



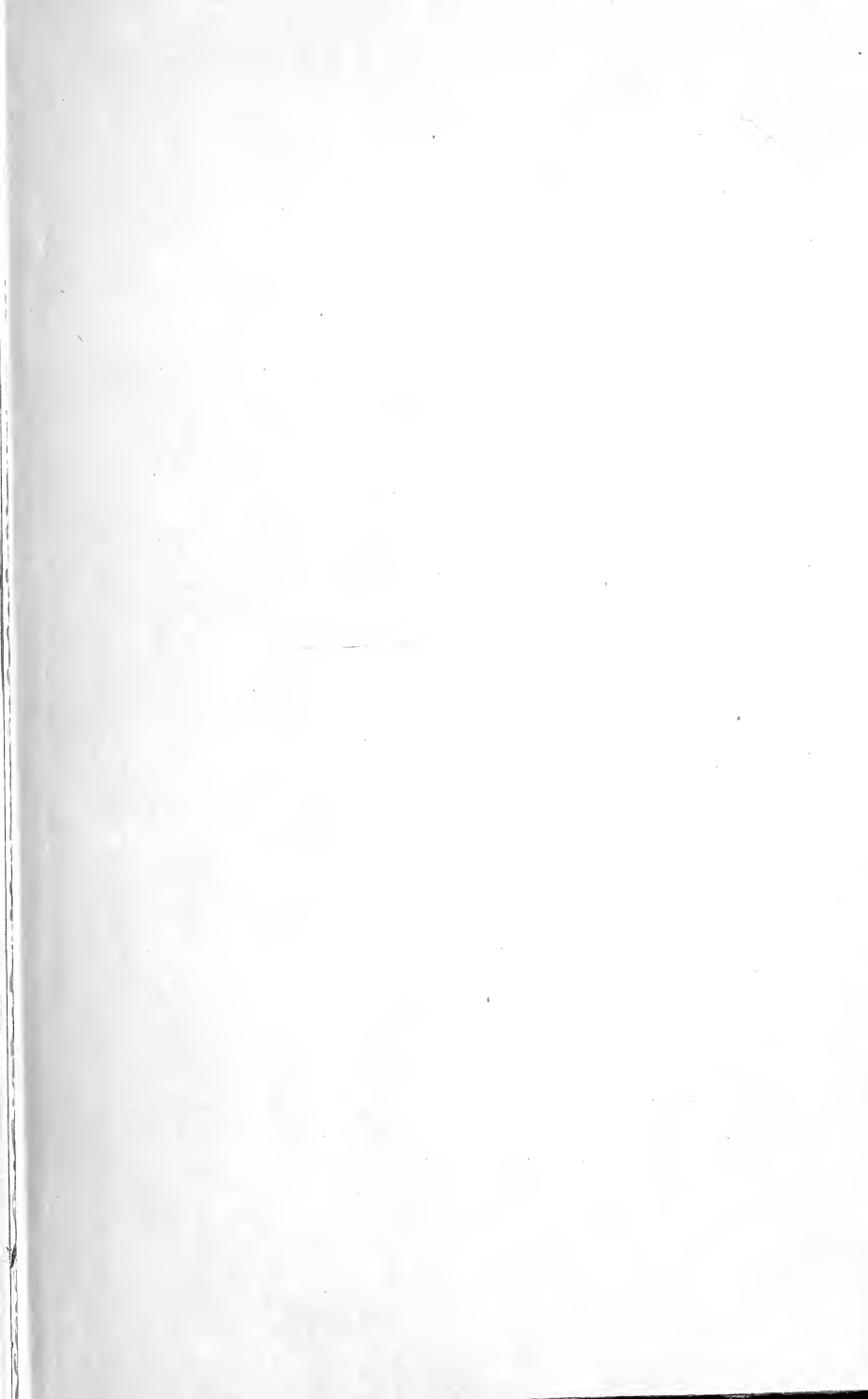


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SCRIPTURE  
**G E O G R A P H Y ;**

OR,

**A Companion to the Bible;**

BEING

**A GEOGRAPHICAL AND HISTORICAL ACCOUNT OF THE  
PLACES MENTIONED IN THE HOLY SCRIPTURES.**

137

**IN TWO PARTS.**

**PART I. GEOGRAPHICAL AND HISTORICAL: EXTENDING FROM THE  
CREATION OF THE WORLD TO THE FINAL SETTLEMENT  
OF THE ISRAELITES IN THE LAND OF CANAAN.**

**PART II. A GEOGRAPHICAL DICTIONARY OF THE BIBLE: CONTAIN  
ING, IN ALPHABETICAL ORDER, A DESCRIPTION OF THE  
PLACES MENTIONED IN THE HOLY SCRIPTURES.**

**ACCOMPANIED BY THREE MAPS.**

**I. Eastern countries, as mentioned by Moses.—II. Judea, or the Holy  
Land.—III. Countries mentioned in the New Testament.—And embellish-  
ed with nearly one hundred engravings, illustrative of the heathen deities,  
of nations and countries mentioned in Scripture, and of the subsequent  
history and present state of those countries.**

**INTENDED FOR THE USE OF FAMILIES AND SCHOOLS.**

**BY THOMAS T. SMILEY, A. M., M. D.**

*"Go through the land and describe it:—and the men went through the land,  
and described it by cities, in a book."—Josh. xviii. 8, 9.*

**PHILADELPHIA.**

1837.

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### RECOMMENDATIONS.

*From Roberts Vaux, Esq., President of the Pennsylvania Education Society*

It affords me pleasure, whilst I regard it a duty, to confess how much I feel indebted to Dr. Smiley for his compendious "*Scripture Geography*," a volume, the composition of which is the result of great research into various and rare authorities in this department of knowledge, that are accessible to very few persons. THE HOLY SCRIPTURES will be rendered more intelligible and interesting after the perusal of this work, the whole scope of which seems to me to be eminently calculated, to give "*energy to virtue, and confidence to truth.*" Every class of readers may derive instruction from its pages, and it will be especially valuable in all schools for the right education of youth.

ROBERTS VAUX.

*From the Christian Index, edited by the Rev. Dr. Brantly.*

"The professions of the title-page are ably sustained, in the subsequent pages of the work. The matter is abundant, judiciously arranged, and clearly set forth. The *Scripture Geography* should be at once introduced into all families, and schools, and its contents well digested by young and old. Any book containing Geographical allusions cannot be understood without a knowledge of the places referred to. DR. SMILEY is already well known as the author of a most useful general Geography.

*The following are among the numerous subscribers to the work.*

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## P R E F A C E.

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THE importance of a proper acquaintance with the geography of countries and places mentioned in the Holy Bible, must be apparent to all who have "diligently searched the Scriptures," with a view to a thorough and proper understanding of them. It is believed that many have neglected the sacred volume, and have never attained a necessary knowledge of its contents, not because they are infidels, or that they are abandoned to vice, nor indeed that they have any specific objection, but because the Scriptures appear unintelligible. They read of Moab and Edom, of Canaan and Mesopotamia, of Cush and Mizraim; they search their geographies for information, but find nothing to satisfy their inquiries. They are unable to associate the historical record of events with time and place, and thus their interest in the Bible history is lost, as well as that sensible conviction of its veracity impaired, which in a great measure depends upon a familiar acquaintance with the geography of the countries where those events occurred. It is not strange, therefore, that to such readers the sacred history should become dull or tedious. Not only the interest and pleasure of the reader, but also his confidence is increased, by learning the character and situation of the places of which he reads. It may also be remarked, that in describing the ancient and modern state of many of these places, the most exact fulfilment of prophecy is spontaneously apparent. The present state of Tyre, of Babylon, of Jerusalem, and many others of which we have prophecies recorded, offers sufficient proof of the sublime truths of divine revelation, to overthrow the objections of the sceptic, and abundantly to confirm the faith of the believer.

The plan and arrangement of the work may appear somewhat novel, but it is that which has been chosen after mature deliberation, as best adapted to the nature of the subject. In Part I. the chain of Scripture history is pursued until the final settlement of the Israelites in the promised land; with such geographical notice of the places mentioned, as was thought necessary to the full understanding of the subject. Particular care has been taken to describe the different settlements of the immediate posterity of Noah, as this was deemed important, in order to elucidate many circumstances relating to the names and early history of different countries. It will be found, upon examination, that most countries and cities in the early ages of the world, were named from the families or persons by whom they were first peopled or founded; and also that colonies settled in remote regions, frequently retained the name of the parent state. A want of attention to these general facts has caused much obscurity and confusion in ancient geography. These considerations have induced us to give the introductory part of this work its historical form, and it is believed that the attentive and judicious reader will be sensible of its advantages.

In Part II. will be found, in alphabetical order, as full an account of the places mentioned in Scripture as the limits of our work would admit; and, in addition to the geographical description, such events in their history have been given, as were thought necessary to a more full and complete understanding of the sacred volume.

The engravings which are given in the work, of ancient coins, medals, and sculptures, we consider of great importance in confirmation of many passages in Scripture history. These will be found a source of information almost wholly new, but capable of the greatest services. They are the oldest, most genuine, and often the most extensive memoranda extant; and may generally be relied on as having been composed while events were fresh, and having suffered nothing by the errors of transcription, to which all written records are liable, while these unimpeachable witnesses have been preserved to us

unchanged, notwithstanding the lapse of nearly two thousand years.

Some may not immediately perceive the force and cogency of the proofs afforded by these medallic illustrations, from the want of proper examination, or understanding of the subject. But when they find the "goddess of the Sidonians" of Scripture, represented on the medals of Sidon; and the Ashtaroth of the Scriptures, who was doubtless the Astarte or Venus of the Greeks, on those of many towns in the Holy Land, they will find that by these antiquities they will obtain more correct notions of the deities of the ancient nations, and the objects of their worship. We find also Anammelech, "the king of clouds" of the Sepharvaites in Persia; also the most undeniable proof of the propriety of Daniel's representation of the kingdoms of Persia and Macedonia, by the figures of a ram and a single-horned goat, which were actually the national symbols of those kingdoms. Many others will be found of equal importance, and it is confidently believed that those who will give the subject due attention, will perceive the force of these illustrations, and acknowledge their value. If the reader find in the goat of Macedonia, or the ram of Persia, that determinate illustration of the prophecies of Daniel, which he never before received; if he perceive in the medals of Jerusalem a proof of the idolatry practised in the holy places, the history of its destruction by Titus, and the fulfilment of our Saviour's prophecies concerning it, fully confirmed, he will doubtless acknowledge that these proofs have their advantages, and that an acquaintance with them is proper for those who understand the duty of being able to support, by a ready answer, the hope that is in them.

Another remark may be made of these coins and medals, of no small importance to the Christian. A sufficient number is given of those belonging to the cities in and near Judea, all of which bear Greek inscriptions, to prove that at the time when the New Testament was written, Greek was the prevailing language throughout the country. For it is not to be supposed that these cities would have adopted Greek inscrip-

tions on their coins unless they understood them, and unless the language had been current, and even prevalent. This justifies the gospel writers in communicating their information in a language generally understood.

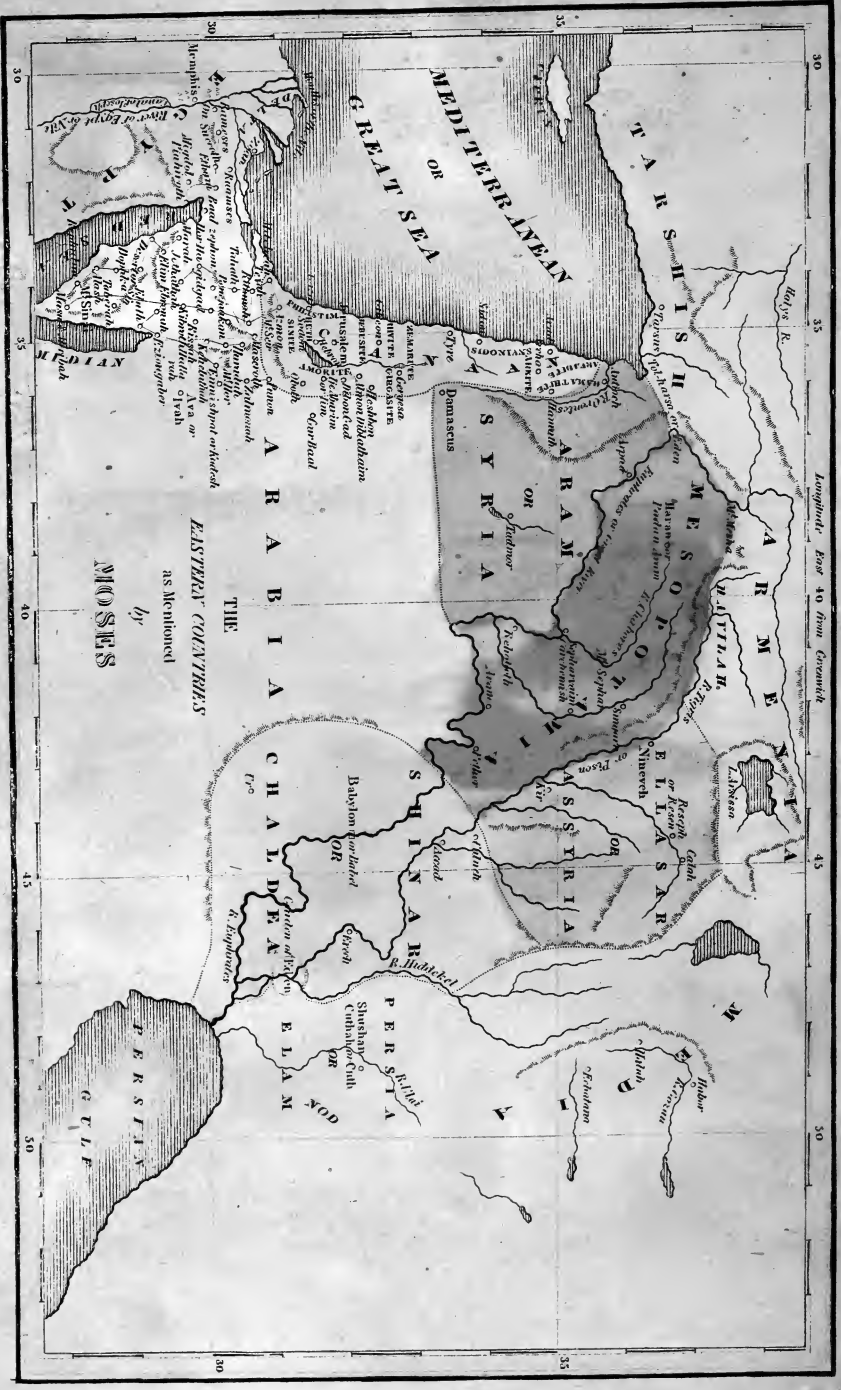
It yet remains to say something respecting the sources from which the materials of this work have been derived. To the Sacred Geography of Dr. Wells we are largely indebted; and the works of the learned Calmet have afforded valuable aid. Much authentic information has also been derived from the work of Eusebius, entitled, *Onomasticon Urbium et Locorum Sacræ Scripturæ, &c.* written in Greek in the fourth century, and afterwards translated into Latin and improved by St. Jerome. The best Scripture gazetteers have been consulted, among which is the invaluable work of Mansford, recently published in England. We have also drawn from the most authentic commentators, and from such Geographies and Travels as afforded useful information upon our subject. Lempriere, D'Anville, and many other writers, have been carefully examined, and no labour of investigation has been spared to collect the best authorities and the most authentic information.

The author cannot conclude without the expression of his warmest acknowledgments to such of his friends as have kindly afforded him the use of rare and expensive works, from which important information has been derived. But his thanks are more especially due to his friend CHARLES B. TREGO, Esq. for much valuable assistance in compiling this work, the plan of which was laid several years ago, and as much progress made in it from time to time, as intervals of comparative leisure from more pressing pursuits would permit; though, without the aid of his highly important services, a much longer period must have elapsed before it could have been presented to the public.

Philadelph'a, June, 1834.







THE  
**EASTERN COASTS**  
 AS MENTIONED  
 BY  
**MOSES**

Longitude, East 10 from Constantin

# SCRIPTURE GEOGRAPHY.

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## PART I.

*Geographical and Historical: extending from the Creation of the World to the final settlement of the Israelites in the land of Canaan.*

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### CHAPTER I.

#### ANTEDILUVIAN GEOGRAPHY.

Our knowledge of the antediluvian world is limited to very narrow bounds, owing to the extreme brevity of Scripture in relating the events which occurred before the deluge. This conciseness in the history has prevented any extended geographical account of the places where those events occurred; there being no mention of any excepting the Garden of Eden, with the Rivers which determine its situation; the Land of Nod, and the city of Enoch, which Cain built therein. With regard to the situation of these places, we must in the beginning acknowledge that considerable uncertainty exists; and that, though many pious and learned men have examined, with great diligence and attention, all the existing sources of information, yet their opinions and conclusions are various, and even sometimes contradictory. In such cases we shall consider it our duty to designate that which we conceive to be the most satisfactory decision, and leave the reader to form his own opinion from proper investigation of the subject.

#### 1. *The situation of the Garden of Eden.*

The name *Eden*, in Hebrew, signifies *bliss, pleasure, or delight*; and as this place was remarkable as the residence of our first parents, in their state of innocence and happiness, its

situation is particularly denoted by the sacred historian as lying *eastward*, and having a river going out of it, which from thence was parted and became into four heads. By the term eastward, Moses probably means that it was situated eastward from the place where he then wrote, i. e. from the Land of Canaan or its vicinity. But this is very general and indefinite; for it may apply to any of the countries east of the Land of Canaan. It is then to the rivers that we must look for data upon which to found a conclusion respecting the location of Eden. These rivers were four, namely, the Pison, the Gihon, the Hiddekel, and the Euphrates.

I. The Pison, we are told, "compasses the whole land of Chavila, or Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-stone." Some have supposed this land of Chavila to be the present Cabul, a country between Persia and Hindostan; and the Pison to be one of the rivers falling into the Indus from the west, as gold and precious stones are known to exist in that region. The Gihon they suppose to be the western branch of the Oxus, now called Jihon: and the Hiddekel the eastern branch of the same, both of which unite near Balk, a city in the eastern part of the Persian dominions. The Euphrates, written in Hebrew *Phrath* or *Perath*, they suppose to be the Hirmend, or Hindmend. According to this theory, then, Eden must have been situated somewhere in the eastern part of the Persian empire, or in the country now called Cabulistan, between Persia and Hindostan.

II. The learned Huetius and others suppose Eden to have been placed in the southern part of Babylonia, not far from the Persian Gulf, where they conjecture that the Tigris and Euphrates joined, and afterwards separated; consequently there were two rivers above and two below that junction, making the four mentioned by Moses. But this certainly does not well answer the description given in Scripture, and this conjecture is also liable to other objections.

III. The most probable idea concerning the situation of Eden, we conceive to be, that it was placed in or near Armenia; because,

I. We have the name of a river which flowed from Eden, *Euphrates*, which name has continued almost unchanged to the present day. This river has its source in the mountains of Armenia, near lake *Arsissa*. There are two streams at first flowing westward, but after their junction near Mount

Taurus, turning to the south-west, the river receives a smaller stream, and flows towards the Mediterranean; but coming near the Caucasian mountains, it is turned to the south-east, and at length joining the Tigris, it empties into the Persian Gulf by several mouths.

2. The Hiddekel is generally agreed by historians to be the Tigris. The prophet Daniel also says he had a vision "in Babylonia, by the side of the great river, which is Hiddekel." Now by the "great river," he must mean the Tigris, as it was the only great river in Babylonia, except the Euphrates. The Tigris rises near the head of the Euphrates, and pursuing a south-easterly direction, divides Assyria from Mesopotamia. And we are told (Gen. ii. 14, *margin*) that the Hiddekel goeth eastward to Assyria. Therefore, we consider there can be little doubt as to the identity of the two rivers.

