended to profane the temple by idolatrous worship. But it is clear that something of an idolatrous nature had been introduced into the temple, and was afterwards removed by Hezekiah (2 Chr. xxix. 5; cf. Ezr. vi. 21, ix. 11). It is possible that this might have reference to the brazen serpent

as to lose all knowledge of the true God. It would be hard to assert this of any nation, and still more difficult to prove. That there always remained among them a faithful few, who in the face of every danger adhered to the worship of Jehovah, may readily be believed, for even at a time when Baal worship was most prevalent there were found seven thousand in Israel who had not bowed before his image (1 K. xix. 18). But there is still room for grave suspicion that among the masses of the people, though the idea of a supreme Being—of whom the images they worshipped were but the distorted representatives—was not entirely lost, it was so obscured as to be but dimly apprehended. And not only were the ignorant multitude thus led astray, but the priests, scribes, and prophets, became leaders of the apostasy (Jer. ii. 8). Warburton, indeed, maintained that they never formally renounced Jehovah, and that their defection consisted "in joining foreign worship and idolatrous ceremonies to the ritual of the true God" (*Div. Leg.* B. v. § 3). But one passage in their history, though confessedly obscure, seems to point to a time when, under the rule of the judges, "Israel for many days had no true God, and no teaching priest, and no law" (2 Chr. xv. 3). The correlative argument of Cudworth, who contends from the teaching of the Hebrew doctors and rabbis "that the pagan nations, anciently, at least the intelligent amongst them, acknowledged one supreme God of the whole world; and that all other gods were but creatures and inferior ministers," is controverted by Mosheim (*Intell. Syst.* i. 4, § 30, and notes). There can be no doubt that much of the idolatry of the Hebrews consisted in worshipping the true God under an image, such as the calves at Bethel and Dan (Jos. *Ant.* viii. 8, §5; δαμάλεις ἐπωνύμους τῷ θεῷ) and by associating his worship with idolatrous rites (Jer. xli. 5), and places consecrated to idols (2 K. xviii. 22). From the peculiarity of their position they were never distinguished as the inventors of a new pantheon, nor did they adopt any one system of idolatry so exclusively as ever to become identified with it.[b] But they no sooner came in contact with other nations than they readily adapted themselves to their practices, the old spirit of antagonism died rapidly away, and intermarriage was one step to idolatry.

II. The old religion of the Semitic races consisted, in the opinion of Movers (*Phoen.* i. c. 5), in the deification of the powers and laws of nature; these powers being considered either as distinct and independent, or as manifestations of one supreme and all-ruling being. In most instances the two ideas were co-existent. The deity, following human analogy, was conceived as male and female: the one representing the active, the other the passive principle of nature; the former the source of spiritual, the latter of physical life. The transference of the attributes of the one to the other resulted either in their mystical conjunction in the hermaphrodite, as the Persian Mithra and Phoenician Baal, or the two combined to form a third, which symbolized the essential unity of both.[c] With these two supreme beings all other deities are identical; so that

in different nations the same nature-worship appears under different forms, representing the various aspects under which the idea of the power of nature is presented. The sun and moon were early selected as outward symbols of this all-pervading power, and the worship of the heavenly bodies was not only the most ancient but the most prevalent system of idolatry. Taking its rise, according to a probable hypothesis, in the plains of Chaldea, it spread through Egypt, Greece, Scythia, and even Mexico and Ceylon. It was regarded as an offence amenable to the civil authorities in the days of Job (xxxi. 26-28), and one of the statutes of the Mosaic law was directed against its observance (Deut. iv. 19; xvii. 3); the former referring to the star-worship of Arabia, the latter to the concrete form in which it appeared among the Syrians and Phoenicians. It is probable that the Israelites learnt their first lessons in sun-worship from the Egyptians, in whose religious system that luminary, as Osiris, held a prominent place. The city of On (Bethshemesh or Heliopolis) took its name from his temple (Jer. xliii. 13), and the wife of Joseph was the daughter of his priest (Gen. xli. 45). The Phoenicians worshipped him under the title of "Lord of heaven," בַּעַל שָׁמַיִם, *Baal-shâmayim* (Βεελσάμην, acc. to Sanchoniatho in Philo Byblius), and Adon, the Greek Adonis, and the Thammuz of Ezekiel (viii. 14). [THAMMUZ.] As Molech or Milcom, the sun was worshipped by the Ammonites, and as Chemosh by the Moabites. The Hadad of the Syrians is the same deity, whose name is traceable in Benhadad, Hadadezer, and Hadad or Adad, the Edomite. The Assyrian Bel or Belus, is another form of Baal. According to Philo (*de Vit. Cont.* §3) the Essenes were wont to pray to the sun at morning and evening (Jos. *B. J.* ii. 8, §5). By the later kings of Judah sacred horses and chariots were dedicated to the sun-god, as by the Persians (2 K. xxiii. 11; Bochart, *Hieroz.* pt. 1, b. ii. c. xi; Selden, *de Dis Syr.* ii. 8); to march in procession and greet his rising (R. Sol. Jarchi on 2 K. xxiii. 11.) The Massagetae offered horses in sacrifice to him (Strabo, xi. p. 513), on the principle enunciated by Macrobius (*Sat.* vii. 7), "like rejoiceth in like" ("similibus simillia gaudent;" cf. Her. i. 216), and the custom was common to many nations.

The moon, worshipped by the Phoenicians under the name of Astarte (Lucian *de Dea Syra*, c. 4), or Baaltis, the passive power of nature, as Baal was the active (Movers, i. 149), and known to the Hebrews as Ashtaroth or Ashtoreth, the tutelary goddess of the Zidonians, appears early among the objects of Israelitish idolatry. But this Syrophoenician worship of the sun and moon was of a grosser character than the pure star-worship of the Magi, which Movers distinguishes as Upper Asiatic or Assyro-Persian, and was equally removed from the Chaldean astrology and Zabianism of later times. The former of these systems tolerated no images or altars, and the contemplation of the heavenly bodies from elevated spots constituted the greater part of its ritual.

But, though we have no positive historical ac-

[a] As the Moabites with the worship of Chemosh (Num. xxi. 29).

[c] This will explain the occurrence of the name of Baal with the masculine and feminine articles in the LXX; cf. Hos. xi. 2; Jer. xix. 5; Rom. xi. 4. Philochorus, quoted by Macrobius (*Sat.* iii. 8), says that men and women sacrificed to Venus or the Moon, with the garments of the sexes interchanged, because she was regarded both as masculine and feminine (see Selden, *de Dis Syr.* ii. 2). Hence Luna and Luna.

count of star-worship before the Assyrian period, we may infer that it was early practised in a concrete form among the Israelites from the allusions in Amos v. 26, and Acts vii. 42, 43. Even in the desert they are said to have been given up to worship the host of heaven, while Chiun and Remphan, or Rephan, have on various grounds been identified with the planet Saturn. It was to counteract idolatry of this nature that the stringent law of Deut. xvii. 3 was enacted, and with the view of withdrawing the Israelites from undue contemplation of the material universe, Jehovah, the God of Israel, is constantly placed before them as Jehovah Zebaoth, Jehovah of Hosts, the king of heaven (Dan. iv. 35, 37), to whom the heaven and heaven of heavens belong (Deut. x. 14). However this may be, Movers (*Phoen.* i. 65, 66) contends that the later star-worship, introduced by Ahaz and followed by Manasseh, was purer and more spiritual in its nature than the Israelito-Phoenician worship of the heavenly bodies under symbolical forms as Baal and Asherah; and that it was not idolatry in the same sense that the latter was, but of a simply contemplative character. He is supported, to some extent, by the fact that we find no mention of any images of the sun or moon or the host of heaven, but merely of vessels devoted to their service (2 K. xxiii. 4). But there is no reason to believe that the divine honours paid to the "Queen of Heaven" (or as others render, "the frame" or "structure of the heavens")[d] were equally dissociated from image worship. Mr. Layard (*Nin.* ii. 451) discovered a bas-relief at Nimroud, which represented four idols carried in procession by Assyrian warriors. One of these figures he identifies with Hera the Assyrian Astarte, represented with a star on her head (Am. v. 26), and with the "queen of heaven," who appears on the rock-tablets of Pterium "standing erect on a lion, and crowned with a tower, or mural coronet," as in the Syrian temple of Hierapolis (*Id.* p. 456; Lucian, *de Dea Syra*, 31, 32). But, in his remarks upon a figure which resembles the Rhea of Diodorus, Mr. Layard adds, "the representation in a human form of the celestial bodies, themselves originally but a type, was a corruption which appears to have crept at a later period into the mythology of Assyria; for, in the more ancient bas-reliefs, figures with caps surmounted by stars do not occur, and the sun, moon, and planets stand alone" (*Id.* p. 457, 458).

The allusions in Job xxxviii. 31, 32, are too obscure to allow any inference to be drawn as to the mysterious influences which were held by the old astrologers to be exercised by the stars over human destiny, nor is there sufficient evidence to connect them with anything more recondite than the astronomical knowledge of the period. The same may be said of the poetical figure in Deborah's chant of triumph, "the stars from their highways warred with Sisera" (Judg. v. 20). In the later times of the monarchy, Mazzaloth, the planets, or the zodiacal signs, received, next to the sun and moon, their share of popular adoration (2 K. xxiii. 5); and the history of idolatry among the Hebrews shows at all times an intimate connexion between the deification of the heavenly bodies, and the superstition which watched the clouds for signs, and used divination and enchantments. It was but a step from such culture of the sidereal powers to the worship of Gad and Meni, Babylonian divinities, symbols of Venus or the moon, as the goddess of luck or fortune. Under the latter aspect, the moon was reverenced by the Egyptians (Macrob. *Sat.* i. 19); and the name Baal Gad is possibly an example of the manner in which the worship of the planet Jupiter as the bringer of luck was grafted on the old faith of the Phoenicians. The false gods of the colonists of Samaria were probably connected with Eastern astrology: Adrammelech, Movers regards as the sun-fire—the Solar Mars, and Anammelech the Solar Saturn (*Phoen.* i. 410, 411). The Vulgate rendering of Prov. xxvi. 8, "sicut qui mittit lapidem in *acervum Mercurii*," follows the Midrash on the passage quoted by Jarchi, and requires merely a passing notice (see Selden, *de Dis Syris*, ii. 15; Maim. *de Idol.* iii. 2; Buxtorf, *Lex. Talm. s. v.* מרקוליס).

Beast-worship, as exemplified in the calves of Jeroboam and the dark hints which seem to point to the goat of Mendes, has already been alluded to. There is no actual proof that the Israelites ever joined in the service of Dagon,[e] the fish-god of the Philistines, though Ahaziah sent stealthily to Baal-zebub, the fly-god of Ekron (2 K. i.), and in later times the brazen serpent became the object of idolatrous homage (2 K. xviii. 4). But whether the latter was regarded with superstitious reverence as a memorial of their early history, or whether incense was offered to it as a symbol of some power of nature, cannot now be exactly determined. The threatening in Lev. xxvi. 30, "I will put your carcases upon the carcases of your idols," may fairly be considered as directed against the tendency to regard animals, as in Egypt, as the symbols of deity. Tradition says that Nergal, the god of the men of Cuth, the idol of fire according to Leusden (*Phil. Hebr. Mixt.* diss. 43), was worshipped under the form of a cock; Ashima as a he-goat, the emblem of generative power; Nibhaz as a dog; Adrammelech as a mule or peacock; and Anammelech as a horse or pheasant.

Of pure hero-worship among the Semitic races we find no trace. Moses indeed seems to have entertained some dim apprehension that his countrymen might, after his death, pay him more honours than were due to man; and the anticipation of this led him to review his own conduct in terms of strong reprobation (Deut. iv. 21, 22). The expression in Ps. cvi. 28, "the sacrifices of the *dead*," is in all probability metaphorical, and Wisd. xiv. 15 refers to a later practice due to Greek influence. The rabbinical commentators discover in Gen. xlviii. 16, an allusion to the worshipping of angels (Col. ii. 18), while they defend their ancestors from the charge of regarding them in any other light than mediators, or intercessors with God (Lewis, *Orig. Hebr.* v. 3). It is needless to add that their inference and apology are equally groundless. With like probability has been advanced the theory of the demon-worship of the

[d] Jer. vii. 18; xlix. 19. In the former passage some MSS. have מלאכת for מלכת, a reading supported by the LXX., τῇ στρατιᾷ, as well as by the Syr. ܦܘܠܟܐ *pûlchôn*, its equivalent. But in the latter they both agree in the rendering "queen."

[e] Some have explained the allusion in Zeph. i. 9, as referring to a practice connected with the worship of Dagon; comp. 1 Sam. v. 5. The Syrians, on the authority of Xenophon (*Anab.* i. 4, §9), paid divine honours to fish.

Hebrews, the only foundation for it being two highly poetical passages (Deut. xxxii. 17; Ps. cvi. 37). It is possible that the Persian dualism is hinted at in Is. xlv. 7.