3. The Pison is more difficult to determine, but has been generally taken to be the Phasis, or Absarus of the ancients, now called Batoum, which empties into the Euxine or Black Sea. The Havilah, which was encompassed by this river, was probably Colchis, between the Euxine and the Caspian. This region was celebrated among the ancients for the abundance and excellence of its gold. It must, however, be borne in mind, that there was another Havilah, in Arabia, different from this country, and of which we shall speak in another place.

4. The Gihon, which is said to have compassed the whole land of Ethiopia. The Hebrew word, here translated Ethiopia, is *Cush*, which was a term used to designate several regions in Asia, and one in Africa. (See *Cush*, Part II. of this work.) Now, as the Cush here mentioned could be neither in Africa nor Arabia, we must suppose it was either in Assyria west of the Caspian, or in Bactria east of the Oxus or Jihon, both of which countries were settled by the descendants of Cush. According to the first supposition, the Gihon may be the river *Kerah*, called by the Greeks *Gyndus*, which is possibly a corruption of the name Gihon. But it is more generally believed that the Gihon was the Oxus, yet called in that country Jihon.

All reasoning upon the subject of the situation of Eden must, however, be vague, and all conclusions naturally appear unsatisfactory, when we reflect that as the surface of the earth must have been convulsed and broken up by the universal deluge, so the course of the rivers must have been, in

many instances, greatly, if not entirely, altered; and that many other changes in the face of the country would be the natural and obvious consequence of the general desolation produced by that awful visitation of the Deity upon a guilty world. It is also possible that God chose to blot out this beautiful spot from his creation, after the expulsion of our first parents from the garden, and so destroy both the scene and the memorial of man's transgression.

### II. *The Land of Nod, and the City of Enoch.*

The land of Nod, in which Cain is said to have dwelt after he had been cursed for the murder of Abel, if it mean a country, was situated on the *east* of Eden; or as some translators render it, *before* or *over-against* Eden; meaning that Cain removed no further from Eden than he was compelled, and that he remained not far from it. There is, however, a strong presumption that the original meaning of this term was not any particular country, but merely descriptive of the state of Cain after his exile. The expression of the Samaritan version of the Old Testament is *Nad*, a *vagabond* or *trembler* in the land, and the Hebrew word in our Bible will bear the same meaning, as may be seen by reference to the margin in Gen. iv. 16. And even if taken as the name of a region of country, Nod imports *wandering*, *exile*, *wildness*, or *the wilds*, in allusion to the unsettled and wandering state of the unhappy fugitive.

With regard to the situation of the city of Enoch, which Cain built, nothing is known with any degree of certainty

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## CHAPTER II.

### FROM THE DELUGE TO THE BUILDING OF BABEL, AND THE CONFUSION OF TONGUES.

#### I. *The Country and Mountains of Ararat.*

THERE is no mention in Scripture of any particular place during the continuance of the flood; we are only told of the general prevalence of the waters, their depth on the mountains, and of their gradual subsiding, until the Ark rested upon the mountains of Ararat. Gen. viii. 4.

The country of Ararat has been generally admitted to be in Persian Armenia, west of the Caspian Sea, in which re-

gion is situated the city now called Erivan. In the north-east part of Armenia are lofty mountains, and upon one of these, called *Mount Masis*, and by the Turks *Agridah*, it is supposed the Ark rested. It has two peaks, distinguished by the names Greater and Lesser Ararat. The height of this mountain is said to be not less than 15,000 feet: it is covered with snow and ice, and may be distinguished at a distance of nearly 200 miles. It has been visited by modern travellers, but its summit has proved inaccessible. Some years ago, a large reward was offered by the Turkish governor of Beyazid to any one who should reach the top; but though many of the natives who lived at the foot of the mountain have made the attempt, they have always failed to reach the summit, which it is probable has never been visited by a human being since the days of Noah.

There is, however, an expression in Scripture which seems to lead to a contrary conclusion from that which places the mountains of Ararat in Armenia. We read (Gen. xi. 2.) that as mankind journeyed *from the east*, they found a plain in the land of Shinar, and they dwelt there. Now Armenia is not *east*, but very far *north* of Shinar, and indeed somewhat to the *west*, so that this journey could not have been from the direction of Armenia. Inquiries have therefore been made to discover the mountains of Ararat in some country to the east of Shinar; and some, relying on ancient traditions, have placed Ararat in the mountainous region between India and Persia, not far from the sources of the Indus, on whose banks the traditions and sacred books of the Hindoos affirm that Noah lived for some time after the flood. The mountain *Aryavarta* or *Aryawart* certainly has some affinity in name to the Hebrew *Araraut*, and these mountains were far east from the plain of Shinar, as the expression in Genesis would seem to imply. Still we think it most probable that, after all, Ararat was in Armenia; and that when the posterity of Noah, or a part of them, left Armenia, they first went eastward towards the Caspian Sea, then south-eastward, and finally westward to Shinar.

## II. *The Land of Shinar, and the Cities built there.*

We are now naturally led to inquire into the situation of the land of Shinar, where the famous tower of Babel was begun; where the language of mankind was confounded, and

from whence they were scattered abroad upon the face of all the earth.

The land of Shinar, or *Singar*, was certainly the same afterwards called Babylonia or Chaldea, being a considerable extent of level country through which flow the Tigris and the Euphrates, and probably extending so far north as to include a part of Mesopotamia. In the northern part of this great plain or valley, in Mesopotamia near the Tigris, a city is mentioned by ancient writers called *Singara*, and a mountain called *Singaras*, which agree very nearly with the Hebrew *Singar* or *Shinar*. Babel and Erech both lay in the land of Shinar: Babel we know to be the same as Babylon, and Erech was on the east of the Tigris; hence it is manifest that Shinar extended on both sides of the Tigris.

1. *The City and Tower of Babel.*—The tower of Babel was begun probably in the very place, or at least in the immediate neighbourhood, where the city of Babylon afterwards stood, i. e. on the Euphrates at some distance above its junction with the Tigris. It is not likely that Noah, or his sons Shem and Japhet, and possibly Ham, were concerned in building the tower, but probably opposed it; so that those who undertook it had withdrawn themselves and chose a place at some distance from the seat of Noah and the patriarchs.

The design of this mighty edifice seems to have been to make themselves a name, or render themselves famous to posterity. Gen. xi. 4. They seem also to have foreseen that they would have to separate and scatter abroad upon the earth, and possibly might therefore have intended the tower as a memorial of their union, or a rallying point after their separation. But Divine Providence chose this very occasion to separate and scatter them, which was done by confounding their language, so that they could no longer understand or communicate their thoughts to one another.

For an account of the city of Babel, afterwards called Babylon, founded by Nimrod in the land of Shinar, probably upon the ruins of the tower of Babel, the reader is referred to Part II. Article *Babylon*.

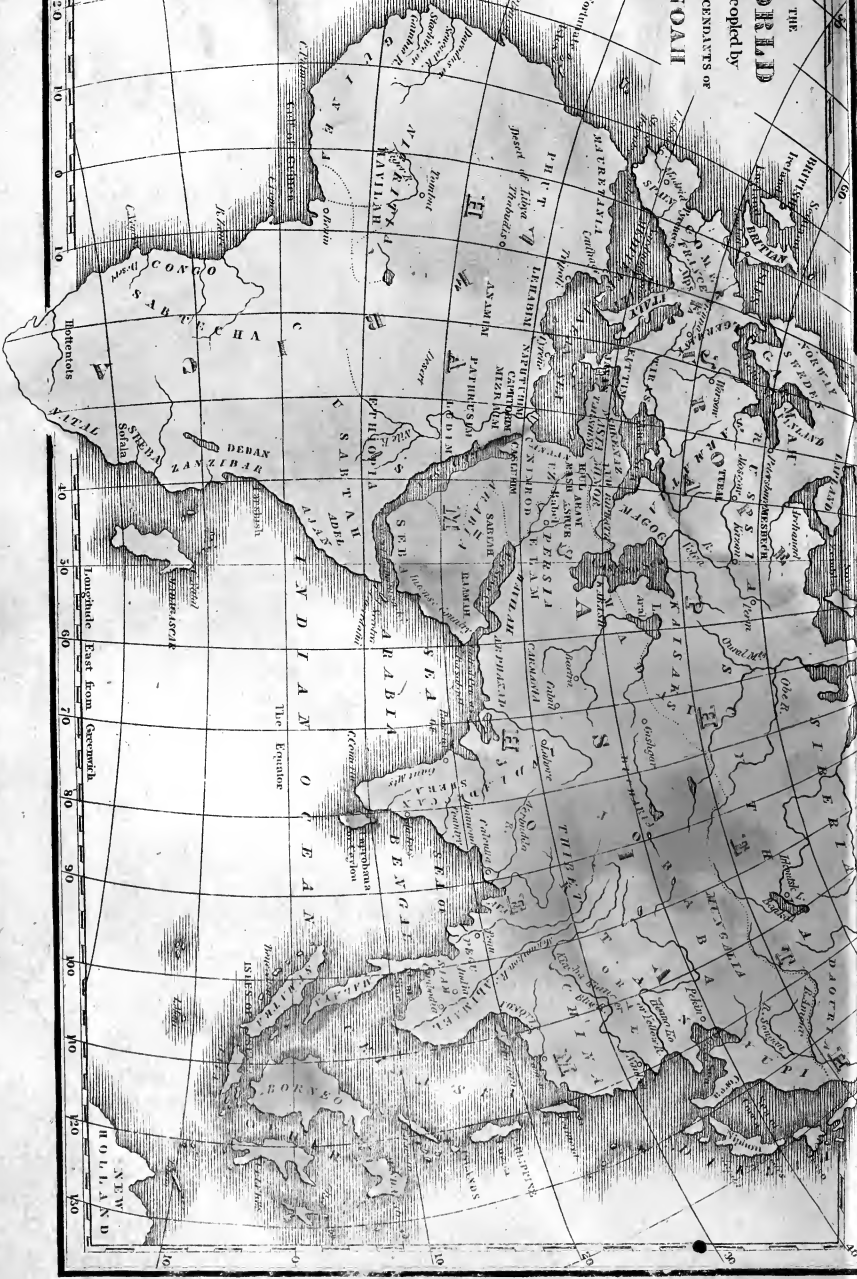
2. *Erech, Accad, and Calneh.*—Erech was another of the cities which made the foundation of the kingdom of Nimrod in the land of Shinar. It was called by the Greeks *Erecca*, or *Arecca*, and according to Ptolemy, the Greek geographer, was situated at the most southern bend of the common channel of the Tigris and Euphrates. The Archevites, of whom





# ATLANTIC OCEAN

## THE WORLD as Peopled by THE DESCENDANTS OF NOAH



we read in Ezra iv. 9. are supposed to have been inhabitants of this place, brought by the king of Assyria to colonize Samaria.

But little is known concerning the situation of Accad. The name is sometimes written Archad, which probably gave name to the river *Argades*, mentioned by some Greek writers as being near Sittace, on the east of the Tigris. A region is also spoken of by Strabo, called Artacene, lying about Arbela, which might also probably derive its name from Archad. A ruin is also found not far from Bagdad, called *Akar-kouff*, which is supposed by some to mark the place where Achad formerly stood.

Calneh is the last mentioned of the cities in the land of Shinar, belonging to the kingdom of Nimrod. This place is also called Calno (Isa. x. 9.) and Canneh (Ezek. xxvii. 23.) It seems to have been a considerable place in the time of the prophet Amos, as he compares it with other places of some note; as does also Isaiah, as above. Calneh was situated upon the Tigris, and was called Ctesiphon by the Greeks; the country about it being called Chalontis, evidently derived from Chalneh, Chalno, or Chalone. It is said that Pacorus, a king of the Parthians, changed the name of the city to Ctesiphon.

Of Nineveh, Rehoboth, Calah and Resen, cities built by Asshur, or by Nimrod, in Assyria, we shall speak in their proper places in Part II. of this work.

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### CHAPTER III.

#### SETTLEMENT OF THE EARTH BY THE SONS OF NOAH AND THEIR POSTERITY.

It is evident from the words of the sacred historian, that when the earth was re-peopled after the flood, the first settlements were made after a regular manner. He says, after enumerating the sons of Japhet, "by these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations." (Gen. xv.) In the same manner he concludes his account of the sons of Ham, and of Shem. Thus we see they were ranged, first according to their nations, and next every nation was ranged by its families; so that every nation had its separate allotment, and in every nation the families dwelt and had their separate allot-

ments. This we think is the meaning of the text, "according to their families, in their lands, in their nations."

Though the order in which the sons of Noah are mentioned, Gen. v. 32, and in other passages of Scripture, is Shem, Ham, and Japhet, yet it is evident from Gen. ix. 22. 24. that Ham was the youngest son of Noah, and it also appears (Gen. x. 21.) that Japhet was the eldest. In the Scripture account, however, of these patriarchs and their families, Japhet is first mentioned, next Ham, and lastly Shem.

We shall now proceed to give an account of the division of the earth among the posterity of Noah. It should be recollected that in these primitive times, countries were generally named from their first settlers, and nations from their founder, or the head of the family from which they descended.

### I. *Descendants of Japhet.*

The sons of Japhet were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Of these seven nations, only the families of two are mentioned, *viz.* those of Gomer and Javan. The sons of Gomer were Ashkenaz, Riphath, and Togarmah: the sons of Javan were Elishah, Tarshish, Kittim, and Dodanim.

#### I. *Settlements of Gomer and his family.*

The nation of Gomer appears to have been established in the northern part of Lesser Asia. Josephus says that the Galatians, who lived about the southern shore of the Euxine or Black Sea, were called *Gomerites*. From this name also is probably derived that of the Kimmerii, or Cimmerii, who dwelt about these parts, and of Cimmeris, a town in Phrygia. From this region Gomer is believed to have spread abroad into Europe, peopling the countries along the Danube, and thence westward into Germany, France, &c.

1. *Ashkenaz*, the son of Gomer, was seated in the western part of the nation of Gomer, which was the north-west of Asia Minor. In Troas, or Lesser Phrygia, was both a city and province anciently called *Ascania*, and the islands along the coast were called *Ascanian* isles; also in Bithynia is a bay, a river, and a lake, called likewise *Ascanian*, which name is very probably derived from *Ashkenaz*. The learned Bochart conjectures that the Black Sea, formerly and sometimes yet called the Euxine, was in early ages called the sea of *Ashkenaz*, from the settlement of that family on its coast.

Hence by the Greeks it was first named Pontus Axenus, instead of Pontus Ashkenas, and thence Pontus Euxinus.

2. *Riphath*, the second son of Gomer, probably settled east of his brother Ashkenaz. For, according to Josephus, the Paphlagonians, a people inhabiting the country south-east of the Euxine, were originally called Riphateans, from Riphath. Pliny also mentions a people called Riphæi, who lived there, and another called Arimphæi. It has, however, been supposed by some, that the Riphæan mountains, mentioned by the Romans, and situated in the country north of the Black Sea, received their name from Riphath.

3. *Togarmah*, the third and last mentioned son of Gomer, appears to have had his portion still further east than his brethren; i. e. in Armenia. Very ancient records preserved in some monasteries in the east, speak of a man named *Targamos*, who dwelt in a fortress on Mount Ararat, and lived to the age of six hundred years; being the father of eight sons, from whom, it is stated, are descended the people of Armenia, and other nations about the Caucasian mountains. Ezekiel speaks of the "house of Togarmah of the north quarters, and all his bands." (Ezek. xxxviii. 6.) This, with some other considerations, have induced some learned commentators to place Togarmah in Cappadocia rather than Armenia.

#### II. *Settlement of Magog, Son of Japhet.*

According to Josephus, Jerom, and other writers, Magog was the father of the Scythians, on the east and north-east of the Euxine. Strabo and Stephanus both mention a country situated in these parts, called Gogarene; and it is not improbable that Georgia, the modern name of this country, may have been derived in like manner from Gog; the people being called Georgi, from Gorgeni or Gogeni. But the best evidence of the situation of the country of Magog is contained in the Scripture itself, (Ezek. xxxviii. 2.) "Set thy face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal." From this we learn that the land of Magog must be near that of Rosh, Meshech, and Tubal, the situation of which is known; and if near them, it could only be on the north of them.

#### III. *Country of Madai, Son of Japhet.*

It is the general opinion of writers on this subject, that Madai was the father of the Medes, and consequently must have settled in the country about the south and south-west

of the Caspian Sea, afterwards called Media. The ground for this location of Madai is, that the Medes are called *Madai* in the Hebrew text of Scripture.

But some learned commentators have been of a different opinion. They consider that as Media lay far north-east of the Holy Land, and of Egypt, and as the passage from one to the other was by land and not by sea, consequently Media cannot well be considered as being comprehended under the term "isles of the Gentiles," which the sacred historian says were peopled by the posterity of Japhet. Moreover, the situation of Media seems to indicate that if originally possessed by Madai, he must have been widely separated from the rest of his brethren, and to have lain within the lot of Shem, instead of the general lot of his father Japhet. There was a descendant of Shem, called also Madai, and from him the Medes probably derived their origin and name.

In order to trace the descendants of Madai, the son of Japhet, within the bounds of his father's allotment, the learned Mr. Mede supposes we must look to Macedonia, the ancient name of which was *Æmathia*, *Aimathia*, or *Aimadia*. A people in this country were also called *Medi*, or *Mœdi*; all which names may have been originally derived from Madai.

#### IV. *The Country of Javan and his family.*

The nation of Javan was first seated in the southern part of Asia Minor, as appears not only from the name of a country here called Ionia, but also from the four families of Javan's sons Elishah, Tarshish, Kittim, and Dodanim, who were all settled in this region. The name *Ionia* is derived from Javan, which is also written in Hebrew *Ion* and *Iowan*, by the LXX. and by Josephus. Javan is the term used in the Old Testament for Greece and the Greeks.

1. *Elishah*, the son of Javan. This name in the Samaritan is written *Elish* or *Elis*, and in the Chaldee *Alas*, which nearly approaches *Hellas*, the name which the Greeks called their own country: according to Josephus, *Eolia* was named from Elishah. The Eolians were anciently settled northward from the possessions of Javan, and hence we may conclude that Elishah was established to the north of his father. The posterity of Elishah probably afterwards possessed themselves of the islands in the Egean Sea, between Asia and Europe, called in Ezekiel, (chap. xxvii. 7.) the *isles of Elisha*. These people passing afterwards into Europe, were called *Hellenes*, and their country *Hellas*, which afterwards became a general

term for the whole of Greece. The city and province of Elis, the city of Eleusis, and the river Elissus or Ilissus, are all probably derived from Elish, or Elisha.

2. *Tarshish*, the son of Javan, was probably settled on the eastern part of the southern coast of Asia Minor. Josephus says that Tarsus, the chief city of Cilicia, was founded by Tarshish, and that the province of Cilicia itself was anciently called Tarshish. This is conjectured to be the place to which Jonah thought to flee from the presence of the Lord. (Jon. i. 3.) Tartessus, an ancient city in Spain, was probably built by a colony from Tarshish; for, as they were evidently a sea-faring and commercial people, they might easily extend their voyages in the Mediterranean as far as the coast of Spain. Indeed the whole Mediterranean seems to have been called the Sea of Tarshish; though probably this name was originally applied only to that part of it lying near Tarshish, i. e. the Sea of Cilicia, at the head of which Tarsus or Tarshish was built. See Tarshish, Part II.

3. *Kittim*, having the plural Hebrew termination, probably means the descendants of *Keth*, who appear to have had their portion west of Tarshish. Ptolemy mentions a country here, called Ketis, or Cetus; and Homer speaks of a people called Cetii, who took their name from the river Cetius in the same region. Josephus says Cyprus was the seat of the Kittim, or Chittim; but as it was in their neighbourhood, it was probably colonized by them, as the continent would naturally be peopled before the islands. The Kittim, in process of time, wanting room, and finding the lower parts of Greece already settled by the descendants of Elishah and the Dodanim, probably coasted along the western shore of Greece to the northern parts, where some settled and others passed over into Italy. Hence it happens that we find both Macedonia and Italy denoted in Scripture by the name of Chittim. (1 Macc. i. 1. also viii. 5, Dan. xi. 29, 30.)