But if the forms of the false gods were manifold, the places devoted to their worship were almost equally numerous. The singular reverence with which trees have in all ages been honoured is not without example in the history of the Hebrews. The terebinth at Mamre, beneath which Abraham built an altar (Gen. xii. 7, xiii. 18), and the memorial grove planted by him at Beersheba (Gen. xxi. 33), were intimately connected with patriarchal worship, though in after ages his descendants were forbidden to do that which he did with impunity, in order to avoid the contamination of idolatry.[f] As a symptom of their rapidly degenerating spirit, the oak of Shechem, which stood in the sanctuary of Jehovah (Josh. xxiv. 26), and beneath which Joshua set up the stone of witness, perhaps appears in Judges (ix. 37), as "the oak (not 'plain,' as in A. V.) of soothsayers" or "augurs."[g] Mountains and high places were chosen spots for offering sacrifice and incense to idols (1 K. xi. 7, xiv. 23); and the retirement of gardens and the thick shade of woods offered great attractions to their worshippers (2 K. xvi. 4; Is. i. 29; Hos. iv. 13). It was the ridge of Carmel which Elijah selected as the scene of his contest with the priests of Baal, fighting with them the battle of Jehovah as it were on their own ground. [CARMEL.] Carmel was regarded by the Roman historians as a sacred mountain of the Jews (Tac. *H.* ii. 78; Suet. *Vesp.* 7). The host of heaven was worshipped on the housetop (2 K. xxiii. 12; Jer. xix. 3, xxxii. 29; Zeph. i. 5). In describing the sun-worship of the Nabataei, Strabo (xvi. p. 784) mentions two characteristics which strikingly illustrate the worship of Baal. They built their altars on the roofs of houses, and offered on them incense and libations daily. On the wall of his city, in the sight of the besieging armies of Israel and Edom, the king of Moab offered his eldest son as a burnt-offering. The Persians, who worshipped the sun under the name of Mithra (Strabo, xv. p. 732), sacrificed on an elevated spot, but built no altars or images.

The priests of the false worship are sometimes designated Chemarim, a word of Syriac origin, to which different meanings have been assigned. It is applied to the non-Levitical priests who burnt incense on the high-places (2 K. xxiii. 5) as well as to the priests of the calves (Hos. x. 5); and the corresponding word is used in the Peshito (Judg. xviii. 30) of Jonathan and his descendants, priests to the tribe of Dan, and in Targ. Onkelos (Gen. xlvii. 22) of the priests of Egypt. The Rabbis, followed by Gesenius, have derived it from a root signifying "to be black," and without any authority assert that the name was given to idolatrous priests from the black vestments which they wore. But white was the distinctive colour in the priestly garments of all nations from India to Gaul, and black was only worn when they sacrificed to the subterranean gods (Bähr, *Symb.* ii. 87, &c.). That a special dress was adopted by the Baal-worshippers, as well as by the false prophets (Zech. xiii. 4), is evident from 2 K. x. 22 (where the rendering should be "*the* apparel"); the vestments were kept in an apartment of the idol temple, under the charge probably of one of the inferior priests. Micah's Levite was provided with appropriate robes (Judg. xvii. 11). The "foreign apparel" mentioned in Zeph. i. 8, refers doubtless to a similar dress, adopted by the Israelites in defiance of the sumptuary law in Num. xv. 37-40.

In addition to the priests there were other persons intimately connected with idolatrous rites, and the impurities from which they were inseparable. Both men and women consecrated themselves to the service of idols: the former as קְדֵשִׁים, *kedeshim*, for which there is reason to believe the A. V. (Deut. xxiii. 17, &c.) has not given too harsh an equivalent; the latter as קְדֵשׁוֹת, *kedeshoth*, who wove shrines for Astarte (2 K. xxiii. 7), and resembled the ἑταῖραι of Corinth, of whom Strabo (viii. p. 378) says there were more than a thousand attached to the temple of Aphrodite. Egyptian prostitutes consecrated themselves to Isis (Jer. vi. 489, ix. 22-24). The same class of women existed among the Phoenicians, Armenians, Lydians, and Babylonians (Her. i. 93, 199; Strabo, xi. p. 532; Epist. of Jerem. ver. 43). They are distinguished from the public prostitutes (Hos. iv. 14) and associated with the performances of sacred rites, just as in Strabo (xii. p. 559) we find the two classes co-existing at Comana, the Corinth of Pontus, much frequented by pilgrims to the shrine of Aphrodite.[h] The wealth thus obtained flowed into the treasury of the idol temple, and against such a practice the injunction in Deut. xxiii. 18 is directed. Dr. Maitland, anxious to defend the moral character of Jewish women, has with much ingenuity attempted to show that a meaning foreign to their true sense has been attached to the words above mentioned; and that, though closely associated with idolatrous services, they do not indicate such foul corruption (*Essay on False Worship*). But if, as Movers, with great appearance of probability, has conjectured (*Phoen.* i. 679), the class of persons alluded to was composed of foreigners, the Jewish women in this respect need no such advocacy. That such customs existed among foreign nations there is abundant evidence to prove (Lucian, *de Syra Dea*, c. 5); and from the juxta-position of prostitution and the idolatrous rites against which the laws in Lev. xix. are aimed, it is probable that, next to its immorality, one main reason why it was visited

[f] Jerome (*Onomast.* s. v. *Drys*) mentions an oak near Hebron which existed in his infancy, and was the traditional tree beneath which Abraham dwelt. It was regarded with great reverence, and was made an object of worship by the heathen. Modern Palestine abounds with sacred trees. They are found "all over the land covered with bits of rags from the garments of passing villagers, hung up as acknowledgments or as deprecatory signals and charms: and we find beautiful clumps of oak trees sacred to a kind of beings called Jacob's daughters" (Thomson, *The Land and the Book*, ii. 151). [See GROVE.]

[g] Unless, indeed, this be a relic of the ancient Canaanitish worship; an older name associated with idolatry, which the conquering Hebrews were commanded and endeavoured to obliterate (Deut. xii. 3).

[h] An illustration, though not an example, of this is found in the modern history of Europe. At a period of great profligacy and corruption of morals, licentiousness was carried to such an excess in Strasburg that the public prostitutes received the appellation of the *swallows* of the cathedral (Miller, *Phil. of Hist.* ii. 441).

with such stringency was its connexion with idolatry (comp. 1 Cor. vi. 9).

But besides these accessories there were the ordinary rites of worship which idolatrous systems had in common with the religion of the Hebrews. Offering burnt sacrifices to the idol gods (2 K. v. 17), burning incense in their honour (1 K. xi. 8), and bowing down in worship before their images (1 K. xix. 18) were the chief parts of their ritual; and from their very analogy with the ceremonies of true worship were more seductive than the grosser forms. Nothing can be stronger or more positive than the language in which these ceremonies were denounced by Hebrew law. Every detail of idol-worship was made the subject of a separate enactment, and many of the laws, which in themselves seem trivial and almost absurd, receive from this point of view their true significance. We are told by Maimonides (*Mor. Neb.* c. 12) that the prohibitions against sowing a field with mingled seed, and wearing garments of mixed material, were directed against the practices of idolaters, who attributed a kind of magical influence to the mixture (Lev. xix. 19; Spencer, *de Leg. Hebr.* ii. 18). Such too were the precepts which forbade that the garments of the sexes should be interchanged (Deut. xxiii. 5; Maimon. *De Idol.* xii. 9). According to Macrobius (*Sat.* iii. 8) other Asiatics when they sacrificed to their Venus changed the dress of the sexes. The priests of Cybele appeared in women's clothes, and used to mutilate themselves (Creuzer, *Symb.* ii. 34, 42): the same custom was observed "by the Ithyphalli in the rites of Bacchus, and by the Athenians in their Ascophoria" (Young, *Idol. Cor. in Rel.* i. 105; cf. Lucian, *de Dea Syra*, c. 15). To preserve the Israelites from contamination, they were prohibited for three years after their conquest of Canaan from eating of the fruit-trees of the land, whose cultivation had been attended with magical rites (Lev. xix. 23). They were forbidden to "round the corner of the head," and to "mar the corner of the beard" (Lev. xix. 27), as the Arabians did in honour of their gods (Her. iii. 8, iv. 175). Hence, the phrase קְצוּצֵי פֵאָה, *ketsútsê phêâh*, (literally) "shorn of the corner," is especially applied to idolaters (Jer. ix. 26, xxv. 23). Spencer (*de Leg. Hebr.* ii. 9, §2) explains the law forbidding the offering of honey (Lev. ii. 11) as intended to oppose an idolatrous practice. Strabo describes the Magi as offering in all their sacrifices libations of oil mingled with honey and milk (xv. p. 733). Offerings in which honey was an ingredient were made to the inferior deities and the dead (Hom. *Od.* x. 519; Porph. *de Antr. Nymph.* c. 17). So also the practice of eating the flesh of sacrifices "over the blood" (Lev. xix. 26; Ez. xxxiii. 25, 26) was, according to Maimonides, common among the Zabii. Spencer gives a double reason for the prohibition: that it was a rite of divination, and divination of the worst kind, a species of necromancy by which they attempted to raise the spirits of the dead (comp. Hor. *Sat.* i. 8). There are supposed to be allusions to the practice of necromancy in Is. lxv. 4, or at any rate to superstitious rites in connexion with the dead. The grafting of one tree upon another was forbidden, because among idolaters the process was accompanied by gross obscenity (Maim. *Mor. Neb.* c. 12). Cutting the flesh for the dead (Lev. xix. 28; 1 K. xviii. 28), and making a baldness between the eyes (Deut. xiv. 1) were associated with idolatrous rites: the latter being a custom among the Syrians (Sir G. Wilkinson in Rawlinson's *Herod.* ii. p. 158 *note*). The thrice repeated and much-vexed passage, "Thou shalt not seethe a kid in his mother's milk" (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21), interpreted by some as a precept of humanity, is explained by Cudworth in a very different manner. He quotes from a Karaite commentary which he had seen in MS.:—"It was a custom of the ancient heathens, when they had gathered in all their fruit, to take a kid and boil it in the dam's milk, and then in a magical way go about and besprinkle with it all the trees and fields and gardens and orchards; thinking by this means they should make them fructify, and bring forth again more abundantly the following year" (*On the Lord's Supper*, c. 2).[1] The law which regulated clean and unclean meats (Lev. xx. 23-26) may be considered both as a sanitary regulation and also as having a tendency to separate the Israelites from the surrounding idolatrous nations. It was with the same object, in the opinion of Michaelis, that while in the wilderness they were prohibited from killing any animal for food without first offering it to Jehovah (*Laws of Moses*, trans. Smith, art. 203). The mouse, one of the unclean animals of Leviticus (xi. 29), was sacrificed by the ancient Magi (Is. lxvi. 17; Movers, *Phoen.* i. 219). It may have been some such reason as that assigned by Lewis (*Orig. Hebr.* v. 1), that the dog was the symbol of an Egyptian deity, which gave rise to the prohibition in Deut. xxiii. 18. Movers says the dog was offered in sacrifice to Moloch (i. 404), as swine to the moon and Dionysus by the Egyptians, who afterwards ate of the flesh (Her. iii. 47; Is. lxv. 4). Eating of the things offered was a necessary appendage to the sacrifice (comp. Ex. xviii. 12, xxxii. 6; xxxiv. 15; Num xxv. 2, &c.). Among the Persians the victim was eaten by the worshippers, and the soul alone left for the god (Strabo, xv. 732). "Hence it is that the idolatry of the Jews in worshipping other gods is so often described synecdochically under the notion of feasting. Is. lvii. 7, 'Upon a high and lofty mountain thou hast *set thy bed*, and thither wentest thou up to offer sacrifice;' for in those ancient times they were not wont to sit at feasts, but lie down on beds or couches. Ez. xxiii. 41; Amos ii. 8, 'They laid themselves down upon clothes laid to pledge by every altar,' *i. e.* laid themselves down to eat of the sacrifice that was offered on the altar: comp. Ez. xviii. 11" (Cudworth, *ut supra*, c. 1; cf. 1 Cor. viii. 10). The Israelites were forbidden "to print any mark upon them" (Lev. xix. 28), because it was a custom of idolaters to brand upon their flesh some symbol of the deity they worshipped, as the ivy-leaf of Bacchus (3 Macc. ii. 29). According to Lucian (*de Dea Syra*, 59) all the Assyrians wore marks of this kind on their necks and wrists (comp. Is. xliv. 5: Gal. vi. 17; Rev. xiv. 1, 11). Many other practices of false worship are alluded to, and made the subjects of rigorous prohibition, but none are more frequently or more severely denounced than those which peculiarly distinguished the worship of Molech. It has been attempted to deny that the worship of this idol was polluted by the foul stain of human sacrifice, but the allusions are too plain and too pointed to admit of reasonable doubt (Deut.