4. *Dodanim*, also plural in Hebrew, means the family of Dodan, son of Javan. The Dodanim were settled on the coast south of the family of Elishah, where there was anciently a country called Doris, from which came the Dorians, a considerable part of the Greek nation. The name is also preserved in the city of Dodona.

#### V. *Country of Meshech.*

The possessions of Meshech appear to have been at first situated east of Gomer, in part of Cappadocia and Armenia.

The name written *Meshech* in our translation, is by others written *Mosoch*, and hence it seems probable that the people called by the Greeks *Mosochi* or *Moschi*, who inhabited these parts, were descendants of Mosoch or Meshech. In Armenia was a river and country named Rosh, and a people named Rhossi. These Rhossi and Moschi, who were neighbours in Asia, afterwards crossed into Europe, dispersed over the vast empire of Russia, and their names are still preserved in those of the Russians and Muscovites.

#### VI. *Country of Tubal.*

Tubal and Meshech being frequently mentioned together in scripture, we may reasonably infer that they were seated adjoining each other. Tubal was probably settled on the north of Meshech, as Josephus affirms that the Asiatic Iberians were descended from Tubal, and says they were originally called Theobeli, from Thubal or Tubal. A city is also mentioned by Ptolemy as situated in this region, called Thabilaca, which may be derived from Tubal. We read in scripture that these nations were merchants, and traded in slaves and vessels of brass. (Ezek. xxvii. 13.) Now this agrees well with the country where we have placed them; for the regions about Pontus and Cappadocia were noted for slaves, and Tibarenia and Iberia produced excellent brass.

#### VII. *Country of Tiras.*

All writers agree that Tiras, son of Japhet, was the father of the Thracians. Besides the evident derivation of the name Thrace from Thiras, the founder of the nation, we have also the name *Athyras* applied to a river, a bay, and a haven. There was also in the peninsula of Thrace a city called Tyristasis, a region called Thrasus, and a people called Trausi. One of the names of Mars, the god of the Thracians, was *Thuras*, which might have been given in honour of their founder, Thiras or Tiras. Some have supposed that the Trojans were also descendants of Tiras, from the similarity of Tros to Tiras; and from the ancient Greeks having a tradition that the people east of the Hellespont and Propontis were originally Thracians.

#### II. *Descendants of Shem.*

There are five sons of Shem mentioned in scripture; namely, Elam, Asshur, Arphaxad, Lud, and Aram. Of two of these, Arphaxad and Aram, the sons are designated.



### I. *Elam, son of Shem.*

It is considered certain that Elam was settled in the southern part of the region east of the Tigris, as the Scripture evidently and frequently denotes the inhabitants of that country by the name of Elam. We also read in heathen writers of a country in the same place, and a city, both called Elymais. Like many other names of places, Elam is sometimes taken in a stricter sense, by which it is distinguished from Susiana and the other Persian provinces; and sometimes in a more comprehensive sense, including Susiana and the other provinces. Thus Pliny and Ptolemy speak of the Elymæi as a people dwelling on the Persian Gulf; and the prophet Daniel (viii. 2.) mentions Shushan, the chief city of Susiana, as being situated in Elam. Elam in Scripture is used to denote the kingdom of Persia, until the age of Cyrus and Daniel the prophet; after which time it is generally called by its Greek name, Persis, or Persia.

### II. *Asshur, son of Shem.*

Asshur was established in the country called in the oriental languages after his name, Asshur; but in the western languages it was called Assyria, also derived from the name of its founder. By Assyria is here to be understood the country properly and originally so called, in which was the city of Nineveh, built by Asshur after he went out of the land of Shinar. (Gen. x. 11.) Some however understand this text to mean that Nineveh was built by Nimrod, after he went out into Asshur or Assyria. (See Part II. Article *Assyria*.)

### III. *Arphaxad, son of Shem.*

It is believed that Arphaxad settled in Mesopotamia, in the southern part, near the Tigris, and also occupied a tract on the east side of the river, called Arrapachitis, a name evidently derived from *Arpachshad*, for so is the name written in the Hebrew text.

Of the dwelling place of Salah the son, and Eber the grandson of Arphaxad, nothing is known with certainty; but they probably remained in Mesopotamia. Eber was the forefather of the Hebrews, and the father of Peleg and Joktan. There are thirteen sons of Joktan mentioned in Scripture, "and their dwelling was from Mesha as thou goest unto Sephar, a mount of the east." (Gen. x. 30.) Mesha is supposed to be the country which the Greeks called Mesene, near the head of the Persian Gulf; Sephar is supposed to lie near the Red Sea; consequently, the posterity of Joktan were settled

in Arabia. Some writers, however, do not incline to this opinion, but think that Mesha is a mountain in the west of Armenia, and Sephar another farther eastward.

IV. *Lud, the son of Shem.*

It is the general opinion that Lud peopled Lydia, a country in Asia Minor; but some suppose that his descendants were settled in Africa, as there is a people called Lud, who lived here. (Isa. lxvi. 19. Jer. xlvi. 9. Ezek. xxvii. 10. xxx. 5.) These however probably descended from Lud, the son of Misraim, called in the plural Ludim. (Gen. x. 13.)

V. *Aram, the son of Shem.*

The portion of Aram lay in Armenia, Mesopotamia, and Syria; and Armenia, or Aramania, probably derived its name from Aram. The country called in the Hebrew text *Aram*, is frequently translated Syria; but this is not to be understood as comprehending the whole of Syria, but only that part of it which belonged to the nation of Aram; namely, the northern and eastern parts. Syria is, indeed, sometimes used to denote, not only Syria Proper, but also Mesopotamia: for instance, we find Jacob, who is called in the Hebrew an Aramite, is in our translation called a Syrian, (Hosea xii. 12.) and it was in Padan Aram in Mesopotamia where he "served for a wife and kept sheep."

1. *Uz, the son of Aram.*—The ancients agree that Uz was the builder of the city of Damascus. From this we may reasonably infer that the land of Uz denoted the country about Damascus, including part of Arabia. This may agree with what is said in Scripture with regard to the dwelling of Job, and also of the situation of Edom, both of which are said to be in the land of Uz.

2. *Hul, the son of Aram.*—It has been supposed that the settlement of Hul was in Greater Armenia, as we find there the names of several places containing the radical letters of Hul or Chul. Cholobetene, the name of a province in Armenia, seems to have been derived from the Hebrew *Cholbeth*, i. e. the house or dwelling of Chol. Also Cholua, Choluata, Cholimna, &c.

3. *Gether, son of Aram.*—Nothing certain is known of the portion of Gether. Some have conjectured that it was in Albania which borders on Armenia, as Ptolemy mentions a city of that country, formerly called Getaræ, and a river called Getras, both which names may possibly be derived from Gether or Geter.

4. *Meshech*, or *Mash*, son of *Aram*.—Mash is supposed to have settled between his brothers Uz and Hul, having Hul to the north and Uz to the south: his portion lying about Mount Masius, which is thought to have been named after him. From this mountain runs a river of Mesopotamia, called Masca; and the people of this region were anciently called Masieni, or Masiani, from all which it may be reasonably inferred that this was the country of Mash, or Meshech.

### III. *Descendants of Ham.*

As Ham was the youngest son of Noah, consequently his descendants formed the youngest branch of Noah's posterity: and may be distinguished into four nations, headed by the four sons of Ham; Cush, Misraim, Phut, and Canaan.

The sons of Cush, were Seba, Havilah, Sabtah, Raamah, and Sabtecha. Sons of Raamah, Sheba and Dedan. It is added afterwards that Cush begat Nimrod, "who began to be a mighty one in the earth," &c.

From Misraim descended Ludim, Ananim, Lehabim, Naphtuhim, Pathrusim, and Casluhim. From the last came Philistim and Caphtorim. These, having all the plural Hebrew termination *im*, denote the families of Lud, Anan, Lehab, Naphtuch, Pathros, and Casluch, the sons of Misraim.

None of the sons of Phut are mentioned in Scripture.

From Canaan descended the following nations; namely, Sidon, Heth, the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites.

#### I. *Cush, the son of Ham.*

It is thought that the first settlement of Cush was on the Gulf of Persia, in that part which still bears the name of Chuzestan; from whence they spread over India and great part of Arabia, particularly the western part, on the coast of the Red Sea; invaded Egypt under the name of Palli, Hycsos, or Shepherd Kings; and thence passed probably as well as by the Straits of Babelmandel, into Central Africa, and first peopled the countries to the south of Egypt, or African Ethiopia.

It seems evident from Scripture that the family of Cush had made settlements in the north-west of Arabia; for we are told that Moses had married a Cushite or Ethiopian woman. (Numb. xii. 1.) Now, from Exod. ii. 15-21. it is certain that Zipporah, the wife of Moses, was a Midianitish woman, and Midian was in Arabia, on the Red Sea.

The word *Cush* in Scripture is frequently translated Ethiopia, but certainly does not *always* mean Ethiopia in Africa; though it is probable that Isaiah xviii. 1. Zeph. iii. 10. and 2 Chron. xii. 3. do refer to African Ethiopia. (See *Cush*, Part II.)

1. *Seba*, the eldest son of Cush, is thought by some, to have settled in the south-west of Arabia, where we find a city called Sabe. Others, however, place him in Nubia, on an island formed by the Nile and other rivers, which island was called by the Hebrews Seba, (Isa. xliii. 3.) and by the Romans Merœe. (See Part II. art. Sheba.)

2. *Havilah*, the son of Cush, probably established himself on the northern coast of the Persian Gulf. A people are mentioned by the old Greek writers as dwelling here, called Chaulotæ, Chaulasii, or Chavelæi, a name most likely derived from Chavilah or Havilah. This Havilah must not be confounded with a son of Joktan of the same name. (See Part II. art. Havilah.)

3. *Sabtah*, the son of Cush, is believed by some writers to have settled in the north of Arabia, on the Persian Gulf, where stood an ancient city called Saphtha, which might have been named from him. Others place him at Sabota, in Southern Arabia.

4. *Raamah*, son of Cush, is generally allowed to have settled in South-eastern Arabia, where a city was situated, called Rhegma, after his name, which, though spelled Raamah in our translation of the Scriptures, is in other versions written Rhegma.

*Sheba* and *Dedan*, the sons of Raamah, were doubtless settled not far from their father, as we find in the same region a city called Sabana, and another further eastward, formerly called Dedan, now Daden. As further proof of their being settled in the same neighbourhood, we find them generally mentioned together; as, "The merchants of Sheba and Raamah were thy merchants." (Ezek. xxvii. 22.) "Sheba and Dedan, and the merchants of Tarshish." (Ezek. xxxviii. 13.)

We read in Pliny that the Sabæan nations spread themselves from the Red Sea to the Gulf of Persia; but it is plain from this that the Greeks confounded the two families of Sheba and Seba, and called both by the general name of Sabæans. They are, however, distinguished from each other in Scripture: "The kings of Sheba and Seba shall offer gifts." (Psalm lxxii. 10.)

5. *Sabtecha*, the son of Cush, probably settled among his brethren in the north of Arabia.

6. *Nimrod*, the son of Cush. After having given an account of the sons and grandsons of Cush, the sacred historian adds, "And Cush begat Nimrod, who began to be a mighty one on the earth." (Gen. x. 8.) From this we may probably infer that he was the youngest son of Cush, but by far the most noted. It is probable that he was a person of great courage and activity, and having first become "a mighty hunter," was at length tempted to try his strength in war, and so invaded the neighbouring regions, belonging to the family of Arphaxad, the son of Shem. Having conquered the lower part of the land of Shinar, he established a kingdom there; "and the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar." (Gen. x. 10.) Of these cities we have already spoken, in our account of the Land of Shinar.

In Gen. x. 11. our translation of the Scripture reads, "Out of that land (the land of Shinar) went forth Asshur and built Nineveh;" by which is generally understood Asshur, the son of Shem. But the names Asshur and Assyria being the same in Hebrew, the text will also read, "out of that land he went forth to Assyria and built Neneveh;" meaning that Nimrod, after building Babel and other cities in the land of Shinar, went forth out of that land into Assyria, and built Nineveh. This reading is given in the margin of our Bible, and is supposed to be the true meaning of the Hebrew text, as Nineveh was, in all probability, named after Ninus, the son of Nimrod, *Nin-nave* in Hebrew, meaning the dwelling of Ninus. Of this city, and the others built by the same founder, we shall treat in the second part of this work, under their several heads.

II. *Misraim, the son of Ham*.—There is no doubt with regard to the settlements of Misraim, as in Hebrew, Egypt is generally called the land of Misraim, or simply Misraim; and to this day the Arabs call it *Masr*, and the Turks *Misr*. (See Part II. Article Egypt.)

1. *The Ludim*, or descendants of Lud, son of Misraim. It is generally believed that the country and people called Lud and Ludim in Scripture refer to the African Ethiopians, which people were celebrated for their skill in archery by the ancient writers. Now this agrees with what is said of the Ludim in Scripture (Jer. xlvi. 9. and Isa. lxvi. 19.): also in the same

text of Isaiah, Lud and Phul are mentioned together, implying that they were neighbours.

2. *The Anamim* are supposed to be the people afterwards called Ammonians, who dwelt in the parts west of Egypt, about the temple of Jupiter Ammon.

3. *The Lehabim* are conjectured to have peopled Libya, which name *Lehabya*, might have been derived from Lehab, their ancestor. The name Libya, though afterwards extended to nearly the whole African continent, yet originally was applied only to the country of Cyrenaica on the west of Egypt.

4. *The Naphtuhim* are thought by some writers to have inhabited the country adjoining to Libya proper, towards Egypt; but others place them between Egypt and Arabia.

5. *The Pathrusim*, or family of Pathros, are agreed by all to have been settled in Thebais, a district of Upper Egypt, where stood Pathyris, a place mentioned by the Greeks as being near Egyptian Thebes. The Hebrew word *Pathros* is, in the septuagint copy of the Scriptures, translated Pathyris.

6. *The Casluhim* are supposed to have occupied a country east of Egypt called Casiotis, in which is a mount Casius, which names bear some resemblance to Casluch. And further to confirm this location, we read that from the Casluhim sprang the Philistim, whom we find afterwards in the adjoining parts of Canaan.

7. *The Capthorim* were doubtless settled contiguous to the Casluhim; for though the Philistines are said (Gen. x. 14.) to have come out of the Casluhim, yet (Deut. ii. 23. Jer. xlvii. 4. Amos ix. 7.) they are brought from Capthor, or the Caphthorim. Now as the Capthorim and Casluhim were neighbours, they were probably in course of time so intermixed as to be accounted but one people, called either Capthorim or Casluhim. Some are of opinion that the Copts or Cophetes of Egypt have derived their name from Capthor.

### III. *Phut, the son of Ham.*

The nation of Phut is generally admitted to have been first established in Libya, west of the family of Misraim, and thence extending westward into Mauritania, in which is a river called Phut, mentioned by Ptolemy, and also by St. Jerome, who says the adjacent country was called *Regio Phutensis*, the country of Phut.

### IV. *Canaan, son of Ham.*

Canaan and his posterity were settled in the country called

after his name, the Land of Canaan, which God afterwards gave for an inheritance to the children of Israel, or the seed of Abraham. This country is important, from its being so frequently mentioned in Scripture; and the situations of the several nations descended from the posterity of Canaan, require to be particularly described, in order for the better understanding of a considerable portion of the sacred history.

The land of Canaan lay east and south-east of the Mediterranean Sea, having the country of Aram, the son of Shem, north and north-east; Cush, the son of Ham, south and south-east; Misraim south-west; and the Mediterranean west. These were the general limits of the country originally; but as the sacred history informs us, (Gen. x. 18.) "afterwards were the families of the Canaanites spread abroad:" i. e. some of them extended their settlements among the neighbouring nations.

1. *Sidon, the first-born of Canaan.*

The settlement of Sidon was in the western part of the land of Canaan, on the sea-coast, as is evident from the situation of Sidon, a famous city called after his name. Not far from this, to the southward, in the same country, was Tyre, a city anciently celebrated for its wealth and commerce. These two cities are frequently mentioned together in Scripture, but it is evident that the Tyrians were a colony of Sidonians, as in Isaiah xxiii. 12. Tyre is called *the daughter of Sidon*. Tyre is not spoken of in the sacred history until the time of king David, except in Joshua xix. 29; and as in the preceding verse Sidon is called *the great*, it is manifest that Sidon was then the chief city. Afterwards, however, Tyre became its superior. Homer speaks of the Sidonians, but not of the Tyrians.

2. *The Hittites, or the Children of Heth.*

This is the second of the families of Canaanites mentioned in Scripture. The children of Heth were settled in the southern part of Canaan, about Hebron, as is proved from Gen. xxiii. 3, where it is said that Abraham bought of the sons of Heth a burying-place, where he might bury his wife Sarah, who died in Hebron. Further, (Gen. xxvi.) during Isaac's sojourning at Beersheba, which was also in the south of Canaan, Esau, his son, married the daughters of Beerli and Elon, both Hittites.

3. *The Jebusites.* This family possessed the tract of country about Jerusalem, which was originally called Jebus, according to 1 Chron. xi. 4. where we are expressly told that

the Jebusites were the inhabitants of the land: so they were situated in the mountains north of the Hittites.

4. *Amorites.* The mountains east and south-east of Hebron, were the abode of the Amorites; for in Deut. i. 7, 19. the mountainous tract near Kadesh-barnea is called the Mount of the Amorites: and in Gen. xiv. 7, we read of the Amorites in Hazezontamar, which was the same place as Engedi, (2 Chron. xx. 2.) situate in the hilly country in the east of Canaan towards Jordan. Hence the Amorites passed over Jordan, and dispossessing the Moabites and Ammonites of some of their finest provinces, established a kingdom east of the river Jordan, and north of the Arnon, of which Heshbon was the capital. Sihon was king of this country when the Israelites conquered it on their way from Egypt.

5. *The Gîrgashîtes.* These people were probably settled along the upper part of the river Jordan, and to the east of the Sea of Galilee or Gennesareth, where, in the time of our Saviour, was a city called Gergesa, and the people Gergesenes, both of which names are probably derived from Gîrgash.

6. *The Hivites.* The original settlement of the Hivites was in the northern part of Canaan, about Mount Lebanon, (Judges iii. 3.) but like many other families of the Canaanites, were afterwards dispossessed by their enemies, and forced to seek a possession elsewhere. Sometimes also it probably happened that they chose to remove, or became intermixed with other families; so that we frequently read of them as being situated in other places than those which we mention as their first settlements.

7. *The Arkites.* The Arkites are believed to have inhabited about Mount Lebanon, in the north of Canaan, in which region a city is mentioned by old writers, called Arce.

8. *The Sinites.* These people are conjectured to have dwelt near the last, as St. Jerom mentions a city which once stood in the region adjoining, called Sin, probably retaining something of the ancient name of the people.

9. *The Arvadites.* An island near the coast of Syria, called *Aradus*, is thought to have received its name from this family, who might have occupied it, as well as part of the adjoining continent in the north-western part of Canaan.

10. *The Zemarites.* Near the last mentioned people, on the coast, is conjectured to have been the seat of the Zemarites; for here was a city called Simyra. There was also a



city called Zemaraim in the tribe of Benjamin, north of Jerusalem, which probably derived its name from some of this people. (Josh. xviii. 22.)

11. *The Hamathites.* On the borders of Syria, in the north-east of Canaan, was situated the city of Hamath, which marks the settlement of this family. The entrance of Hamath (1 Kings, viii. 65.) seems to have been a mountain pass, leading from the north of Israel into Syria, and in this text is mentioned as the extreme northern boundary of the country of the Israelites.

There were other nations inhabiting the parts about Canaan, such as the Avim, the Horites, the Emim, the Zumim and Rephaim. From whom these were descended it is difficult to tell. The Avim inhabited the country south-west of Gaza, on the borders of the desert. The Horites dwelt about Mount Seir, to the south of Canaan, adjacent to the wilderness of Paran.