[1] Dr. Thomson mentions a favourite dish among the Arabs called *lebn immú*, to which he conceives allusion is made (*The Land and the Book*, i. 135).

xii. 31; 2 K. iii. 27; Jer. vii. 31; Ps. cvi. 37; Ez. xxiii. 39). Nor was this practice confined to the rites of Molech; it extended to those of Baal (Jer. xix. 5), and the king of Moab (2 K. iii. 27) offered his son as a burnt-offering to his god Chemosh. The Phoenicians, we are told by Porphyry (*de Abstin.* ii. c. 56), on occasions of great national calamity sacrificed to Kronos one of their dearest friends. Some allusion to this custom may be seen in Micah vi. 7. Kissing the images of the gods (1 K. xix. 18; Hos. xiii. 2), hanging votive offerings in their temples (1 Sam. xxxi. 10), and carrying them to battle (2 Sam. v. 21), as the Jews of Maccabaeus' army did with the things consecrated to the idols of the Jamnites (2 Macc. xii. 40), are usages connected with idolatry which are casually mentioned, though not made the objects of express legislation. But soothsaying, interpretation of dreams, necromancy, witchcraft, magic, and other forms of divination, are alike forbidden (Deut. xviii. 9; 2 K. i. 2; Is. lxv. 4; Ez. xxi. 21). The history of other nations—and indeed the too common practice of the lower class of the population of Syria at the present day—shows us that such a statute as that against bestiality (Lev. xviii. 23) was not unnecessary (cf. Her. ii. 46; Rom. i. 26). Purificatory rites in connexion with idol-worship, and eating of forbidden food, were visited with severe retribution (Is. lxvi. 17). It is evident, from the context of Ez. viii. 17, that the votaries of the sun, who worshipped with their faces to the east (v. 16), and "put the branch to their nose," did so in observance of some idolatrous rite. Movers (*Phoen.* i. 66) unhesitatingly affirms that the allusion is to the branch Barsom, the holy branch of the Magi (Strabo, xv. p. 733), while Hävernick (*Comm. zu Ezech.* p. 117), with equal confidence, denies that the passage supports such an inference, and renders, having in view the lament of the women for Thammuz, "sie entsenden den Trauergesang zu ihren Zorn." The waving of a myrtle branch, says Maimonides (*de Idol.* vi. 2), accompanied the repetition of a magical formula in incantations. An illustration of the usage of boughs in worship will be found in the Greek ἱκετηρία (Aesch. *Eum.* 43; *Suppl.* 192; *Schol.* on Aristoph. *Plut.* 383; Porphyr. *de Ant. nymph.* c. 33). For detailed accounts of idolatrous ceremonies, reference must be made to the articles upon the several idols.

III. It remains now briefly to consider the light in which idolatry was regarded in the Mosaic code, and the penalties with which it was visited. If one main object of the Hebrew polity was to teach the unity of God, the extermination of idolatry was but a subordinate end. Jehovah, the God of the Israelites, was the civil head of the State. He was the theocratic king of the people, who had delivered them from bondage, and to whom they had taken a willing oath of allegiance. They had entered into a solemn league and covenant with him as their chosen king (comp. 1 Sam. viii. 7), by whom obedience was requited with temporal blessings, and rebellion with temporal punishment. This original contract of the Hebrew government, as it has been termed, is contained in Ex. xix. 3-8, xx. 2-5; Deut. xxix. 10–xxx.; the blessings promised to obedience are enumerated in Deut. xxviii. 1-14, and the withering curses on disobedience in verses 15-68. That this covenant was faithfully observed it needs but slight acquaintance with Hebrew history to perceive. Often broken and often renewed on the part of the people (Judg. x. 10; 2 Chr. xv. 12, 13; Neh. ix. 38), it was kept with unwavering constancy on the part of Jehovah. To their kings he stood in the relation, so to speak, of a feudal superior: they were His representatives upon earth, and with them, as with the people before, His covenant was made (1 K. iii. 14, xi. 11). Idolatry, therefore, to an Israelite was a state offence (1 Sam. xv. 23),[k] a political crime of the gravest character, high treason against the majesty of his king. It was a transgression of the covenant (Deut. xvii. 2), "*the* evil" pre-eminently in the eyes of Jehovah (1 K. xxi. 25, opp. to הַיָּשָׁר "*the* right," 2 Chr. xxvii. 2). But it was much more than all this. While the idolatry of foreign nations is stigmatised merely as an abomination in the sight of God, which called for his vengeance, the sin of the Israelites is regarded as of more glaring enormity, and greater moral guilt. In the figurative language of the prophets, the relation between Jehovah and his people is represented as a marriage bond (Is. liv. 5; Jer. iii. 14), and the worship of false gods with all its accompaniments (Lev. xx. 56) becomes then the greatest of social wrongs (Hos. ii.; Jer. iii., &c.). This is beautifully brought out in Hos. ii. 16, where the heathen name Baali, my master, which the apostate Israel has been accustomed to apply to her foreign possessor, is contrasted with Ishi, my man, my husband, the native word which she is to use when restored to her rightful husband, Jehovah. Much of the significance of this figure was unquestionably due to the impurities of idolaters, with whom such corruption was of no merely spiritual character (Ex. xxxiv. 16; Num. xxv. 1, 2, &c.), but manifested itself in the grossest and most revolting forms (Rom. i. 26-32).

Regarded in a moral aspect, false gods are called "stumbling blocks" (Ez. xiv. 3), "lies" (Am. ii. 4; Rom. i. 25), "horrors" or "frights" (1 K. xv. 13; Jer. l. 38), "abominations" (Deut. xxx. 17, xxxii. 16; 1 K. xi. 5; 2 K. xxiii. 13), "guilt" (abstract for concrete, Am. viii. 14, אַשְׁמָה, *ashmâh*, comp. 2 Chr. xxix. 18, perhaps with a play on *Ashima*, 2 K. xvii. 30), and with a profound sense of the degradation consequent upon their worship, they are characterised by the prophets, whose mission it was to warn the people against them (Jer. xliv. 4), as "shame" (Jer. xi. 13; Hos. ix. 10). As considered with reference to Jehovah, they are "other gods" (Josh. xxiv. 2, 16), "strange gods" (Deut. xxxii. 16), "new gods" (Judg. v. 8), "devils—not God" (Deut. xxxii. 17; 1 Cor. x. 20, 21); and, as denoting their foreign origin, "gods of the foreigner" (Josh. xxiv. 14, 15).[m] Their powerlessness is indicated by describing them as "gods that cannot save"

[k] The point of this verse is lost in the A. V.: it should be "for the sin of witchcraft (is) rebellion; and idolatry (lit. vanity) and teraphim (are) stubbornness." The Israelites, contrary to command, had spared of the spoil of the idolatrous Amalekites to offer to Jehovah, and thus associated His worship with that of idols.

[m] In the A. V. the terms זָר, *zâr*, "strange," and נֵכָר or נָכְרִי, *nêcâr* or *nâcrî*, "foreign," are not uniformly distinguished, and the point of a passage is frequently lost by the interchange of one with the other, or by rendering both by the same word. So Ps. lxxxi. 9 should be, "There shall not be in thee a *strange* god, nor shalt thou worship a *foreign* god."