The Emim, Zuzim, and Rephaim were gigantic people dwelling south-east, east, and north-east, of Canaan.

Of the Amalekites, Moabites, &c. we shall speak in another place.

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## CHAPTER IV.

### THE SOJOURNING OF ABRAHAM.

**ABOUT 2083** years after the creation of the world, Terah, the father of Abraham, left his home in Ur of the Chaldees, and taking with him Abraham, his son, Lot, his grandson, and Sarai, Abraham's wife, departed to go into Canaan; but being come to Haran, they dwelt there. (Gen. xi. 31.)

#### 1. *Ur of the Chaldees.*

With regard to the situation of Ur, learned men have not well agreed. Chaldea was the country lying on both sides of the Euphrates, extending southward to the Persian Gulf, and northward into Mesopotamia; being about the same region as that called the Land of Shinar. The word translated Chaldea, is in Hebrew *Chasdim*, whence it has been thought probable that the country received its name from Chesed, one of the sons of Nahor, Abraham's brother.

Ur has been supposed by some to have been situated on the Tigris, in Mesopotamia, or the northern part of Chaldea, where a city of the same name was found by the Romans, on

their march towards Nisibis; but as this was not in Chaldea proper, others have been induced to look much further south. Accordingly, in the very heart of Chaldea, between the Tigris and the Euphrates, a city is found, called Orcha by Ptolemy, and Ura by Josephus, which they suppose to be the native city of Abraham. It appears, however, from Acts vii. 2, 3, 4. that Ur must have been in Mesopotamia, which was sometimes called the Land of the Chaldees.

### 2. *Of Haran.*

The name of the place called Haran in our translation, is written in Hebrew *Charan*; and in Greek *Charran*. It is supposed to have received its name from Haran, the father of Lot and brother of Abraham; and may have been named by Terah, in remembrance of his deceased son. Here Terah died after a residence of some time. To this place also Jacob afterwards retired from the anger of his brother, and dwelt with Laban. (Gen. xxvii. 43.) Haran was called Charrae by the Romans, and is celebrated in their history as the scene of a great defeat of the Roman army under Crassus, by the Parthians.

This place is yet called Harran, and is peopled by a few families of wandering Arabs, who have been attracted thither by a plentiful supply of water from several small streams.

In Haran, Abraham was called of God to proceed to a country which he would show him, and where he was to be a great nation: so he arose, and took his wife, and Lot, his brother's son, and all their substance, and went forth to go into the Land of Canaan. He next came to the place of Sichem, and the plain of Moreh.

### 3. *Sichem and the Plain of Moreh.*

Sichem is also called Sychem, Sechem, and Shechem, in Scripture: it is the place called Sychar in the New Testament. It received its name from Shechem, the son of Hamor, the Canaanite; and is a city of Samaria, near the parcel of ground which Jacob bought of Hamor and gave to his son Joseph, whose bones were buried here when brought out of Egypt. (Josh. xxiv. 32.) On the same piece of ground was also Jacob's well, where our Saviour spake with the woman of Samaria. Sichem was situated between Mounts Gerizim and Ebal, nearly in the middle of the Land of Canaan. The plain of Moreh is believed to be the valley of Shechem, part of which Jacob bought from the children of Hamor. (Gen. xxxiii. 19.) The place is now called Naplous

or Napolose, and contains about 100 Greek Christians, and a few Jews.

#### 4. *Bethel and Hai.*

After leaving the plain of Moreh, Abraham removed to a mountain between Bethel and Hai, and again from thence southward; but a famine arising in the land, he went down into Egypt, and afterwards returned again to Bethel.

*Beth-el* in Hebrew means the house of God, and was so named afterwards by Jacob, Abraham's grandson, from its being the place where he had his remarkable vision or dream. The name was afterwards transferred to the adjoining city of Luz, which was thenceforth the real place named Bethel. It was situated eight or ten miles north of Jerusalem. Here Abraham and Lot separated; Lot, choosing the plain or valley of Jordan, pitched his tent near Sodom, and Abraham removed to the plain of Mamre in Hebron. Hai was the place afterwards called Ai, which was taken by stratagem by the Israelites. (Josh. vii. and viii.)

#### 5. *The kings of Elam, Shinar, Ellasar, and the king of Nations.*

The kings who came and made war with the five kings of the neighbouring cities in the vale of Siddim, were confederated together on account of the five kings having rebelled against Chedorlaomer, king of Elam, to whom they had been tributary twelve years. Elam was Persia, and Shinar was Chaldea. Ellasar was supposed by some to be a country in Arabia, by others Ellas in Syria, or Thelassar in Mesopotamia. The nations of which Tidal was king, were probably the petty nations of Gilgal or Galilee.

#### 6. *The cities Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar.*

These were the five cities with the kings of which Chedorlaomer and his allies made war. They were situated in the plain or valley through which the Jordan flowed, and were probably all situated within that part of it called the vale of Siddim, before the destruction of this region by fire from heaven. Four of these cities were destroyed by that awful visitation for their great wickedness, and the fifth was preserved only at the earnest intercession of Lot, as a place of refuge for himself, and because it was a little city: hence it was called *Zoar*, i. e. the little; its name before was *Bela*. (Gen. xix. 20. 22.)

#### 7. *The vale of Siddim.*

This was a rich and fertile valley, a continuation of the vale of Jordan; occupying the spot which is now the Dead Sea. This was anciently called the Sea of the Plain, from its situation in the great plain or valley of the Jordan; and sometimes the Salt Sea, from the extreme saltness of its waters. That this sea was once the vale of Siddim is evident from Gen. xiv. 3. and xix. 24, 25. It is said by travellers still to bear unequivocal marks of the great catastrophe of which it has been the site; and some have even declared that when the waters were low they discerned the ruins and fragments of walls which had once belonged to the guilty cities which had been overwhelmed by the judgment of God. (See Dead Sea, Part II.)

8. *Kirjath-Arba, or Hebron.*

This city is situated in the hilly country, about 20 miles south of Jerusalem. It is one of the most ancient cities of the east, having been built seven years before Zoan, in Egypt, the ancient capital of the Pharaohs. It was first called Kirjath-Arba, i. e. the city of Arba, from Arba the father of Anak, (Josh. xiv. 15.) from whom descended the gigantic Anakim, driven thence by Caleb when he conquered the place. Why it was afterwards called Hebron is not certain. Some say from Hebron, a son of Kohath and grandson of Levi; and others from Hebron, a son of Caleb. It is remarkable in sacred history as the place where Abraham, Isaac, and Jacob were buried, and also Sarah, Rebekah, and Leah. A cave, supposed to be the one in which they were buried, is yet shown here, covered by a building which was formerly a Christian church. It is also supposed that Zacharias and Elizabeth, the parents of John the Baptist, dwelt in Hebron. It is yet a place of some consequence, and is now called Habroun, and Khalyl. Near this place was the plain of Mamre, where Abraham dwelt, being about two miles southward from Hebron: it was formerly a pleasant and fertile valley, and probably for that reason chosen by Abraham as his residence.

9. *The river of Egypt.*

By this term is generally understood the Nile, as it is the only river of any consequence in Egypt; but it is evident that the river of Egypt mentioned in Numb. xxxiv. 5. and Josh. xv. 4. could not be the Nile, but was a small river at the southern boundary of the land of Canaan. This is confirmed in Josh. xv. 47. where, among the cities belonging to the tribe of Judah, is mentioned "Gaza with her towns and her villages, unto the river of Egypt." It is therefore clearly ascer-

tained that this river was a stream to the south of Gaza, falling into the Mediterranean, forming the southern boundary of the Land of Canaan; and being the border towards Egypt, thence derived its name. In Amos vi. 14, it is called the River of the Wilderness, from its situation on the edge of the desert between Israel and Egypt. It also appears to be the same which in some other places is called Sihor.

#### 10. *The Kenites.*

The origin of this people is not distinctly known, but they are supposed to have been a tribe of Midianites residing near the Amalekites, south-west of Canaan.

#### 11. *The Kenizites.*

These are mentioned along with the Kenites, Kadmonites, &c. as people over whom the seed of Abraham should have dominion. They are supposed to have descended from Kenaz, the grandson of Esau, and to have had their dwelling somewhere in Idumea, south of Canaan.

#### 12. *The Kadmonites.*

This tribe are supposed to have dwelt in the north-east part of Canaan, near Mount Hermon, at the time when Abraham visited the country. The word Kadmonites is supposed to mean an eastern people; and hence some have conjectured that they were placed east of the Jordan, or that the word implied collectively all the people living east of that river. The learned Mr. Bryant supposes them to have been Cadmians, a Cuthite or shepherd colony from Egypt, who had settled in Canaan, and afterwards spread themselves westward into Phenicia. Hence they emigrated by colonies into Greece and Africa, carrying with them their language and letters, as well as their name of Cadmians. Cadmus was one of the names of Osiris, the chief deity of Egypt; and from this deity the Greeks, in process of time, framed an ideal personage whom they made to be the person who brought the Greek letters from Phenicia into Greece.

#### 13. *The Perizzites.*

The origin and situation of the Perizzites are not well ascertained. They are supposed to have been some of the descendants of Canaan, or a people mingled with them. Dr. Wells supposes them to have derived their name from the Hebrew word *Perazoth*, denoting villages, and that they were rustics, not living in cities, nor consisting of any particular family, but made up of stragglers from all. Faber thinks they were not Canaanites, but supposes their name to

have been a general term, comprehending the Anakim, Rephaim, Zuzim, Horim, &c. who were Phenician or Cuthic emigrants.

14. *The Rephaim.*

This name is agreed, by those learned in Hebrew, to mean men of extraordinary stature or strength. They were situated east of the Jordan, adjoining the Emim and Zuzim. The valley of Rephaim, or valley of giants, lay near Jerusalem, and was probably once inhabited by some of these people detached from their chief settlement on the east side of Jordan.

15. *The well Lahai-roi, Bered and Gerar.*

After Hagar had fled into the wilderness, she was found by the angel of the Lord at a fountain in the way to Shur. This fountain was between Kadesh and Bered, and was called *Lahai-roi*, i. e. *the fountain of him that lives and sees me*. Shur was the name of that part of Arabia which adjoins Egypt and the Red Sea. Kadesh was a city near the southern boundary of Canaan: Bered is nowhere else mentioned in Scripture, but was probably not far from Gerar, the place where Abraham sojourned after his removal southward from the neighbourhood of Hebron. Gerar was probably not far from Gaza, being in the land of the Philistines. Gen. xxi. 32. 34.

16. *Beersheba, and the Land of Moriah.*

*Beersheba*, in Hebrew, means *the well of the oath*, and was so named from the covenant made concerning it between Abraham and Abimelech, king of Gerar. This place, in which a city was afterwards built called by heathen writers Bersabe, or Berzimmea, was situated at the southern extremity of the land of Israel. Hence the expression so often used "from Dan even unto Beersheba," to express the greatest length of the Holy Land; Dan being at the extreme northern border, and Beersheba at the southern.

While Abraham sojourned at Beersheba, he was required of God, as a trial of his obedience, to go into the *Land of Moriah*, and there to offer his only son, Isaac, as a burnt offering. (Gen. xxii. 2.) It is generally thought that this land of Moriah was the mount so called, upon which Solomon afterwards built the temple, and on part of which, namely, Mount Calvary, our Saviour afterwards offered himself for the redemption of mankind. Instead, however, of Moriah, the Samaritans in this passage read *Moreh*, and say that it was to Mount Gerizim, near the plain of Moreh and Sichem, where Isaac was

brought to be sacrificed. According to Maimonides, the place where Abraham built the altar for this purpose was the same where David afterwards built his, in the threshing-floor of Araunah the Jebusite, near Jerusalem.

17. *Abraham's sons by Keturah.*

After the death of Sarah, Abraham took to wife Keturah, whose children are named, Gen. xxv. 1-4. To these children Abraham gave gifts and sent them away from his son Isaac, into the east country, i. e. into the eastern part of Arabia, where we find some of their descendants afterwards mentioned in the sacred history.

*Midian*, one of these, was the progenitor of the Midianites, who were settled chiefly south-east of the Dead Sea, adjoining the Moabites, with whom we afterwards find them sometimes mentioned in conjunction as neighbours. Numb. xxii. 4. From this place it is probable that the Midianites spread abroad into the adjacent countries, as we read of them afterwards as being in the vicinity of Mount Sinai, near the Red Sea, where Jethro, the father-in-law of Moses, and priest of Midian, had his residence.

*Jokshan*, another son of Abraham by Keturah, had two sons named Sheba and Dedan, who must be distinguished from the two descendants of Cush, of the same name, settled in Arabia Felix; while the sons of Jokshan were settled to the northward of them in Arabia Deserta.

18. *Ishmael, son of Abraham and Hagar.*

Ishmael dwelt in the wilderness of Paran, (Gen. xxi. 21.) which was the desert and mountainous tract between the wilderness of Shur on the west, and Mount Seir or the land of Edom, on the east; having the land of Canaan on the north, and the Red Sea on the south. He became the father of twelve sons, (Gen. xxv. 13.) whose posterity "dwelt from Havilah unto Shur," that is, in Arabia Petræa, of which the western part, towards Egypt, is called Shur, and the eastern part, towards the Persian Gulf, Havilah. The modern Arabians value themselves on being descended from Ishmael, of whom it was foretold that he should be a wild man, the father of a great nation; and that his hand should be against every man, and every man's hand against him. Gen. xvi. 12. xxi. 18.

18. *Descendants of Lot, the Moabites and Ammonites.*

The posterity of Moab, the elder son of Lot, settled east of the Lake Asphaltites or Dead Sea, and in the adjacent country, east of the Jordan; for we learn by Numb. xxi. 26. that

the Amorites had conquered that country from the Moabites, as far as the river Arnon.

The descendants of Ammon, the younger son of Lot, possessed the country adjoining the Moabites, on the northward and eastward; from the Arnon to the river Jabbok, being the northern part of what was afterwards the kingdom of Sihon. Numb. xxi. 13. Josh. xiii. 25. and Judges xi. 13-23.

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## CHAPTER V.

### THE SETTLEMENT OF ESAU, AND THE SOJOURNING OF JACOB.

#### I. *Mount Seir or Edom, the dwelling of Esau.*

ESAU and Jacob having separated on account of their riches, and the number of their cattle, which were more than the country could bear; Esau went from the face of his brother Jacob, and dwelt in Mount Seir. Gen. xxxvi. 6-9.

Edom, afterwards called Idumea, was situated south of the Land of Canaan, and the Dead Sea, and extended as far as some branches of the Red Sea; having the land of Midian on the east, and the Amalekites on the west.

The settlement of Esau was in the mountains of Seir, to the south-east of the Dead Sea. This mountainous tract was possessed by the Horites, probably the family of Hor, after whom Mount Hor may have been named; as this mountain, on which Aaron died, was on the borders of Edom. This region appears to have received the name of Mount Seir afterwards, from the family of Seir, the Horite, (Gen. xxxvi. 20.) who seems to have been a person of consequence in that land. After the children of Esau had succeeded the Horites, the country was called Edom, a name by which Esau was distinguished, after he had sold his birth-right to Jacob. The Edomites were first governed by dukes or princes, and afterwards by kings. They were conquered by David, (2 Sam. viii. 14.) and the prophecy that Jacob should rule Esau completely fulfilled.

#### II. *The Sojourning of Jacob.*

After Jacob, the younger son of Isaac, had received the blessing from his father, instead of Esau, he was hated by his elder brother, who even sought his life. He was therefore



sent by his mother to her brother Laban, who dwelt at Haran in Padan Aram or Mesopotamia. On his way thither from Beersheba, he came to a certain place, and lay down to sleep. It was here that he had the vision in which God renewed to him the promise already made to Abraham and Isaac: hence this place was named by Jacob *Bethel*, the house of God. Of its situation we have already spoken in our account of the sojourning of Abraham.

1. *Gilead and Mizpah.*

After remaining several years at Haran, during which time he married the two daughters of Laban, Jacob desiring to return to Canaan, stole away from Laban, and, with his family and his flocks, set out on his journey homewards. He crossed the river (probably the Euphrates) and came to Mount Gilead, where Laban, having pursued, overtook him. Here they made a covenant, raising a heap of stones, from which the place was called *Galeed*, i. e. *the heap of witness*. The mountain where this was done was afterwards called Galeed or Gilead by the Israelites. It was situated east of the Sea of Galilee, being part of that ridge of mountains which runs from Lebanon southward, on the east of the Holy Land, and included in the mountainous region called Trachonitis in the New Testament. *Mizpah* was another name given this heap of stones, from which the town of Mizpah, belonging to the tribe of Gad, and lying near this famous place of the covenant, took its name.

2. *Mahanaim, the Brook Jabbok, and Penuel.*

Having gone on his way some distance into Canaan, Jacob was met by the angels of God. And when he saw them he said, This is God's host; and hence he called the place *Mahanaim*, i. e. *the hosts*. From this the city near this place was afterwards called Mahanaim. It was situated near the river Jabbok, on the way from Mount Gilead.

This brook or river Jabbok ran from the Mountains of Gilead, and probably emptied into the Jordan, south of the Sea of Galilee; some, however, think that it emptied into that sea.

Near this brook was also the place named *Peniel*, i. e. *the face of God*: so called from Jacob's wrestling there with an angel; at which time he received the name of Israel. Hence, the adjoining city was called Penuel.

Not far from this last place, and near the river Jordan, was Succoth, where Jacob "built him an house, and made booths for his cattle." Gen. xxxiii. 17.

### 3. *Ephrath, or Ephratah, afterwards called Bethlehem.*

After leaving Succoth, Jacob crossed the Jordan and came to *Shalem*, a city of Shechem, where he bought a parcel of ground. He next passed on to Bethel, where he built an altar, and held communion with God.

After this, when they had come near to Ephrath, Benjamin was born, and Rachel died. She was buried here, and Jacob set a pillar upon her grave, which probably stood a long time, as it is mentioned in 1 Sam. x. 2. That Ephrath was the same as Bethlehem, we learn from Gen. xxxv. 19. So that the same place, remarkable for the birth of Benjamin, was no less so for that of king David, and more famous still as the birth-place of our Lord and Saviour, Jesus Christ.

### 4. *The Tower of Edar.*

From the last mentioned place Israel journeyed again, and spread his tent beyond the Tower of Edar. The word *Eder* or *Edar*, in Hebrew, signifies a *flock*; and in Micah iv. 8. the Tower of Edar is translated the Tower of the Flock; whence, as it is termed "the strong hold of the daughter of Sion," some have supposed that it denotes a place near Jerusalem. Others think it means the field near Bethlehem, where the shepherds were keeping their flocks when the angel appeared, and announced to them the birth of Christ.

From this place Jacob went to Isaac, his father, in Mamre or Hebron, where Isaac died and was buried. Jacob remained there, and from this place he sent Joseph to see his brethren who had gone to feed their father's flocks in Shechem, where he had before bought a piece of ground.

### 5. *Dothan.*

Joseph, having come to Shechem, was not able to find his brethren, who had gone to Dothan; but being at length informed of it, he went thither. When his brethren at Dothan saw him coming, they conspired against him, because of his dreams; and sold him to some Ishmaelites and Midianites, who were going down from Gilead to Egypt with merchandise. These took Joseph with them to Egypt, where they sold him to Potiphar, the captain of Pharaoh's guard. According to Eusebius, Dothan was situated about twelve miles north of the city of Samaria.

### 6. *Adullam, Chezib, and Timnath.*

These places are mentioned (Gen. xxxviii.) in relating certain transactions of Judah, the son of Jacob. *Adullam* was a city in the northern part of the tract afterwards allotted to

the tribe of Judah, south-west from Jerusalem; and was remarkable for a cave in its neighbourhood, in which David hid himself from the pursuit of Saul. *Chezib* was not far from Adullam; and is thought by some to have been the place called Achzib in Josh. xv. 44. *Tinnath* was probably the same place as that mentioned afterwards in the story of Samson: it was situated westward from Jerusalem, on the border of the tribe of Judah, but belonged to the tribe of Dan.

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## CHAPTER VI.

### RESIDENCE OF THE ISRAELITES IN THE LAND OF EGYPT.

JOSEPH, having through Divine favour attained the highest degree of honour and power in Egypt, next to the king, sent for his father, his brethren, and their families, to bring them from the Land of Canaan into Egypt. Accordingly, Jacob, with all his family, amounting to three-score and six persons, together with their flocks and all that they had, went down from the Land of Canaan, then the seat of famine, and were placed by Joseph in the Land of Goshen, a fertile part of Egypt.

#### 1. *The Land of Goshen, or Rameses.*

The district of Egypt called Goshen was situated in the easterly part of Egypt, between the river Nile and the northern extremity of the Red Sea. Some authors suppose it was called the Land of Rameses, from a king of Egypt of that name, after whom the city of Rameses, which stood therein, was also named. They conjecture that this district was the property of the sovereign, in which his own cattle pastured, as he tells Joseph, (Gen. xlvii. 6.) "make thy brethren rulers over *my* cattle," which probably were kept in the best of the land, and to tend which, at any great distance, it does not seem consistent that Joseph's brethren should do. Being Pharaoh's own property, too, it might be given to the children of Israel, with more propriety, as the possessions of his subjects would not in that case be encroached upon.

#### 2. *The City of On.*

This city, otherwise called in Hebrew *Bethshemesh*, the *House of the Sun*, was the same called in Greek *Heliopolis*, the *City of the Sun*. It was the priest of this On, whose daughter was given in marriage by Pharaoh to Joseph; and

the LXX. say that this was the place where Jacob and Joseph met. According to Josephus, this city was given to the Israelites on their coming into Egypt, probably because it lay in or very near to the Land of Goshen, on the eastern branch of the Nile.

Near this city, in after ages, a temple was built for the Jews by Onias, the high priest, who had been dispossessed of his authority and office by Antiochus; Ptolemy Philadelphus, then king of Egypt, consenting to its erection.

### 3. *Raamses and Pithom.*

These were "treasure cities," built for Pharaoh by the Israelites, while in a state of bondage. By the term treasure cities, it is probably to be understood that they were granaries or repositories for corn; as such places seem to have been much in use by the Egyptians, after the good effects attending the first introduction of them by Joseph were felt and understood. Some commentators, however, consider them to have been cities of defence, or military depôts. It is not certain whether Raamses and Rameses were the same city: if not, they were not very far distant, both being near the eastern branch of the Nile. Pithom is thought by some writers to be the same as Pathumos, mentioned by Herodotus as being situated near the canal which was made by the kings Necho and Darius to join the Red Sea with the Nile. Others incline to the opinion that it was situated where Pelusium, the modern Damietta, was afterwards built, i. e. near the eastern mouth of the Nile.

### 4. *Of the Employment of the Israelites while in Bondage.*

The space of time which the children of Israel remained in Egypt, is understood to have been about 215 years.\* Joseph ruled seventy years; and it was about 58 years after his death that the "new king arose up who knew not Joseph," (Exod. i. 8.); consequently the term of bondage lasted 87 years. There is no reason for supposing that they were occupied all this time in building the two cities already mentioned; for their number, when they went up out of the Land of Egypt, amounted to six hundred thousand men, besides children. (Exod. xii. 37.) At what, then, was this immense multitude of people employed during nearly a hundred years?

May we not look to the Pyramids of Egypt as having been

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\* The 430 years' sojourning, mentioned in Exod. xii. 40, is to be computed from the time of Abraham's departure out of Haran.

built by the children of Israel ; and yet standing as everlasting monuments of the truth of sacred history ? We find that the labours of the Israelites consisted in making bricks, with which they mixed straw ; and it appears from the inspection of various travellers who have examined these stupendous edifices, that their interior parts contain, among other materials, bricks of this kind. This is true of the great pyramid which has been opened ; but the pyramids of Sakkara, at some distance from this, are composed *wholly* of sun-burnt bricks, mixed with chopped straw.

It is not likely that the native Egyptians laboured on these structures ; for it was anciently, as it is yet in eastern countries, the custom to employ slaves or bondmen in building. Diodorus Siculus, the historian, informs us that Sesostris, the king of Egypt, in building his public edifices, employed none of his own subjects, but only captives ; and that he even had it engraved on the temples that no Egyptian had a hand in the building. It is therefore very probable that the "king who knew not Joseph," dreading the increasing numbers and strength of the Israelites, would set them to labour on such buildings, and would afflict them with grievous tasks for the mere purpose of wasting their strength and preventing their increase. And as the last pyramid was never completely finished, we may attribute its unfinished state to the Israelites having left Egypt before its completion, and to the confusion in the country consequent upon the destruction of Pharaoh and his army in the Red Sea.

(For a further account of the Pyramids, and the Land of Egypt in general, see Egypt, Part II.)

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## CHAPTER VII.

### JOURNEYINGS OF THE ISRAELITES FROM EGYPT TO CANAAN.

THAT part of the sacred history relating to the wanderings of the children of Israel in the desert, and their progress towards Canaan, is in many places very perplexing and obscure in its geography ; but we shall endeavour to trace their route as accurately as the existing sources of information, which we have diligently examined, will allow. The sands of the desert, driven by easterly winds, are constantly advancing farther westward ; and this will be found to have considerable influ-

ence on the character of the wilderness into which the Israelites entered, as well as its extent. In the days of Moses it probably did not begin so near to Egypt as it now does, nor was it so totally barren and sandy as it now is. That it then contained many fertile spots, is evident from the numerous flocks and herds of cattle taken with them by the Israelites from Egypt, having been able to find subsistence. Exod. xii. 38. The northern extremity of the Red Sea, too, advanced much further to the north formerly than it does now, owing to the constant driving of sand from the desert. The depth of water at Suez is gradually diminishing, and before long that part of the gulf will probably become dry land. Kolsoum, which was a sea-port in the time of the Caliphs, is now three quarters of a mile inland. It is probable therefore that Baal-zephon, which in the time of Moses was upon the Red Sea, was some miles further north, than the present Suez, which is supposed by some to stand in the same place. Other considerable changes in the face of the desert may have been produced by the same cause, whence probably arises much of the difficulty attending the geographical account of the stations or encampments of the Israelites in the wilderness.

1. *Rameses*.—This was the Rameses in the Land of Goshen, where the Israelites dwelt, of which we have already spoken. From this place they set out, in number “about six hundred thousand on foot that were men, besides children.” Exod. xii. 37.

2. *Succoth*.—The first advance on their journey was to Succoth, which word in Hebrew means *booths*, and the place was so named because there the Israelites erected booths or shelters. This place was not far on the way to the wilderness of the Red Sea, and is supposed to be the place now called *Birket el Hadgi* or Pilgrim’s Pool, a few miles east of Cairo, where the caravan for Mecca now assembles.

3. *Etham*. They next “took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.” Exod. xiii. 20. Etham was probably near the present pilgrim station called *Adjeroud*; and that part of the wilderness next to Egypt, was called the wilderness of Etham. Numb. xxxiii. 8. Thus far Moses pursued the direct road to Canaan, yet the regular and customary track; but being come to Etham, he was commanded by the Lord to turn again to the south and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-Zephon.

4. *Pi-hahiroth*.—This Hebrew word means, *the mouth of the gulf*, and was probably so named from being near the mouth of the present gulf of Suez. It is thought to be the place more recently called Heroun or Heroopolis, which stood near the extremity of the Red Sea.

5. *Migdol*.—It is not certain whether this was a city or a tower. Some think it was a city, as the LXX. translators render the name *Magdolos*, and Herodotus mentions a city of that name situated hereabouts; but as *Migdol* in Hebrew signifies a tower, some think it was merely a building at a well or station in the way; *Magdolos* or *Magdolo* being further north.

6. *Baal-Zephon*.—This name is thought by learned men to have been the name of an idol placed here to keep the borders of the country, and prevent the escape of the slaves; *Zephon* being thought to come from the Hebrew *Zephah*, to *watch* or *spy*: but it is also said to signify *north*, so that it may have been a temple standing at the north point of the Red Sea, near the present Suez.

7. *Passage through the Red Sea*.—Pharaoh, having been told of the flight of the Israelites, pursued with a great force, and overtook them at their encampment near *Baal-Zephon*. The Israelites, alarmed at the sudden appearance of the Egyptians, began to mistrust the providence of God, as no way of escape appeared to them; being shut in on all sides by the wilderness, by the mountains, and by the sea, and having the army of the Egyptians behind them. But they escaped by the way which probably they least thought of; for Moses, stretching out his hand over the sea, it was divided, and the Israelites passed over on dry ground. The Egyptians following, the sea returned to its place and they were all overwhelmed in the waters, not one escaping. *Exod. xiv. 15-30*. This miraculous event seems to have been preserved in tradition among the neighbouring people; as *Diodorus*, a heathen historian, relates that among the *Ichthyophagi*, a people of this region, an old tradition, delivered down from their ancestors, states that the waters of the sea formerly parted, the waters falling back on each side, so that the bottom was dry the whole breadth across, appearing of a green colour; but that some time after the sea returned to its usual place. This tradition doubtless refers to the miraculous passage of the Israelites.—(See *Red Sea*, Part II.)

8. *The wilderness of Shur*.—After passing the Red Sea,

Moses led the Israelites out into the wilderness of Shur, a distance of three days' journey. Exod. xv. 22. Numb. xxxiii. 8. This wilderness is probably the same as that of Etham, mentioned before; at all events, it was the desert tract of Arabia Petraea next to Egypt. The wilderness of Etham was probably that part of it which lay nearest to Etham, and as the Israelites went out of the Red Sea into the wilderness of Shur, it is evident that they must have crossed this sea near the north end of it, as both Shur and Etham were there situated.

9. *Marah*.—This word in Hebrew signifies *bitterness*, and the place was so named from the water which they found there being so bitter that they could not drink it. Moses, however, praying to the Lord, was shown a tree, the wood of which being cast into the water, it was made sweet. Exod. xv. 23. Marah was on the east of the Red Sea, where Niebuhr says there are yet four pits of water which are bitter. He describes the place as being eight (German) miles south-eastward from Suez.

10. *Elim*.—From Marah they came to Elim, where they found twelve wells of water and seventy palm-trees. Exod. xv. 27. Elim lies in the north skirt of the desert, two leagues from Tor, where there are now nine wells and two thousand palm-trees. Dr. Shaw says there is a distinct view of Mount Sinai from Elim, the wilderness of Sin lying between them, about a day's journey across.

11. *The wilderness of Sin*.—This was the desert between Elim and Sinai. But the Israelites, in going from Elim to this wilderness, made an encampment by the Red Sea (Numb. xxxiii. 10, 11.) probably because they were obliged to turn from the direct course by some obstacle which hindered them from going directly forward. During their stay in the wilderness of Sin, they were first provided with manna, which supply continued to be regularly given them, during forty years till they came to the land of Canaan. Exod. xvi. 35.

12. *Dophka and Alush*.—Nothing important seems to have occurred at these encampments, as they are not mentioned in Exodus. They are noticed Numb. xxxiii. 12, 14. Alush was in the country of the Edomites, near the city of Petra.

13. *Raphidim*.—This station of the Israelites is remarkable as being the place where Moses was ordered to go and smite the rock of Horeb with his rod, in order to obtain water for the people who, according to their usual custom, murmured



against him. It seems by this that Rephidim could not have been far from Horeb. This place is also remarkable for an attack upon Israel by the Amalekites, who were discomfited by Joshua.

14. *The wilderness of Sinai.*—After leaving Rephidim, the Israelites encamped in the wilderness of Sinai, which means the desert lying about the foot of Mount Sinai. In this encampment they remained a long time: here they received the law; here Jethro, the father-in-law of Moses, came to the camp, and brought him his wife and children; and here he advised Moses to appoint judges to decide small matters of controversy among the people, as the labour of hearing and deciding all these matters was too great a burden for Moses to bear. It is thought that the appointment of these judges was the foundation of the celebrated Sanhedrim, or general council of the Jewish nation, consisting of seventy senators, who assembled at fixed times to determine the most important affairs of church and state.

15. *The Mountains Horeb and Sinai.*—It is evident from several passages of Scripture, that Horeb and Sinai are either adjoining mountains, or that they are only two different heads or summits of the same mountain. For what is in one place related as having been done at Horeb, is in another related as having been done at Sinai. For instance, we read (Exod. xx.) that the commandments were delivered from Sinai; and it is repeated (Deut. v.) that they were delivered from Horeb. And also, (Deut. ix. 8, 9.) “In Horeb ye provoked the Lord to wrath—when I was gone up into the mount (i. e. Mount Sinai) to receive the tables of the covenant.” Hence it follows that the difference between these mountains can be no other than that which we have above mentioned, that is, that they were adjoining mountains, or only two different eminences or peaks of the same mountain: consequently, the removing of the Israelites from Rephidim, near where the rock of Horeb was smitten by Moses, into the wilderness of Sinai, was only removing from one end or side of the same mountain to the other; or, at most, from one mountain to another adjoining.

Modern travellers, who have visited Mount Sinai, say that it presents three sublime summits of red granite, Mount Sinai, Mount Horeb, and a third which is called St. Catharine’s Mount. Sinai lies to the east and Horeb to the west, so that when the sun rises, Horeb is covered by the shadow of Sinai. Mount Horeb has abundance of fruit trees on it, and three

fine springs; but there is none but rain-water on Mount Sinai. But the most remarkable thing to be seen at Horeb, is a solitary rock of red marble, about four yards square, which is believed to be the same which was smitten by the rod of Moses. It has several openings or mouths, from which it is supposed the waters flowed; some of them having horizontal and some perpendicular cracks or clefts, which it is evident could never have been produced by any tool. Dr. Shaw, who visited this mountain, says that the waters which flowed from it have hollowed across one corner of the rock a channel about two inches deep, and twenty wide, which yet bears evident marks of the gushing fountain.

On both these mountains are many churches and monasteries, inhabited by monks and hermits, who are chiefly members of the Greek Church. Horeb and Sinai are situated in the north-west of Arabia, between the two arms of the Red Sea.

16. *Taberah, Kibroth-hattaavah, and Hazeroth.*—These were encampments or stations of the Israelites, between the wilderness of Sinai and the wilderness of Paran. *Taberah*, the first, was noted as the place where the people were punished for their murmurings and lustings, with a fire which consumed some of them: hence the place was called *Taberah*, i. e. *burning*. *Kibroth-hattaavah* means *the graves of lust*; and was so named from the people being buried there who died of the plague sent as a punishment for their lusting. At *Hazeroth*, Miriam was punished with leprosy, and was shut out from the camp seven days, because she and Aaron had spoken against Moses on account of the Cushite or Ethiopian woman whom he had married.

17. *The Wilderness of Paran.*—After leaving *Hazeroth*, the Israelites next pitched in the wilderness of *Paran*. This term, in a comprehensive sense, seems to have denoted all the desert and mountainous tract lying between the wilderness of *Shur*, on the west, and *Mount Seir* or the *Land of Edom*, on the east; having the *Land of Canaan* on the north, and the *Red Sea* on the south. In this sense, it seems to have comprehended the wilderness of *Sin*, and the wilderness of *Sinai*; also the adjoining tract, in which lay *Kibroth-hattaavah* and *Hazeroth*. In this sense it is probably understood, *Deut. i. 19.* where by “that great and terrible wilderness,” is probably intended the wilderness of *Paran*. But in a stricter sense it seems to have included only that part of *Arabia Petrea* which lies northward from *Mount Sinai*, about *Hazeroth*.

From the wilderness of Paran, Moses sent a man out of every tribe, to spy out the Land of Canaan, (Numb. xiii. 3.) who returned to him after forty days, unto the same wilderness, to Kadesh Barnea. (Numb. xiii. 25. Deut. i. 19. Josh. xiv. 7.)

18. *Kadesh, or Kadesh Barnea.*—The encampment at this place is not particularly specified by Moses, but is probably denoted by some of the encampments mentioned under other names; for we are told (Deut. i. 46.) that the *Israelites abode in Kadesh many days*. Therefore it is likely that they made several movements or new encampments during their stay, which may be the reason that the single name of Kadesh is not mentioned to designate the place of their stay, but the several particular names by which their several particular encampments were distinguished. This Kadesh is evidently a different place from the Kadesh in the wilderness of Zin, mentioned in Numb. xxxiii. 36. It was at Kadesh Barnea that the spies returned, after searching the Land of Canaan, to which they were then very near; and there, by reason of their infidelity, brought on themselves the judgment of wandering in the desert, till they should have filled up the space of forty years from their coming out of Egypt. But the Israelites did not come to Kadesh in the wilderness of Zin, till the last year of the forty, as may be inferred from the death of Aaron, (Numb. xxxiii. 38.) And as it is probable that Miriam died but a few months before Aaron, so it is certain she died at Kadesh in the wilderness of Zin. (Numb. xx. 1.)

19. *Journeys from Kadesh, in the Wilderness of Paran, to the Wilderness of Zin.*—The encampments mentioned in Numb. xxxiii. from about verse 20 to 36, were probably between the decamping from Kadesh Barnea, to the encamping at Kadesh in the wilderness of Zin. None of these are of much interest in a geographical or historical point of view, except Ezion-gaber (Numb. xxxiii. 35.) and Elath mentioned with it, Deut. ii. 8.

20. *Ezion-gaber and Eloth.*—Ezion-gaber was a city of Idumea or Arabia Deserta, east from the Red Sea, and upon the eastern arm of this sea, called the Gulf of Elah or Eloth. At this port Solomon equipped his fleet for the voyage to Ophir.

Eloth was probably also a sea-port, near the former, on the same gulf; and was also visited by king Solomon. 2 Chron. viii. 17.

21. *The Wilderness of Zin.*—It is evident from Numb.

xxxiv. 3. 4. and Josh. xv. 1-3, that this wilderness lay south-east of the Land of Israel, along the border of Edom. We have already observed that Kadesh in the wilderness of Zin, was different from Kadesh in the wilderness of Paran, which was further westward. Some writers indeed make the wilderness of Zin to lie on the west of Edom, but we think Dr. Wells' reasoning conclusive, that it was eastward of that country.

22. *Mount Hor*.—From Kadesh the Israelites removed to Mount Hor, which is remarkable as the place where Aaron died. This was the edge of the land of Edom, and from what has been said before, probably the eastern boundary. The former inhabitants of Edom were called *Horites*, but whether they took their name from the mountain, or the mountain from them, is not certain, but probably the latter, as places in those days generally took their names from the inhabitants. With regard to the difficulty concerning the place of Aaron's death and burial, which arises from comparing Numb. xx. 23-29. and xxxiii. 37. 38. with Deut. x. 6., Dr. Wells observes that there has evidently been an error of some of the early Hebrew copyists; and shows by a reference to the old Hebrew-Samaritan copy of the Scriptures, that the error is in Deut. x. 6, and that Aaron died and was buried in Mount Hor. This will also account for the difference in the order of encampments observed in the same place.

23. *Encampments from Mount Hor to the Valley of Zered*.—After leaving Mount Hor, the Israelites "journeyed by the way of the Red Sea, to compass the Land of Edom." (Numb. xxi. 4.) The expression "by the way of the Red Sea," here probably means not along the coast of the Red Sea, for they were then advancing to the northward further from it; but that they went by the way or road used by the people of Canaan and the countries east of it, in their journeys to and from the Red Sea. The Israelites passed by this way, round the eastern border of the Land of Edom, and encamped in Zalmōnah, in Punon, and in Oboth. In this passage the people became discouraged, and "spake against God, and against Moses." (Numb. xxi. 5.) For this they were punished by fiery serpents, which bit them, and many of them died; but they were at length relieved by a brazen serpent which the Lord directed Moses to make.

From Oboth, they removed to Ije-abarim in the eastern border of Moab: this place is elsewhere called Iim, and lay

in the Land of Moab, east of the Dead Sea. The Valley of Zered was the plain through which flowed the brook Zered or Zared, which emptied into the eastern side of the Dead Sea.