(Is. xlv. 20), "that made not the heavens" (Jer. x. 11), "nothing" (Is. xli. 24; 1 Cor. viii. 4), "wind and emptiness" (Is. xli. 29), "vanities of the heathen" (Jer. xiv. 22; Acts. xiv. 15); and yet, while their deity is denied, their personal existence seems to have been acknowledged (Kurtz, *Gesch. d. A.B.* ii. 86, &c.), though not in the same manner in which the pretensions of local deities were reciprocally recognised by the heathen (1 K. xx. 23, 28; 2 K. xvii. 26). Other terms of contempt are employed with reference to idols, אֱלִילִים, *elîlîm* (Lev. xix. 4), and גִּלּוּלִים, *gillûlîm* (Deut. xxix. 17), to which different meanings have been assigned, and many which indicate ceremonial uncleanness. [IDOL, p. 849.]

Idolatry, therefore, being from one point of view a political offence, could be punished without infringement of civil rights. No penalties were attached to mere opinions. For aught we know, theological speculation may have been as rife among the Hebrews as in modern times, though such was not the tendency of the Semitic mind. It was not, however, such speculations, heterodox though they might be, but overt acts of idolatry, which were made the subjects of legislation (Michaelis, *Laws of Moses*, art. 245, 246). The first and second commandments are directed against idolatry of every form. Individuals and communities were equally amenable to the rigorous code. The individual offender was devoted to destruction (Ex. xxii. 20); his nearest relatives were not only bound to denounce him and deliver him up to punishment (Deut. xiii. 2-10), but their hands were to strike the first blow when, on the evidence of two witnesses at least, he was stoned (Deut. xvii. 2-5). To attempt to seduce others to false worship was a crime of equal enormity (Deut. xiii. 6-10). An idolatrous nation shared a similar fate. No facts are more strongly insisted on in the O. T. than that the extermination of the Canaanites was the punishment of their idolatry (Ex. xxxiv. 15, 16; Deut. vii., xii. 29-31, xx. 17), and that the calamities of the Israelites were due to the same cause (Jer. ii. 17). A city guilty of idolatry was looked upon as a cancer of the state; it was considered to be in rebellion, and treated according to the laws of war. Its inhabitants and all their cattle were put to death. No spoil was taken, but everything it contained was burnt with itself; nor was it allowed to be rebuilt (Deut. xiii. 13-18; Josh. vi. 26). Saul lost his kingdom, Achan his life, and Hiel his family, for transgressing this law (1 Sam. xv.; Josh. vii.; 1 K. xvi. 34). The silver and gold with which the idols were covered were accursed (Deut. vii. 25, 26). And not only were the Israelites forbidden to serve the gods of Canaan (Ex. xxiii. 24), but even to mention their names, that is, to call upon them in prayer or any form of worship (Ex. xxiii. 13; Josh. xxiii. 7). On taking possession of the land they were to obliterate all traces of the existing idolatry; statues, altars, pillars, idol-temples, every person and everything connected with it, were to be swept away (Ex. xxiii. 24, 32, xxxiv. 13; Deut. vii. 5, 25, xii. 1-3, xx. 17), and the name and worship of the idols blotted out. Such were the precautions taken by the framer of the Mosaic code to preserve the worship of Jehovah, the true God, in its purity. Of the manner in which his descendants have "put a fence" about "the law" with reference to idolatry, many instances will be found in Maimonides (*de Idol.*). They were prohibited from using vessels, scarlet garments, bracelets, or rings, marked with the sign of the sun, moon, or dragon (vii. 10); trees planted or stones erected for idol-worship were forbidden (viii. 5, 10); and, to guard against the possibility of contamination, if the image of an idol were found among other images intended for ornament, they were all to be cast into the Dead Sea (vii. 11).

IV. Much indirect evidence on this subject might be supplied by an investigation of proper names. Mr. Layard has remarked, "According to a custom existing from time immemorial in the East, the name of the Supreme Deity was introduced into the names of men. This custom prevailed from the banks of the Tigris to the Phoenician colonies beyond the Pillars of Hercules; and we recognize in the Sardanapalus of the Assyrians, and the Hannibal of the Carthaginians, the identity of the religious system of the two nations, as widely distinct in the time of their existence as in their geographical position" (*Nin.* ii. 450). The hint which he has given can be but briefly followed out here. Traces of the sun-worship of the ancient Canaanites remain in the nomenclature of their country. Beth-Shemesh, "house of the sun," En-Shemesh, "spring of the sun," and Ir-Shemesh, "city of the sun," whether they be the original Canaanitish names or their Hebrew renderings, attest the reverence paid to the source of light and heat, the symbol of the fertilising power of nature. Samson, the Hebrew national hero, took his name from the same luminary, and was born in a mountain-village above the modern *'Ain Shems* (En-Shemesh: Thomson, *The Land and the Book*, ii. 361). The name of Baal, the sun-god, is one of the most common occurrence in compound words, and is often associated with places consecrated to his worship, and of which perhaps he was the tutelary deity. Bamoth-Baal, "the high-places of Baal;" Baal-Hermon, Beth-Baal-Meon, Baal-Gad, Baal-Hamon, in which compound the names of the sun-god of Phoenicia and Egypt are associated, Baal-Tamar, and many others, are instances of this.[a] Nor was the practice confined to the names of places: proper names are found with the same element. Esh-baal, Ish-baal, &c., are examples. The Amorites, whom Joshua did not drive out, dwelt on Mount Heres, in Aijalon, "the mountain of the sun" [TIMNATH-HERES]. Here and there we find traces of the attempt made by the Hebrews, on their conquest of the country, to extirpate idolatry. Thus Baalah or Kirjath-Baal, "the town of Baal," became Kirjath-Jearim, "the town of forests" (Josh. xv. 60). The Moon, Astarte or Ashtaroth, gave her name to a city of Bashan (Josh. xiii. 12, 31) and it is not improbable that the name Jericho may have been derived from being associated with the worship of this goddess. [JERICHO.] Nebo, whether it be the name under which the Chaldaeans

[a] That temples in Syria, dedicated to the several divinities, did transfer their names to the places where they stood is evident from the testimony of Lucian, an Assyrian himself. His derivation of Hiera from the temple of the Assyrian Hera shows that he was familiar with the circumstance (*de Dea Syr.* c. 1). Baisampsa (= Bethshemesh), a town of Arabia, derived its name from the sun-worship (Vossius, *de Theol. Gent.* ii. c. 8) like Kir Heres (Jer. xlviii. 31) of Moab.