24. *From the Valley of Zered to the Mountains of Abarim.*—From the Valley of Zered the Israelites removed, and pitched on the other side of Arnon, (Numb. xxi. 13.) probably at the place called Dibon Gad, in Numb. xxxiii. 45, 46. This, and the next station, Almon-diblathaim, were in the land of the Amorites; for they had crossed the river Arnon, which was the boundary between Moab and the Amorites. (Numb. xxi. 13.)

25. *The Mountains of Abarim, Mounts Nebo and Pisgah.*—The Abarim were a ridge of mountains between the rivers Arnon and Jordan, of considerable extent, separating the Land of Canaan from the Moabites, Amorites, and Ammonites. They were steep and high mountains, presenting from their summits a grand view of the Land of Canaan.

Mount Nebo was one of this chain, probably the highest, and was situated near Jordan, over-against Jericho. It would seem from Deut. xxxiv. 1, that Nebo and Pisgah were the same mountain, and that if there were any distinction, it was either the top of the mountain that was more peculiarly called Pisgah, or some part of it where there were steps cut out to go up. The name signifies *high hill*, whence it was probably the most elevated summit. But, according to Eusebius, Aquila, who translated the Bible into Greek, has always rendered the Hebrew term *Pisgah*, by a word which signifies to *cut out*; and so, in some places, do the LXX. translators. Hence, some have thought it probable that in one part of Mount Nebo, steps were cut out, to aid in the ascent of the mountain, and that this part was called Pisgah. The prospect of Canaan from this mountain was very extensive, including the whole of the country, from Dan in the north, to Zoar in the south. Some writers have questioned whether this was not the mountain to which our Lord was taken by the tempter; whence the view was so extensive as to be called figuratively *all the world*.

A city in the tribe of Reuben was called Nebo, probably from this mountain; and also the city Ashdodh-Pisgah. (Josh. xiii. 20.)

26. *Encampment in the Plains of Moab.*—After the Israelites had removed from the mountains of Abarim, they

pitched their tents in the plains of Moab, by Jordan, near Jericho. And they pitched by Jordan in such a manner, that their camp extended from Beth-jesimoth unto Abel-shittim, in the plains of Moab. (Numb. xxxiii. 48. 49.) Beth-jesimoth was a city given afterwards to the tribe of Reuben. It lay in the south border of the kingdom of Sihon, not far from the Dead Sea. (Josh. xii. 3.) Eusebius mentions a place called Beth-simath, which is probably the same, lying east of Jordan, about ten miles south-eastward from Jericho.

Abel-shittim, or the Valley of Shittim, lay some distance northward from Beth-jesimoth. It is, in other passages of Scripture, simply called Shittim. It is thought by some that the shittim-wood, so frequently spoken of, took its name from this place, where it probably grew very abundantly.

This is the last encampment mentioned, and ends the Mosaic history of the journeyings of the Israelites from the Land of Egypt to Canaan.

We shall close our account of this interesting subject, by the following general observations.

From Egypt to Baalzephon, or Suez, it is certain that Moses followed the customary road now taken by the caravans of pilgrims; here he turned off, crossed the Red Sea, and led his people to Mount Sinai, for the purpose of solemnly engaging them in devotion and consecration to the Deity, who had appeared to him there before, (Exod. iii.) and had given him, as a token, this very solemnity. (verse 12.)

Having accomplished the sacred transactions at Sinai, Moses had his choice of three ways to reach the Land of Canaan. 1. By a northerly course directly through the country of the Edomites. 2. By going back again to the common track from Egypt to Canaan, and so entering it on the south-west. 3. By taking a north-easterly course around Edom. The first route was occupied by enemies; for the Edomites refused them a passage through their country. The second they followed till they reached the boundary of their expected country at Kadesh Barnea; but here they were turned back by the faint-hearted reports of their spies, and by their own folly and discontent. Hence they retreated again through the wilderness, again passed not far from Sinai in their journey to Eloth and Ezion-gaber, and finally entered Canaan by the north-easterly route, around Mount Seir or Edom.

It appears that Moses judged rightly of his people at first, that war would have terrified them; and that even after they

had been some time under his direction, their courage was very moderate, and their habits of submission very weak: as in the first instance they would not fight, and in the second they would not obey. But after this capricious generation had passed away, better discipline produced better effects, and a mutinous spirit no longer prevailing, Joshua, the successor of Moses, effected his purpose on the east of Canaan. This change in the point of attack, changed also the enemy to be attacked; for the people on the east of Canaan, not being assisted by those on the west, their subjection was more easy. The passage of the Jordan, too, cut off the southern part of Canaan from the northern; and by being thus divided, each division opposed less resistance, as they could not act in concert together; and more force could be employed against each, under the entire uncertainty of what district would be next invaded.

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## CHAPTER VII.

### THE CONQUEST OF CANAAN.

#### I. *The Country east of Jordan.*

##### 1. *The original inhabitants of the country east of Jordan.*

As it may be of use, for the clearer understanding of sacred history, we shall first give a short account of the several people who successively held dominion in these regions.

It has been formerly observed that Uz, one of the sons of Aram, settled in the parts of Syria about Damascus; and so this country beyond Jordan, of which we are now speaking, was probably at first possessed by the descendants of Uz. Whence it is thought, by many ancient as well as modern writers, that the Land of Uz, mentioned in the book of Job, is the country lying originally between Damascus on the north, and the plantation of Cush, or Arabia, on the south; having the Land of Canaan on the west, and Arabia Deserta east. But when Abraham first sojourned in the Land of Canaan, we find this country possessed by the Rephaim, Zuzim, and Emim; names which imply men of more than ordinary strength, and of a gigantic race. (Deut. ii. 10-21.) These are thought not to be the descendants of Uz, but perhaps of

the Anakim and Rephaim, Canaanitish giants, who might have seized on the country for themselves. It is said (Deut. iii. 11.) that Og, a king of the Amorites, was of the Rephaim.

The country east of Jordan being depopulated by the great overthrow given to the inhabitants of it, the Rephaim, Zuzim, and Emim, by Chedorlaomer, (Gen. xiv. 5.) and by the numbers that were probably carried away captives, the descendants of Lot, i. e. the Moabites and Ammonites, found it no difficult matter to settle in these parts. For we read (Deut. ii. 9. 10.) that the Moabites possessed the country wherein the Emim dwelt, in times past; and also, (verse 19. 20.) that the Ammonites possessed the country wherein the Zamzumim or Zuzim dwelt in old times. The river Jabbok seems to have been the boundary between the Rephaim and the Zamzumim, and it does not appear that the country of the Rephaim was ever possessed by the descendants of Lot. It is observed (Deut. iii. 11.) that Og, king of Bashan, was of the remnant of the Rephaim or *giants*; so that it is probable that they still kept up their kingdom under a ruler of their own, until conquered by the Israelites.

## 2. *Land of the Ammonites.*

It seems from Judges xi. 13, that the country east of Jordan from the river Jabbok, as far south as the Arnon, was the land of the Ammonites; yet it is certain that the south part of it towards the Arnon was formerly inhabited by the Moabites. Some have conjectured that the Moabites in this part were tributary, or under subjection to the Ammonites, and so the king of the Ammonites might claim the whole country between the two rivers, as belonging to him. Besides this, the Ammonites possessed a considerable tract to the east, beyond the hills that bounded the eastern part of the country beyond Jordan. This they still held after they were dispossessed of the country immediately on the east of Jordan by the Amorites; and this country east of those hills, where they still kept their ground, is in Scripture called the Land of the Children of Ammon.

The principal city of the Ammonites was called Rabbah: Stephanus says that it was also called Ammana, either from Ammon, the founder of the nation, or from its being the chief city of the children of Ammon. Dr. Wells thinks it probable that the name may have come from a city of the Zuzim in this country, called Ham. This city was in after ages called Philadelphia, from Ptolemy Philadelphus, king of Egypt, who,



having made himself master of this country, repaired and beautified the city: but it never occurs under this name in Scripture.

### 3. *Land of the Moabites.*

Besides the country which the Moabites possessed north of the Arnon, and which Sihon, king of the Amorites, took from them, they possessed also a tract south of that river, between Edom to the west, and Midian to the south and east. This they held, after the loss of the other part of their country. The chief city of the Moabites was Ar, called by the Greek writers Areopolis; it was sometimes also called Moab.

After the captivity of the ten tribes, the Moabites repossessed themselves of several places north of the river Arnon; from which it happens that in the prophecies against Moab, we find Heshbon and several other places, once belonging to the tribes of Reuben and Gad, mentioned as belonging to the Moabites.

### 4. *Kingdoms of Sihon and Og.*

Sihon was king of the Amorites who had come from the west of Jordan and dispossessed the Moabites and Ammonites on the east of that river. This kingdom was bounded north by the river Jabbok, which separated it from the kingdom of Og; east by the mountains which bounded it from the Ammonites; south by the Arnon, between it and the Moabites, and west by the Jordan, which parted it from Canaan. The capital city was Heshbon.

The kingdom of Og lay north of the river Jabbok, extending northward as far as Mount Hermon, a part of the chain called Mount Lebanon; having the Jordan on the west, and the hills of Gilead on the east. It is also called the kingdom of Bashan, whence came the Greek word *Batanea*, denoting these parts in after ages. The chief cities of this kingdom were Ashtaroth and Edrei. Ashtaroth lay in the north, and is otherwise called Ashtaroth-Karnaim, whence the name Carnea, by which it was afterwards known. Edrei was more southerly, and was in later ages called Adara.

### 5. *Kedemoth and Jahaz.*

The wilderness of Kedemoth, whence Moses sent messengers to Sihon, king of Heshbon, (Deut. ii. 26.) lay along the river Arnon, in the eastern part of the country, and is probably the wilderness mentioned in Judges xi. 22. Jahaz was a place in, or near, this wilderness.

### 6. *Argob, Bashan, and Gilead.*

These were parts of the kingdom of Bashan. (Deut. iii. 4. and 13, 14, 15.) Argob seems to have been a part of this kingdom given to Jair, as Gilead was to Machir; so that the two probably formed the country or kingdom of Bashan. Gilead was the part wherein were the mountains or hills of Gilead; consequently Argob was the remaining, or northern part.

### 7. *Pethor, the city of Balaam.*

Balaam was a famous soothsayer or diviner of those times, who was sent for by the king of Moab to curse the people of Israel, because he feared them. (Numb. xxii. 3-6.) Pethor, the city where he dwelt, is called in Hebrew *Pethura*. It is called Pachora, by Ptolemy, and Pathura by Eusebius, who places it in Upper Mesopotamia. Calmet supposes it to be situated towards Thapsacus, beyond the Euphrates. It was certainly in Mesopotamia. (Deut. xxiii. 4.)

### 8. *Peor, or Baal Peor.*

Peor is thought to have been a part of the mountains of Abarim. On this mount seems to have stood the temple of an idol, called Peor, or Baal Peor; in whose sacrifices the Israelites partook, while encamped in the plains of Moab, by which they greatly provoked God. (Numb. xxv. 1-5.)

## II. *The Country west of Jordan, or Canaan Proper.*

Moses having died, Joshua succeeded him as leader of the Israelites, and prepared to pass the Jordan. On the day after the return of the two spies who had been sent to Jericho, he removed the camp from Shittim, and came to Jordan. (Josh. iii. 1.) Here they remained three days, after which they crossed Jordan, opposite Jericho, on dry ground; the waters which came down from the upper part of the stream standing and rising up in a heap, as far as from the city Adam, which was a city on the east of Jordan, not far from where they crossed.

### 1. *Gilgal.*

This was the station where they encamped, after having crossed the Jordan; and the place where circumcision was renewed; it having been neglected during their wanderings in the desert. (Josh. v. 2-9.) Gilgal was situated between the Jordan and Jericho. Josephus says that Jericho was sixty furlongs from Jordan, and that Gilgal was fifty; hence from Gilgal to

Jericho was ten furlongs westward, or about a mile and a quarter. Others say, two miles.

## 2. *Jericho.*

This was the first city taken by Joshua from the Canaanites: he destroyed it, and pronounced a severe curse on him who should rebuild it. This was, however, done, about 530 years after, by Hiel, the Bethelite, (1 Kings xvi. 34.) on whom the curse accordingly fell. This was the city honoured by the presence of our Saviour, and where he wrought some miracles. It was destroyed by the Romans, during the siege of Jerusalem, on account of the treachery of its inhabitants. A third city was afterwards built, but it seems not exactly in the place where stood the former two; as Eusebius tells us that in his day the ruins of both the former were still shown. Jericho is now called Raha, or Eriha, and is a poor dirty village, inhabited by Arabs. It is six leagues north-east from Jerusalem, and stands in a plain, surrounded by barren mountains. This plain is, however, extremely fertile, and is watered by a number of rivulets which flow into the Jordan.

In the latter days of the Jewish government, Jericho was reckoned the second city in Judea; in its royal palace Herod died: it had also magnificent theatres and other noble buildings. Here was also established a famous theological seminary, or school of prophets; in which, says the Jerusalem Talmud, were twelve thousand priests, ready to supply deficiencies which might occur in the temple at Jerusalem.

## 3. *The valley of Achor.*

After the destruction of Jericho, Joshua sent two or three thousand men against Ai; but these being beaten, he inquired the reason of God, and was answered that it was because some of the Israelites had sinned. The offender was found to be Achan, who was put to death in the Valley of Achor, so named from the trouble brought upon the Israelites by this sin; the Hebrew word *Achor* signifying *trouble*. It is evident that this valley must have been near Jericho.

## 4. *Ai, and Bethaven.*

On the second attack, Joshua took Ai by stratagem and burnt it. We have already mentioned this place under the name of *Hai*, in our account of the sojourning of Abraham. It lay east of Bethel, and not far from it. Eusebius and Jerom say that in their time some small ruins of it were yet remaining. Masius tells us that Ai was three leagues from Jericho, and Bethel one league from Ai.

Bethaven was near Ai, (Josh. vii. 2.) and seems to have been a distinct place from Bethel, though some have thought, from a passage in Hosea, that they were the same. The wilderness of Bethaven, in the north of the tribe of Benjamin, (Josh. xviii. 12.) was probably named from this place, and lay near it.

##### 5. *Cities of the Gibeonites.*

The cities of the Gibeonites were Gibeon, Chephirah, Beeroth and Kirjath-jearim. (Josh. ix. 17.)

Gibeon is said (Josh. x. 2.) to have been a great city, greater than Ai. It was situated on an eminence, about thirty furlongs from Jerusalem, northward, and not far from the city of Gibeah. According to Eusebius and Jerom, it was a royal city, and the metropolis of the Hivites. Eusebius says that it was still a town or village in his time, yet retaining its old name, being four miles west from Bethel. Of Chephirah nothing is known but the name, and that it afterwards belonged to the tribe of Benjamin.

Beeroth, say Eusebius and Jerom, lay near the hill of Gibeon, being, in their days, a town or village in the road from Jerusalem to Sichem, seven miles from the former.

Kirjath-jearim lay nine miles west from Jerusalem. It is frequently mentioned in Scripture. Here the ark abode twenty years, from the time it was sent away by the Philistines, till David removed it to Jerusalem. It was also the native place of Urijah, the prophet, who was slain by Jehoiakim. (Jer. xxvi. 20.)

##### 6. *Beth-horon, and Azekah.*

These places are mentioned in the account of the overthrow, by Joshua, of the kings of Hebron, Jarmuth, Lachish, and Eglon, who had confederated with the king of Jerusalem to attack the Gibeonites, after these last had made peace with Joshua.

There appear to be two places named Beth-horon in Scripture, i. e. the upper and the nether, (1 Chron. vii. 24.) and it seems they both lay in the tribe of Ephraim. The one mentioned in this battle of Joshua with the kings, must have been in the south of Ephraim, not far from Gibeon; Upper Beth-horon was further north. Azekah lay in the tribe of Judah, westward from Jerusalem.

##### 7. *Ajalon.*

The Valley of Ajalon is famous as the place where the sun and moon stood still, at the command of Joshua, until Israel

had avenged themselves upon their enemies. The city of Ajalon probably stood in this valley; it was situated between Timnath and Bethshemesh, in the tribe of Dan; and was one of the cities given to the Levites. (Josh xxi. 24.) It seems, however, that the Danites were never able to drive the Amorites out of Ajalon. (Judges i. 35.)

There were three other cities of this name; one in the tribe of Benjamin, three miles east of Bethel; another in Ephraim, two miles from Shechem, in the way to Jerusalem, east of Beth-horon; and a third in the tribe of Zebulun, the situation of which is not exactly known.

#### 8. *Makkedah.*

Near this town was the cave where the five kings who had fled from Joshua, hid themselves, whom he, after the battle, put to death. Makkedah was in the tribe of Judah, twelve or fourteen miles south-westward from Jerusalem.

#### 9. *Libnah, and Lachish.*

These were cities taken by Joshua after Makkedah. (Josh. x. 29-32.) Libnah was in the tribe of Judah, not far from Makkedah; being about sixteen miles south-west from Jerusalem.

Lachish was also in the tribe of Judah, near the last mentioned places. It is frequently mentioned in Scripture; and, together with Libnah, was besieged in the days of Hezekiah, king of Judah, by Sennacherib, king of Assyria. (2 Kings xix. 8.)

#### 10. *Gezer.*

"Horam, king of Gezer, came to help Lachish, and Joshua smote him and his people." (Josh. x. 33.) This Gezer lay in the south of the tribe of Ephraim, not far from Beth-horon, (Josh. xvi. 3.) and seems to have been a strong place, as it was not taken by Joshua, who only overcame the king and his people who had come to Lachish: Gezer itself seems to have held out until taken by the king of Egypt, by whom it was given to his daughter, the wife of king Solomon. (1 Kings ix. 16.)

#### 11. *Eglon.*

The king of this city was another of the five kings: it was taken by Joshua after he had conquered Lachish, from which it was not far; being also in the west of the possessions of the tribe of Judah.

#### 12. *Debir, or Kirjath-sepher.*

After having taken Eglon, Joshua advanced against He-

bron, which he also took. Of Hebron we have already treated. From Hebron he returned to Debir, and took it. (Josh. x. 36-39.) This city also had two other names, Kirjath-sepher, and Kirjath-sannah. (Josh. xv. 15 and 49.) The word *Kiriath* or *Kirjath*, in Hebrew, signifies a *city*, and *Sepher* a *book*; whence some have thought that this Kirjath-sepher, or city of the book, was an old literary academy, or some learned institution of the Canaanites. Others suppose it was so called from some writings or national records being kept there. The other name of this place, Kirjath-sannah, may mean the city of the bush, or of sharpening; denoting that it lay among the bushes or thickets, or the place where men's minds were sharpened by learning. This city lay not far from Hebron, in the south of Judah.

### 13. *Goshen, in Canaan.*

We read (Josh. x. 41.) that Joshua smote them from Kadesh-barnea, even unto Gaza; and all the country of Goshen, even unto Gibeon. This country of Goshen was situated in the southern part of the tribe of Judah, about a city called also Goshen; possibly lying in a fat good soil, and so named from resembling the Land of Goshen in Egypt.

### 14. *The Waters of Merom.*

In this expedition Joshua had conquered all the south of Canaan, and so he returned with his army to Gilgal. This was seven years after the entrance of the Israelites into Canaan. They remained in the camp at Gilgal some time; but the kings in the north, having heard of their conquests in the south, joined all their forces, and encamped at the waters of Merom, to fight against Israel. It is generally agreed that the waters of Merom, here mentioned, denote lake Semechon, near the head of Jordan, above the lake of Gennesareth. During the melting of the snows in Mount Lebanon, Lake Merom overflows a space of about two leagues in circuit; but in summer, during the great heats, it is nearly dry. This marsh is covered with reeds and shrubs, and the neighbourhood is infested by wild beasts which come down from the neighbouring mountains.

### 15. *Hazor, Madon, Shimron, and Achshaph.*

Hazor, of which Jabin was king, lay near Lake Merom. Jabin, who appears to have been the chief prince in those parts, having summoned the other kings in the north of Canaan, to join him against Israel, they accordingly encamped together near the waters of Merom. But they were entire.

ly routed by Joshua, who took Hazor, burnt it, and slew its king. The other cities were also taken, and their kings killed. Of the situation of Madon, nothing certain is known. Chimron lay in the tribe of Zebulun, west of the sea of Galilee or Gennesareth. Achshaph was in the south of the tribe of Asher.

16. *City and Sea of Chinneroth.*

We read (Josh. xi. 2.) that besides the kings we have just mentioned, Jabin also sent to the kings of the plains south of Chinneroth, and in the valley, and in the borders of Dor, on the west. Chinneroth was an ancient city on the sea of Galilee, which is hence sometimes called the Sea of Chinneroth. It is generally thought that Chinneroth was the city afterwards enlarged and ornamented by Herod, who gave it the name of Tiberias, from which this sea is also called the Sea of Tiberias.

17. *City of Dor.*

Dor was situated on the coast of the Mediterranean, a little to the north of Cæsarea: it was a considerable place, and gave name to the country round about. The city was strong, and difficult to attack, being built upon a peninsula which projected into the sea. This city was given to the half tribe of Manasseh, but they suffered the Canaanites to retain it. Jerom says it is nine miles from Cæsarea, and in his day was desolate and uninhabited. The modern name of Dor is *Tartoura*. It consists of a single street opposite the sea, and is resorted to by the Arabs and peasants, who barter their plunder and commodities for rice and linens brought from Egypt in small vessels, the port being shallow, and not admitting large ships. The only water in the place, fit to drink, is obtained from a fountain which issues from a rock ten or twelve feet in the sea, which, when the waters are high, is completely covered with the waves.

18. *Land of Mizpeh, and Misrephoth-maim.*

Jabin also sent to the Hivite under Hermon, in the Land of Mizpeh, (Josh. xi. 3.); and the Israelites chased their enemies unto Great Zidon, and Misrephoth-maim, and unto the valley of Mizpeh, eastward, (verse 8.) The Land of Mizpeh here mentioned, is the tract about Mount Gilead, otherwise called Mizpeh (Gen. xxxi. 49.): So the valley of Mizpeh must denote some valley about Mount Gilead, which frequently denotes not only the mountain of that name, but also the adjacent country as far as Mount Hermon, which, to-

gether with Mount Halek and Seir, are only branches of Mount Lebanon.

Misrephoth-maim is understood to have been near Zidon.

In the twelfth chapter of Joshua, a summary is given of the one and thirty kings slain by the Israelites. We shall now proceed to notice those of their cities which have not been already mentioned.

19. *Jarmuth, Geder, Hormah, and Arad.*

Jarmuth was one of the cities given afterwards to the tribe of Judah, and lay not far south-west from Jerusalem.

Geder was probably either Gederah or Gederoth, near Jarmuth; but which of these cannot be determined.

Hormah lay in the south-west of Canaan, in the tribe of Simeon; and is probably the place mentioned in the journeys of the Israelites from Egypt, and near which they were defeated by the Amalekites. (Numb. xiv. 45.)

Arad was in the south of Judah. King Arad is mentioned in Numb. xxi. 1. and xxxiii. 40.; and we also read (Judges i 16.) of the wilderness of Judah, in the south of Arad.

20. *Adullam, Tappuah, Hopher, and Aphek.*

Adullam was in the tribe of Judah, south-west from Jerusalem, remarkable for a cave near it into which David retired, when he withdrew from Achish, king of Gath. (1 Sam. xxii. 1.)

There seem to have been two places named Tappuah; one in the tribe of Judah, and another on the border of Manasseh, but belonging to Ephraim. It is not known which of these it was whose king was slain by Joshua.

Hopher appears to be nowhere else mentioned in Scripture.

Aphek was in the tribe of Asher, (Josh. xix. 30.) but as there were other places of this name, particularly one in Judah, sometimes called Aphekah, it is uncertain which is referred to in the present instance.

21. *Lasharon, Taanach, and Megiddo.*

The situation of Lasharon is not known. Some suppose it to be the country of Sharon in the west of Ephraim, between Cæsarea and Joppa.

Taanach is more than once mentioned in Scripture. It was a city of the Levites, and lay in the west of Issachar or Manasseh, north-west from Samaria.

Near this was Megiddo, also lying on the west of Issachar, but belonging to Manasseh: the Canaanites continued to dwell in it, being tributary. (Josh. xvii. 11-13.) This city was rebuilt by Solomon, (1 Kings ix. 15.) and is further remarka-



ble for the death of Ahaziah and Josiah, kings of Judah. It was situated about 44 miles north of Jerusalem, near the great plain of Esdraelon, and has been the scene of many battles besides that in which Barak overcame the army of Jabin. (Judges v. 19.) Pharaoh and Josiah, Gideon and the Midianites, Saul and the Philistines, Judas Maccabeus and Tryphon, all fought here: and in later ages there were also in this place bloody combats between the Tartars and Saracens. It is called by ancient geographers, *the capacious field of battles*.\* The waters of Megiddo, (Judges v. 19.) probably mean the southern branches of the river Kishon, which flows north-westward to the Mediterranean.

#### 22. *Kedesh and Jokneam.*

There were two places called Kedesh; one in the tribe of Naphtali, (Josh. xix. 37.) called Kedesh Naphtali, which was probably the one whose king was killed by Joshua. The other was in Judah, (Josh. xv. 23.) and appears to have been a place of not much consequence. Kedesh Naphtali was the native place of Barak: it was one of the Levitical cities, and also a city of refuge. (Josh. xxi. 32.)

Jokneam was a city in the tribe of Zebulun, also a city of the Levites. It was near Mount Carmel, and hence is called Jokneam of Carmel.

#### 23. *Tirzah.*

This was a city of Ephraim, frequently mentioned in Scripture, being for some time the royal city of the kingdom of Israel; that is, from the time of Jeroboam to the reign of Omri, who, having reigned six years in Tirzah, built Samaria, and removed the seat of government thither, where it continued until the downfall of the kingdom. It seems to have been a very beautiful and pleasant city, (Song vi. 4.) for which reason it was probably chosen as the royal residence.

#### 24. *The Nations of Gilgal.*

The king of the nations of Gilgal was also among those enumerated as having been slain by the Israelites, and with him we close our account of the places belonging to the one and thirty kings. Nothing certain is known of the nations of Gilgal, but it is generally supposed that their country extended along the Jordan as far north as the sea of Galilee.

#### 25. *Shiloh.*

In this place was the tabernacle of the congregation set

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\* *Campum praliorem capacem.* Cellarius, Geog. Antiq.

up, (Josh. xviii. 1.) within which the ark was kept; and here it remained more than three hundred years, until taken by the Philistines in the time of the high-priest Eli. Shiloh was situated in the south part of the tribe of Ephraim, ten or twelve miles south from Shechem. To this place was probably also removed the camp of the seven tribes who had not yet received their inheritance, namely, Benjamin, Simeon, Zebulon, Issachar, Asher, Naphtali, and Dan; for we do not read of the division of the country among them till after the removal from Gilgal to Shiloh. (Josh. xviii.) The other tribes had been before provided for.

26. *Timnath-serah, and Gaash.*

Timnath-serah was the inheritance of Joshua, given him at his own request, (Josh. xix. 50.) and here he died and was buried. It was in the south of Ephraim, near Shiloh; and was otherwise called Timnath-heres. (Judges ii. 9.) Here the sepulchre of Joshua was shown in the days of Eusebius and Jerom.

It is not certain what is meant by the expression "on the north side of the hill of Gaash." (Josh. xxiv. 30.) It may mean that the city was built on the north side of the hill, or that it was northward from the hill; or that Joshua was buried on the north part of the hill, or northward of it.

Having thus given an account of the principal places mentioned in the Scripture history of the Conquest of Canaan by the Israelites, we shall now proceed to treat of the division of the country among the tribes.

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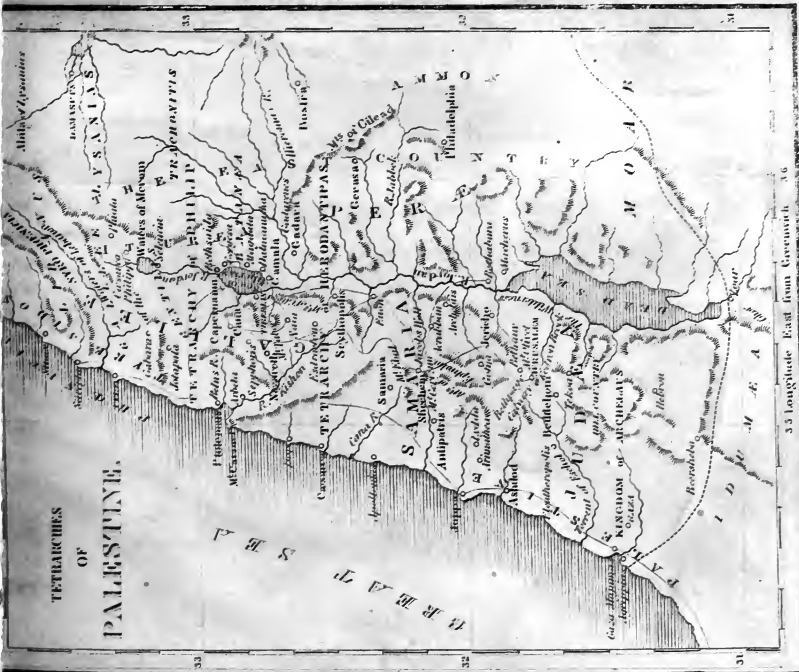
## CHAPTER VIII.

### DIVISION OF CANAAN AMONG THE TRIBES OF ISRAEL.

THE Israelites, so called from being descendants of Jacob, or Israel, were distinguished into twelve tribes, according to the number of the sons of Israel, who were called the twelve patriarchs, as being heads of these tribes.

The names of these twelve patriarchs, according to the order of their birth, were Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, and Benjamin.

Of these tribes God chose that of Levi to minister about holy things, to wait at his altar, and to serve in his worship



34 Longitude East from Greenwich 36

35 Longitude East from Greenwich 36



generally; he therefore ordained that they should live and be maintained with the things of the temple, partaking with the altar, and so be free from the common cares and concerns of life. Therefore, in the partition of the land, not one of the twelve parts into which it was divided, was given to the tribe of Levi, as an inheritance; for their inheritance was the priesthood of the Lord. However, certain cities were assigned them as habitations to dwell in, from which they are called Levitical cities. But the two branches of Joseph, *viz.* Ephraim and Manasseh, having two distinct allotments, made up the number of twelve geographical divisions to be distributed among the tribes.

These, according to their geographical order or situation, beginning at the south of Canaan, may be reckoned thus: Judah, Simeon, Dan, Benjamin, Ephraim, Manasseh, (one half of it,) Issachar, Zebulon, Asher, Naphtali. These were all west of Jordan. On the east of that river were the portions of Gad and Reuben, with the other part of Manasseh.

#### 1. *The Tribe of Judah.*

Judah was the most considerable tribe of Israel, on several accounts; and in the division of the conquered country regard was primarily had to this tribe, and its lot is first noticed in Josh. xv. where we are told that it is next to the border of Edom, which was the southern boundary of Canaan.

In the same chapter we have the bounds of this tribe laid down, in substance as follows: The south border was from the shore of that bay of the Salt Sea which looketh southward, i. e. from the south part of the Dead Sea, where it begins to be narrowed to a bay; hence westward, passing along to Zin; thence up on the south side to Kadesh Barnea, and so coming out to the river of Egypt, and then going out, i. e. terminating at the Mediterranean Sea.

The eastern border was the Salt Sea, in its whole length from south to north, even to the end of Jordan, i. e. the mouth of that river where it empties into the Dead Sea at the northern extremity.

The north border was from the bay of the Salt Sea, at the mouth of Jordan; westward by the Valley of Achor to Enrogel, and so, by the valley of the son of Hinnom to the south side of the Jebusite or Jerusalem; thence to the top of the mountain west of the Valley of Hinnom, which is at the end of the Valley of Giants northward. Thence the border was drawn to Kirjath-jearim, and so passed along to the side of

Mount Jearim on the north side, going hence down to Bethshemesh, passing on to Zimnah; and so to the side of Ekron, northward; going out, or terminating at the sea.

Its western border was the great, or Mediterranean Sea.

These boundaries, however, comprehend the tribes of Simeon and Dan, who afterwards had their inheritance in the portion first allotted to Judah, which was found to be too large. (Josh. xix. 9.) Judah was therefore properly bounded on the south by Edom and the wilderness; on the east by the Dead Sea; on the north by the tribe of Benjamin; and on the west by Simeon and Dan.

### 2. *Tribe of Simeon.*

The lot of Simeon was cast within the inheritance of Judah, (Josh. xix. 1-9.) which was found to be too much for them. Accordingly, the same cities which we find at first allotted to the tribe of Judah, (Josh. xv. 26-32.) are afterwards mentioned as assigned to Simeon, (xix. 2-8.) Now as these cities are mentioned as being some of "the uttermost cities of the tribe of the children of Judah, towards the coast of Edom southward," so the tribe of Simeon must have been in the south, or south-west of Judah.

The land of the tribe of Simeon was therefore bounded south by the southern limit of Canaan; east by Judah; north by Dan; and west by the Mediterranean; lying in the south-western corner of the Land of Canaan.

### 3. *Tribe of Dan.*

The inheritance of Dan was also within the portion first allotted to Judah; as appears by comparing Josh. xv. 33. &c. with xix. 41. &c. where we find cities mentioned first given to Judah and afterwards to Dan. The situation of this tribe has been generally agreed to have been in the north-west of the original portion of Judah, adjoining Ephraim on the north, and Benjamin on the east; though some writers think the north part of Judah extended up between Dan and Benjamin.

Thus the boundaries of Dan were Simeon on the south; Judah and Benjamin on the east; Ephraim on the north; and the Great Sea on the west.

### 4. *Tribe of Benjamin.*

By comparing Josh. xviii. 15-19. with xv. 5-9. it appears that the north border of Judah was the same as the south border of Benjamin; hence they must have been adjoining each other, Judah lying to the south and Benjamin north. The eastern border was the Jordan, (Josh. xviii. 20.) the northern

and western border was from Jordan, on the north of Jericho, through the mountains westward, to the wilderness of Beth-aven; from thence over towards Bethel, and by the side of the hill on the south of nether Beth-horon, terminating near Kirjath-jearim.

The tribe of Benjamin was therefore bounded south by Judah; east by the river Jordan; north by Ephraim, and west by Judah or Dan.

Some geographers have made the tribe of Benjamin extend westward as far as the Mediterranean, on the ground that the Hebrew expression, in the fourteenth verse of chap. xviii. literally translated, means that the west border compassed the corner of *the sea* southward. It is, however, evident, from other passages of Scripture, that the tribe of Benjamin did not extend to the sea on the west. In verse 12 the same word is rendered *the west*, and so perhaps it would have been better in the fourteenth, meaning the *side towards the sea*, i. e. the western side, towards the Mediterranean. By the expression, compassed the corner of the west, is to be understood that the western boundary there made an angle or corner.

##### 5. *Tribe of Ephraim.*

The lot of the children of Joseph, Ephraim, and Manasseh, was north of Benjamin; for we read (Josh. xviii. 11.) that the coast of the lot of Benjamin came forth between the children of Judah and the children of Joseph. It has been already shown that Judah lay south of Benjamin; it must therefore follow that the children of Joseph lay north. With regard to the eastern and western boundaries of Ephraim and Manasseh, it is manifest from Josh. xvi. 1-3. that they extended from the Jordan to the Mediterranean. By comparing chap. xvi. 1-7. with xvii. 11. it appears that the inheritance of the children of Joseph had Benjamin on the south, and Asher and Issachar on the north. It also seems (xvi. 5-7.) that Ephraim was adjoining Benjamin; consequently, Manasseh was north of Ephraim.

Ephraim was therefore bounded on the east by the Jordan; on the south by Judah and Dan; on the west by the Mediterranean, and north by his brother Manasseh.

##### 6. *Half the tribe of Manasseh, west of Jordan.*

It has been already stated that the possessions of Manasseh on the west of Jordan, lay north of Ephraim; but the particular boundary between them is obscure and not easily traced.

From this situation of the portion of Manasseh west of Jor-

dan, its boundaries were Ephraim on the south; the Mediterranean on the west; Issachar on the north, and the Jordan on the east.

#### 7. *The Tribe of Issachar.*

The boundaries of Issachar, particularly to the westward, are rather obscure. The border "went by Jezreel, and Mount Tabor, and its outgoings were at Jordan." (Josh. xix. 17-22.) By some writers this tribe has been supposed to extend quite to the Mediterranean. But if the lots of Ephraim and Manasseh "met together in Asher on the north, and in Issachar on the east," (Josh. xvii. 10.) it is difficult to understand how Issachar could extend westward to the sea.

The general boundaries of Issachar were Zebulon on the north; the Jordan on the east; Manasseh on the south; and possibly the Mediterranean on the west.

#### 8. *Tribe of Zebulon.*

It is agreed by geographers that Zebulon lay north of Issachar; but the same difficulty occurs with regard to the western limits, as in Issachar. Some make it extend to the sea; others think it could not, if Manasseh joined Asher. According to Josephus, the tribes of Asher, Zebulon, and Manasseh, all came up near Mount Carmel.

Thus Zebulon appears to have been bounded on the north by Asher and Naphtali; east by the Sea of Galilee; south by Issachar, and west by the Mediterranean, or partly by Asher.

#### 9. *Tribe of Asher.*

The length of the portion assigned to Asher is clearly described in Scripture; as it is said that it extended to Mount Carmel and to Great Zidon; the former being to the south, and the latter to the north. This was a maritime country, from what we read in the song of Deborah, (Judges v. 17.) "Asher continued on the sea-shore, and abode in his creeks." Within this tribe was situated the great commercial city Tyre, called by the Hebrews *Tzor*, or *Zor*; also Accho, called by the Greeks Ptolemais, once a celebrated port, now called Acra or Acre.

Asher was bounded north and north-east by the extreme limits of the Land of Caanan towards Syria; east by Naphtali; south by Zebulon, or perhaps Manasseh or Issachar; and west by the Mediterranean Sea.

#### 10. *Tribe of Naphtali.*

The situation of Naphtali is clearly described, (Josh. xix. 33, 34.) lying between Asher and the Jordan, from Mount



Lebanon north, to Zebulon south. It probably also extended to the sea of Cinneroth or Galilee, as the city of Chinneroth belonged to Naphtali. The place mentioned in v. 34, called Judah upon Jordan, certainly could not mean the portion of the tribe of Judah, but probably some place so called upon the river Jordan, above the sea of Galilee. The LXX. translators make no mention of the word Judah in this place, but only the Jordan, which they make the eastern border.

The boundaries of Naphtali therefore were, on the north, the mountains which separated Canaan from Syria; on the east, the river Jordan; on the south, the tribe of Zebulon, and the sea of Cinneroth, and the tribe of Asher on the west.

#### 11. *Tribe of Reuben.*

The tribes of Reuben and Gad, with half the tribe of Manasseh, had their inheritance on the east of Jordan, in the country conquered from the kings Sihon and Og.

To Reuben was allotted the southern part of this country; consequently this tribe was bounded, east and south, by the river Arnon, which separated it from Ammon and Moab; west by the river Jordan; and north and north-east by the tribe of Gad.

#### 12. *The tribe of Gad.*

The portion of Gad lay north of Reuben, and was bounded west by the Jordan; north by Manasseh; east by the Ammonites; and south by Reuben.

#### 13. *Half the Tribe of Manasseh, east of Jordan.*

This half tribe had for its boundaries, on the west, the sea of Cinneroth, or Galilee, and the Jordan above that sea, commonly called Upper Jordan or Lesser Jordan; on the north, that branch of Lebanon called Mount Hermon; on the east, a continuation of the same mountains, or Mount Gilead; and on the south and south-west, the tribe of Gad.