worshipped the Moon or the planet Mercury, enters into many compounds: Nebu-zaradan, Samgar-nebo, and the like. Bel is found in Belshazzar, Belteshazzar, and others. Were Baladan of Semitic origin, it would probably be derived from Baal-Adon, or Adonis, the Phoenician deity to whose worship Jer. xxii. 18 seems to refer; but it has more properly been traced to an Indo-Germanic root. Hadad, Hadadezer, Benhadad, are derived from the tutelar deity of the Syrians, and in Nergalsharezer we recognise the god of the Cushites. Chemosh, the fire-god of Moab, appears in Carchemish, and Peor in Beth-Peor. Malcom, a name which occurs but once, and then of a Moabite by birth, may have been connected with Molech and Milcom, the abomination of the Ammonites. A glimpse of star-worship may be seen in the name of the city Chesil, the Semitic Orion, and the month Chisleu, without recognising in Rahab "the glittering fragments of the sea-snake trailing across the northern sky." It would perhaps be going too far to trace in Engedi, "spring of the kid," any connexion with the goat-worship of Mendes, or any relics of the wars of the giants in Rapha and Rephaim. Fürst, indeed, recognises in Gedi, Venus or Astarte, the goddess of fortune, and identical with Gad (*Handw.* s. v.). But there are fragments of ancient idolatry in other names in which it is not so palpable. Ishbosheth is identical with Esubaal, and Jerubbesheth with Jerubbaal, and Mephibosheth and Meribbaal are but two names for one person (cf. Jer. xi. 13). The worship of the Syrian Rimmon appears in the names Hadad, Rimmon, and Tabrimmon; and if, as some suppose, it be derived from רִמּוֹן, *Rimmôn*, "a pomegranate-tree," we may connect it with the towns of the same name in Judah and Benjamin, with En-Rimmon and the prevailing tree-worship. It is impossible to pursue this investigation to any length: the hints which have been thrown out may prove suggestive. [W. A. W.]

ID'UEL (Ἰδουῆλος; *Eccelon*), 1 Esd. viii. 43. [Ariel, 1.]

IDUME'A (אֱדוֹם: ἡ Ἰδουμαία: *Idumaea, Edom*), Is. xxxiv. 5, 6; Ez. xxxv. 15, xxxvi. 5; 1 Macc. iv. 15, 29, 61, v. 3, vi. 31; 2 Macc. xii. 32; Mark iii. 8. [Edom.]

IDUME'ANS (οἱ Ἰδουμαῖοι: *Idumaei*), 2 Macc. x. 15, 16. [Edom.]

I'GAL (יִגְאָל). 1. (Ἰλαὰλ, Alex. Ἰγάλ; *Igal, Igaal*). Son of Joseph, of the tribe of Issachar; chosen by Moses to represent that tribe among the spies who went up from Kadesh to search the Promised Land (Num. xiii. 7).

2. One of the heroes of David's guard, son of Nathan of Zobah (2 Sam. xxiii. 36, Γαάλ). In the parallel list of 1 Chr. the name is given as "Joel the brother of Nathan" (xi. 38, Ἰωήλ). Kennicott, after a minute examination of the passage both in the original and in the ancient versions, decides in favour of the latter as most like the genuine text (*Dissertation*, 212-214).

This name is really identical with Igeal.

IGDALI'AH (יִגְדַּלְיָהוּ, *i. e.* Igdaliahu; Γοδολίας; *Jegedelias*), a prophet or holy man—"the man of God"—named once only (Jer. xxxv. 4), as the father of Hanan, in the chamber of whose sons, the Bene-Hanan, in the house of Jehovah, Jeremiah had that remarkable interview with the Rechabites which is recorded in that chapter.

I'GEAL (יִגְאָל; Ἰωήλ; *Jegaal*), a son of Shemaiah; a descendant of the royal house of Judah (1 Chr. iii. 22). According to the present state of the text of this difficult genealogy he is fourth in descent from Zerubbabel; but, according to Lord A. Hervey's plausible alteration, he is the son of Shimei, brother to Zerubbabel, and therefore but one generation distant from the latter (*Genealogy of our Lord*, 107-109). The name is identical with Igal; and, as in that case, the LXX. give it as Joel.

I'IM (עִיִּים). 1. (Γαί; *Iieabarim*). The partial or contracted form of the name Ije-Abarim, one of the later stations of the Israelites on their journey to Palestine (Num. xxxiii. 45). In the Samaritan version Iim is rendered by Cephrani, "villages;" and in the Targum Pseudojon. by Gizzeh, גזזה, possibly pointing to sheep-shearing in the locality. But in no way do we gain any clue to the situation of the place.

2. (Βακώκ; Alex. Αὐείμ; *Iim*), a town in the extreme south of Judah, named in the same group with Beersheba, Hormah, &c. (Josh. xv. 28). The Peshito Syriac version has Elin, ܐܠܝܢ. No trace of the name has yet been discovered in this direction. [G.]

IJE-AB'ARIM (עִיֵּי הָעֲבָרִים, with the definite article, Iye ha-Abarim—"the heaps, or ruins, of the further regions;" Jerome ad Fabiolam, *acervus lapidum transeuntium*; Ἀχαλγαί, and Γαί; *Jeabarim*, and *Iieabarim*), one of the later halting places of the children of Israel as they were approaching Palestine (Num. xxi. 11, xxxiii. 44). It was next beyond Oboth, and the station beyond it again was the Wady Zared—the torrent of the willows—probably one of the streams which run into the S.E. angle of the Dead Sea. Between Ije-abarim and Dibon-gad, which succeeds it in Num. xxxiii., the Zared and the Arnon have to be inserted from the parallel accounts of xxi. and Deut. ii. Dibon-gad and Almon-Diblathaim, which lay above the Arnon, having in their turn escaped from the two last-named narratives. Ije-abarim was on the boundary—the S.E. boundary—of the territory of Moab; not on the pasture-downs of the Mishor, the modern *Belka*, but in the *midbar*, the waste or cultivated "wilderness" on its skirts (xxi. 11). Moab they were expressly forbidden to molest (Deut. ii. 9-12); but we may perhaps be allowed to conclude from the terms of ver. 13, "now rise up" (קֻמוּ), that they had remained on his frontier in Ije-Abarim for some length of time. No identification of its situation has been attempted, nor has the name been found lingering in the locality, which, however, has yet to be explored. If there is any connexion between the Ije-Abarim and the Har-Abarim, the mountain-range opposite Jericho, then Abarim is doubtless a general appellation for the whole of the highland east of the Dead Sea. [Abarim.]

The rendering given by the LXX. is remarkable. Γαί is no doubt a version of Iye—the Ain being converted into G: but whence does the 'Αχαλ come? Can it be the vestige of a *nachal*—"torrent" or "wady"—once attached to the name? The Targum Pseudojon. has Meshre Megirtha—the plain of shearing—which is equally puzzling. [G.]

In Num. xxxiii. 45 it is given in the shorter form of Iim.

IJON (עִיּוֹן, "ruin;" Αἰών and Ἀΐν; *Aïón*), a town in the north of Palestine, belonging to the tribe of Naphtali. It was taken and plundered by the captains of Benhadad, along with Dan and other store-cities of Naphtali (1 K. xv. 20; 2 Chr. xvi. 4). It was plundered a second time by Tiglath-pileser (2 K. xv. 29). We find no farther mention of it in history. At the base of the mountains of Naphtali, a few miles N.W. of the site of Dan, is a fertile and beautiful little plain called *Merj 'Ayûn* (مرج عيون; the Arabic word عيون, though different in meaning, is radically identical with the Heb. עִיּוֹן); and near its northern end is a large mound called *Tell Dibbîn*. The writer visited it some years ago, and found there the traces of a strong and ancient city. This, in all probability, is the site of the long-lost Ijon (Robinson's *Palestine*, iii. 375). [J. L. P.]

IK'KESH (עִקֵּשׁ; Ἰσκα, Ἐκκίς, Ἐκκῆς, Alex. Ἐκκάς; *Acces*), the father of IRA the Tekoite, one of the heroes of David's guard (2 Sam. xxiii. 26; 1 Chr. xi. 28, xxvii. 9).

I'LAI (עֵילַי; Ἠλί; *Ilaï*), an Ahohite, one of the heroes of David's guard (1 Chr. xi. 29). In the list of 2 Sam. xxiii. the name is given ZALMON. Kennicott (*Dissertation*, 187-9) examines the variations at length, and decides in favour of Ilai as the original name.

ILLYRICUM (Ἰλλυρικόν), an extensive district lying along the eastern coast of the Adriatic from the boundary of Italy on the north to Epirus on the south, and contiguous to Moesia and Macedonia on the east: it was divided by the river Drilo into two portions, Illyris Barbara, the northern, and Illyris Graeca, the southern. Within these limits was included Dalmatia, which appears to have been used indifferently with Illyricum for a portion, and ultimately for the whole of the district. St. Paul records that he preached the Gospel "round about unto Illyricum" (Rom. xv. 19): he probably uses the term in its most extensive sense, and the part visited (if indeed he crossed the boundary at all) would have been about Dyrrachium. [W. L. B.]

IMAGE. [IDOL.]

IM'LA (יִמְלָא; Ἰεμβλά, Alex. Ἰεμλά; *Jemla*), father or progenitor of Micaiah, the prophet of Jehovah, who was consulted by Ahab and Jehoshaphat before their fatal expedition to Ramoth-gilead (2 Chr. xviii. 7, 8). The form

IM'LAH (יִמְלָה; Ἰεμβλαά, Alex. Ἰεμαά; *Jemla*) is employed in the parallel narrative (1 K. xxii. 8, 9).

IMMAN'UEL (עִמָּנוּאֵל, or in two words in many MSS. and editions, עִמָּנוּ אֵל: Ἐμμανουήλ; *Emmanuel*), the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah, as the sign which Jehovah would give of their deliverance from their enemies (Isa. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (Matt. i. 23). By the LXX. in one passage (Is. vii. 14), and in both passages by the Vulg., Syr., and Targ., it is rendered as a proper name; but in Is. viii. 8 the LXX. translate it literally μεθ' ἡμῶν ὁ θεός. The verses in question have been the battle-field of critics for centuries, and in their discussions there has been no lack of the *odium theologicum*. As early as the times of Justin Martyr the Christian interpretation was attacked by the Jews, and the position which they occupied has of late years been assumed by many continental theologians. Before proceeding to a discussion, or rather to a classification, of the numerous theories of which this subject has been the fruitful source, the circumstances under which the prophecy was delivered claim especial consideration.

In the early part of the reign of Ahaz the kingdom of Judah was threatened with annihilation by the combined armies of Syria and Israel. A hundred and twenty thousand of the choice warriors of Judah, all "sons of might," had fallen in one day's battle. The Edomites and Philistines had thrown off the yoke (2 Chr. xxiii.). Jerusalem was menaced with a siege; the hearts of the king and of the people "shook, as the trees of a forest shake before the wind" (Is. vii. 2). The king had gone to "the conduit of the upper pool," probably to take measures for preventing the supply of water from being cut off or falling into the enemy's hand, when the prophet met him with the message of consolation. Not only were the designs of the hostile armies to fail, but within sixty-five years the kingdom of Israel would be overthrown. In confirmation of his words, the prophet bids Ahaz ask a sign of Jehovah, which the king, with pretended humility, refused to do. After administering a severe rebuke to Ahaz for his obstinacy, Isaiah announces the sign which Jehovah Himself would give unasked: "behold! the virgin (הָעַלְמָה, *hâ-almâh*)[a] is with child and beareth a son, and she shall call his name *Immanuel*."

The interpreters of this passage are naturally divided into three classes, each of which admits of subdivisions, as the differences in detail are numerous. The first class consists of those who refer the fulfilment of the prophecy to a historical event, which followed immediately upon its delivery. The majority of Christian writers, till within the last fifty years, form a second class, and apply the prophecy exclusively to the Messiah, while a third class, almost equally numerous, agree in considering both these explanations true, and hold that the prophecy had an immediate and literal fulfilment, but was completely accomplished in the miraculous conception and birth of Christ. Among the first are numbered the Jewish writers of all ages, without exception. Jerome refutes, on chronological grounds, a theory which was current in his day amongst the Jews that the prophecy had reference to Hezekiah, the son of Ahaz, who from a comparison of 2 K. xvi. 2 with xviii. 2, must have been nine years old at the time it was delivered. The force of his argument is somewhat weakened by the evident obscurity of the numbers in the passages in question, from which we must infer that Ahaz was

[a] *'Almâh* denotes a girl of *marriageable* age, but not *married*, and therefore a *virgin* by implication. It is never even used, as בְּתוּלָה, *bethûlâh*, which more directly expresses virginity, of a bride or betrothed wife (Joel i. 8). *'Almâh* and *bethûlâh* are both applied to Rebekah (Gen. xxiv. 16, 43), as apparently convertible terms; and in addition to the evidence from the cognate languages, Arabic and Syriac, we have the testimony of Jerome (on Is. vii 14) that in Punic *Alma* denoted a virgin.