In concluding our account of the situation and boundaries of the twelve tribes, we would remark that the Scripture account of their limits and borders contains many names of places scarcely noticed anywhere else in the sacred volume, and the situations of which are now very uncertain. These we have omitted, as being of little use to the understanding of the subject, and only tending to confuse and perplex the reader.

#### 14. *Cities assigned to the Levites.*

It has been before observed that in the partition of the land of Canaan, the Levites had no portion assigned them among

the rest of the Israelites; for their inheritance was the priesthood of the Lord. Certain cities were, however, set apart for them to dwell in, which from this circumstance have been generally called Levitical cities. Of these a particular account is given in Josh. xxi.

There were three branches of the Levites, descendants of the three sons of Levi; Gershon, Kohath, and Merari. Aaron, the high-priest, was of the family of Kohath. To each of these branches of the Levites, their cities were assigned by lot, in the same manner as the Land of Canaan was divided among the other tribes. The whole number of Levitical cities was forty-eight. Josh. xxi. 4-7.

#### 15. *The Sacerdotal Cities.*

The thirteen Levitical cities which were assigned to the children of Aaron, the priests, are called by some writers sacerdotal, or priests' cities. For though Aaron and his children, the priests, were Levites; yet all the Levites were not priests: the priesthood appertaining particularly to the children of Aaron.

It is remarkable that the lots of these thirteen sacerdotal cities all fell within the tribes of Judah, Simeon, and Benjamin: so that they were not only in the tribes nearest to Jerusalem, but were so situated, that on the revolt of the ten tribes, they remained subject to the house of David, as did also Jerusalem, the place of God's more especial worship. These lots were so ordered by divine providence, that twelve of the thirteen cities fell within the tribes of Judah and Benjamin, and the thirteenth, Ain, (Josh. xxi. 16.) or Ashan, (1 Chron. vi. 60.) was so near the border of Simeon, as to be sometimes called a city of Judah. 1 Chron. vi. 57-60. So that it is probable that this, among several other places on the border of that tribe, still remained subject to the king of Judah.

#### 16. *The Cities of Refuge.*

These cities were designed as an asylum for those who might accidentally kill a person, "that the slayer might flee thither for refuge from the avenger of blood." Josh. xx. 2. These cities of refuge were six; namely: Kedesh, in Galilee, in mount Naphtali; Shechem, in mount Ephraim; Hebron, in the mountains of Judah; Bezer, in the tribe of Reuben; Ramoth-Gilead, in the tribe of Gad; and Golan, in the tribe of Manasseh. The three former lay west of Jordan, and the three latter east. These were all also Levitical cities.

*Conclusion of Part I.*

Thus, having given a view of the first habitation of mankind on the earth; their destruction by the universal deluge, except the favoured remnant preserved in the ark; the re-peopling of the world by the posterity of Noah, in their several settlements; the migrations of Abraham, who was called by God to be the progenitor of his peculiar people; and of Jacob the father of the twelve tribes; their bondage in Egypt, and their going out therefrom into the land promised by God for their inheritance; with their conquest of, and final settlement in it; we shall now conclude the first part of our work.

It may, perhaps, appear to the reader as though some places had been omitted, and that others have been but slightly noticed; for these he is referred to Part II. in which we design to give an alphabetical account of all the places of any importance mentioned in Scripture, with such geographical descriptions and sketches of their history, as may conduce to a proper and better understanding of the sacred volume, as far as these circumstances are concerned.

# SCRIPTURE GEOGRAPHY.

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## PART II.

*A Geographical Dictionary of the Bible: containing, in alphabetical order, a description of the Countries, Kingdoms, Nations, Provinces, Cities, Towns, Villages, Mountains, Hills, Rivers, Lakes, Seas, Islands, &c. mentioned in the Holy Scriptures.*

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**ABANA**, a river of Damascus, in Syria. 2 Kings, v. 12. This river rises in the mountains of Hermon, or Anti-Libanus, on the north-east of Canaan, flows north-eastward and unites with the Pharpar: it passes by the city of Damascus, four or five leagues beyond which, its waters are lost in the sands of the desert. It was known to the Greeks and Romans by the name of Chrysorrohoas, but it is at present called Barrady.

**ABARIM**, a chain of mountains east of the Jordan, between that river and the Arnon. Numb. xxxiii. 47. See *Part I.* p. 49.

**ABEL-BETH-MAACAH**, a city of the tribe of Naphtali, in the north of Canaan; taken by Benhadad, king of Syria, and afterwards by the king of Assyria. 1 Kings, xv. 20. and 2 Kings, xv. 29.

**ABEL-CARMAIM**, or **KERAMIN**, *Abel of the Vineyards*, a place belonging to the Ammonites, so named from the abundance of vines in the neighbourhood. Jud. xi. 33.

**ABEL-MAIM**, a city belonging to the tribe of Naphtali, near lake Merom, on the west. 2 Chron. xvi. 4.

**ABEL-MEHOLAH**, a city of Manasseh, west of Jordan, famous as the birth-place of Elisha, the prophet. 1 Kings, xix. 16.

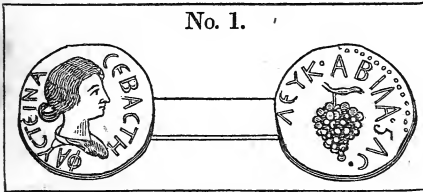
**ABEL-MIZRAIM**, i. e. *the mourning of the Egyptians*; a place supposed to be not far from Hebron, in the south of Judea; so named from the great mourning made there by Joseph and his brethren, with the principal persons among the Egyptians, for Jacob, whose body they had brought out of Egypt, that it might be buried with his fathers. The Canaanites,

supposing them all to be Egyptians, accordingly named the place Abel-mizraim. Gen. 1.

**ABEL-SHITTIM**, a city in the plains of Moab, east of Jordan. Numb. xxxiii. 49. See *Part I.* p. 53.

**ABEZ**, a city belonging to the tribe of Issachar. Josh. xix. 20.

**ABILENE**, a province in Cælo-Syria, on the north-east of Canaan or Galilee, lying west from Damascus. Lysanias was governor of this province in the fifteenth year of Tiberius. Luke iii. 1. Its capital city was Abila, or Abilene, respecting the situation of which geographers differ. We think, however, that ancient medals of this place decide, beyond a doubt, that Abila was on the river Chrysorrhœas, which ran from the mountains of Anti-Libanus eastwardly towards Damascus.



No. 1, is a medal of Abila, representing on one side the head of Faustina, wife of the emperor Marcus Aurelius; and on the other a bunch of grapes, with the Greek inscription, ΛΕΥΚΑΒΙ-

ΛΙΑ, and the date 236. This proves that the Greek name, Leucas, is the same as the Hebrew Abila, or Abel, since both appear on the same medal. The grapes may possibly refer to *Abel-caraim*, Abel of the vineyards.



No. 2. A medal of the Abilene of Lysanias, with the image of the river Chrysorrhœas, and the inscription ΚΡΥΣΟΡΟΑΣ ΚΛΑΥΔΙΑΙΟΝ on one side, and on the other the figure of Victory, with the inscription ΛΕΥΚΑΔΙΟΝ: proving that this Leucadia or

Abilene was situated on the river Chrysorrhœas, which was the Abana of Scripture. It is likely that the title *Klaudiaion* was taken in acknowledgment of favours received from the emperor Claudius.

**ACCAD**, an ancient city in the Land of Shinar, built by Nimrod. Gen. x. 10. This name is also written by ancient authors, Achad, Archad, and Achar. According to Jerom and other old writers, it is the place which was afterwards called Nisibis by the Greeks and Romans. See *Part I.* p. 14.

**ACCHO**, *See Ptolemais.*

**ACHAIA.** A province in Greece, of which Gallio was deputy in the time of the apostle. Acts xviii. 12. The Romans divided Greece into two provinces; Macedonia and Achaia. Macedonia included Thessaly and Epirus; and Achaia, Greece Proper, and the Peloponnessus. But Achaia, properly so called, was a small country in Greece, lying along the gulf of Corinth, on the south; having Sicyonia on the east, Arcadia and Elis on the south, and the Ionian Sea on the west. Its capital city was Patræ, Patara, or Patras.

**ACHMETHA**, supposed by some learned men to be the city called by the Greeks *Ecbatana*, the capital of Media. In Ezra vi. 2. we read that "there was found at *Achmetha*, in the palace, that is in the province of the Medes, a roll," &c. In the Vulgate Bible, the word is translated *Ecbatana* in Media.

But several interpreters render the word *Achmetha*, a *strong box*, or *coffer*, which lay amongst the old records of Media, in which was found a copy of the edict of Cyrus, permitting the Jews to return to their own country. *See Ecbatana.*

**ACHOR**, a valley near Jericho. Josh. vii. 26. *See Part I.* p. 55.

**ACHSAPH**, a city belonging to the tribe of Asher, the king of which was conquered by Joshua. Josh. xii. 20.

**ACHZIB**, a city of the tribe of Asher, (Josh. xix. 29.) thought to be the same which the Greeks called *Ecdippa*, the modern name of which is *Zib*. It was near the Mediterranean, between Tyre and Accho or Ptolemais, nine miles north of the latter. In the time of Jerom, about four hundred years after Christ, this place was a small village called Chasalus. It has been thought by some that Achzib and Achsaph are but different names for the same town.

In the tribe of Judah was also another place called Achzib. Josh. xv. 44.

**ACRABATENE**, a district of Judea, extending between Shechem and Jericho, about twelve miles in length, frequently mentioned by Josephus. There seems also to have been another district of this name in the south of Judea, on the borders of Idumea or Edom. 1 Macc. v. 3.

**ADADAH**, a city of the tribe of Judah. Josh. xv. 22.

**ADAD-RIMMON**, or *Hadad-rimmon*, a place in the valley of Jezreel or Megiddo, where king Josiah was killed by Pharaoh-necho, king of Egypt. It was situated about ten miles north-west from Jezreel. 2 Kings xxiii. 29.

ADAM, or ADOM, a city on the east of Jordan, over-against Jericho; the place where the waters of the Jordan parted to allow a passage for the Israelites across the river on dry ground. Josh. iii. 16.

ADAMAH, a city of the tribe of Naphtali. Josh. xix. 36.

ADASA, (1 Macc. vii. 40.) said by Jerom to be a town in the tribe of Ephraim.

ADITHAIM, a city belonging to the tribe of Judah. Josh. xv. 36.

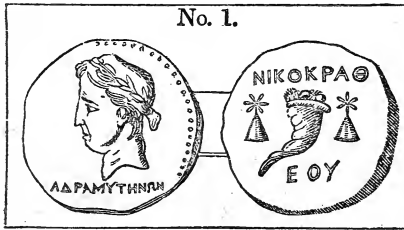
ADMAH, one of the five cities which, for their wickedness, were destroyed by fire from heaven, and buried under the waters of the Dead Sea. See *Part I.* p. 31.

ADORAIM, a city of Judah, fortified by Rehoboam. 2 Chron. xi. 9.

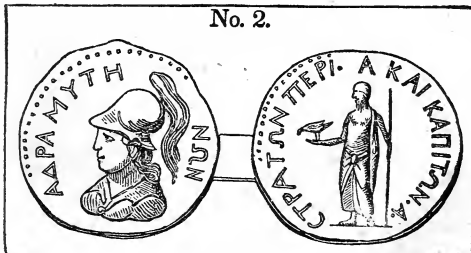
ADRAMYTTIUM, a sea-port town of Mysia, in Asia Minor, lying opposite the island of Lesbos or Mitylene. According to Aristotle, it was named from Adramyttus, son of Alyattes, king of Lydia, and brother of Cræsus, who built it.

It is probable that the ship of Adramyttium, into which St. Paul entered at Cæsarea, (Acts xxvii. 2.) was one which was returning home to its own port, and so coasted along the shores of Asia Minor.

No. 1. is a medal of Adramyttium, showing that Castor and Pollux, the deities of mariners, (Acts xxviii. 11.) were revered in this city: the cornucopiæ, between the two stars, refers to the goddess Fortune, also a maritime deity.



On No. 2. are the figures of Minerva and Jupiter, which show that these divinities were also worshipped here.



**ADRIA**, a name anciently given to that part of the Mediterranean Sea adjacent to Sicily, and south-east of Italy. According to Ptolemy, it extended from Sicily to Crete; and Strabo says that the Ionian gulf is a part of what was then called the Adriatic Sea. Some have inquired how a ship could be tossed up and down in the Adriatic, and driven on the coast of Malta, or Melita. (Acts xxvii. 27. and xxviii. 1.) This indeed could not be the case with regard to the Adriatic, in its modern confined extent; but according to the larger sense, mentioned above, in which the term was used by the ancients, it is perfectly clear that St. Paul's tempestuous voyage from Crete to Malta, was in that part of the Mediterranean then called the Adriatic Sea.

Josephus relates that on his voyage from Judea to Rome, he was shipwrecked in the Adriatic sea, and after being taken up by a ship from Cyrene, was carried to Puteoli. From this and other ancient authorities, there can be no question that a considerable portion of the Mediterranean east of Italy, was anciently called the Adriatic sea.

**ADULLAM**, a city in the tribe of Judah. *See Part I.* p. 38.

**ADUMMIM**, a town or mountain in the border of the tribe of Benjamin. (Josh. xv. 7. xviii. 17.) It was notorious for being the haunt of robbers; and being on the road from Jerusalem to Jericho, is supposed to be the place where the traveller was robbed, who was afterwards relieved by the good Samaritan. Luke x.

**AFRICA**, one of the four quarters of the world; being a large peninsula, joined to Asia by the narrow isthmus of Suez. It is bounded by the Mediterranean Sea, which separates it from Europe, on the north; by the isthmus of Suez and the Red Sea, which separate it from Asia, on the north-east; by the Indian Ocean on the east; the Southern Ocean on the south; and the Atlantic on the west. Only the northern parts of this country, including Egypt, and the adjacent regions, are mentioned in Scripture. Africa was principally peopled by Ham and his descendants, as we have more particularly explained in the foregoing part of this work.

**AHAVA**, a river of Babylon or Assyria, where Ezra gathered the captive Jews together, whom he brought with him into Judea. Ezra, viii. 15.

**AI**, a city in Canaan near Jericho. Josh. vii. and viii. *See Part I.* p. 55.

**AIN**, a city of the tribe of Judah, given afterwards to Si-



meon. It was also one of the Levitical cities. Josh. xv. 32. xix 7. xxi. 16.

**AJALON**, a city of the tribe of Dan, assigned to the Levites; situated between Timnath and Bethshemesh. There were three other cities of this name: one in Benjamin, three miles east of Bethel, fortified by Rehoboam, (2 Chron. xi. 19.) another in Ephraim, between Shechem and Jerusalem, which was a city of refuge, and another in the tribe of Zebulun, east of Mount Carmel.

**AKRABBIM**, *See Acrabatene.*

**ALAMMELECH**, a city in the south-west of the tribe of Asher. Josh. xix. 26.

**ALEMA**, a great and strong city in the country of Gilead, east of Jordan. 1 Macc. v. 26.

**ALEXANDRIA**, a famous commercial city of Egypt, built by Alexander the Great. St. Paul sailed in ships belonging to this port. (Acts xxvii. 6. and xxviii. 11.) It was situated on the west of the Delta, between lake Mœris and the Mediterranean, thirty-three miles south-west from Rosetta, and about one hundred north-westward from Cairo. The body of Alexander the Great was carried from Babylon and deposited here in a coffin of gold. The favourable situation of this city, between the Mediterranean and the Red Sea, and on the waters of the Nile, drew to it the commerce of the east and the west, and soon rendered it one of the most flourishing cities in the world. The spices and other merchandise of India, were brought up the Red Sea, to Egypt, and so passed through Alexandria to the Mediterranean. But after the discovery of the passage to India by the Cape of Good Hope, around the south of Africa, its trade declined, so that at present it is little more than a village, having nothing remarkable but the ruins of its former grandeur.

After the death of Alexander, it was the royal seat of the Ptolemies for two hundred years; and when Egypt became a Roman province, it continued to be the metropolis or principal city. It was taken from the Christians about the middle of the seventh century by Amrou, general of the caliph Omar, after a siege of fourteen months, in which he lost twenty-three thousand men. At this time the famous library was destroyed, in which successive kings had collected more than four hundred thousand, or, as others say, seven hundred thousand manuscripts or volumes. Among the ruins of this city are yet standing two obelisks of considerable height, covered

with hieroglyphics: and Pompey's pillar, which is one entire piece of granite, forty feet high, and twenty-five feet in circumference. Part of the ancient Pharos, or watch-tower, is also yet standing, and is now a castle, useful in directing vessels into the harbour. Some parts of the ancient walls of the city yet remain, having large square towers two hundred paces apart: the gates are of Thebaic marble and granite. The water of the Nile was brought to the city by a canal during the inundation, and preserved in cisterns for use. Here is still to be seen the church of St. Mark, in which it is said the body of the evangelist was deposited, until some Venetians carried it to Venice, where is a celebrated church called St. Mark's.

Alexandria was taken by the French in 1788, but was taken from them by the English in 1801, and restored to the Ottoman government. The city is called by the Turks *Scandaria* or *Iskandaria*, and has a population of about thirty thousand.

Opposite to this city is the little island of Pharos, in which the LXX. interpreters are said to have translated the Hebrew Bible into Greek, each in a separate cell or apartment. This translation is called the *Septuagint*, from the number of the translators.

ALMON, a city of the tribe of Benjamin; (Josh. xxi. 18.) thought to be the same as *Alemeth*, given to the priests of Aaron's family. 1 Chron. vi. 60.

ALUSH, one of the encampments in the wilderness. *Part I.* p. 44.

AMAD, a city in the tribe of Asher. Josh. xix. 26.

AMALEK. There appear to be several tribes of the people called Amalekites mentioned in Scripture, which, in a geographical view, may be thus arranged:

1. Amalek, the ancient, Gen. xiv. 7. where the phrase, "*all the country* of the Amalekites" implies considerable extent. This people probably dwelt near the Jordan. Numb. xxiv. 20.

2. A tribe in the regions east of Egypt, between it and Canaan. Exod. xvii. 8. 1 Sam. xiv. &c.

3. The descendants of Eliphaz, son of Esau. Gen. xxxvi. 12. For the proper understanding of Scripture history, the distinction between these should be observed.

It was probably to the first of these that Balaam alluded,

(Numb. xxiv. 20.) as having been "*head* of the peoples;" for the descendants of Esau could hardly have been meant, as they were then just appearing as a tribe or family. The Arab writers often mention, and glory in their descent from Amalek, and distinguish between families of pure Amalekite blood, and those of mixed descent, among whom they include those descended from Ishmael.

It was the second of these divisions of the Amalekites, who attacked the Israelites, and against whom Moses and Joshua fought, (Exod. xvii. 8-13.) and against which tribe perpetual hostility was to be maintained. (verse 16. and 1 Sam. xv.) These dwelt near the borders of Egypt, west of Edom, and southward of Canaan, and appear to have been a fierce and warlike people.

According to Moses, (Gen. xiv. 7.) the five confederated kings carried the war into the country of Amalek, about Kadesh, in the time of Abraham, long before the birth of Amalek, the grandson of Esau; which proves that these Amalekites could not have been his posterity. It is therefore thought probable that the Amalekites so often mentioned in Scripture, were a people descended from Canaan, devoted to the curse, as well as the others of his race, and very different from the descendants of Amalek, the grandson of Esau. The Arabian writers maintain Amalek to have been the son of Ham, and grandson of Noah; they also say that he was the father of an ancient tribe in Arabia, exterminated in the reign of Saul; in the latter particular agreeing with the Scripture account: This tribe, they say, contained only the Arabians who are called pure, the remains of which were mingled with the posterity of Joknan and Adnan, and so became Mosarabes, or mixed Arabians. They farther believe that Goliah, who was killed by David, was a king of the Amalekites, and that the giants, who inhabited the Land of Canaan in the time of Joshua, were of the same race; and finally, that part of the Amalekites, while Joshua was yet living, retired into Africa, and settled on the coast of Barbary. This agrees with inscriptions said to have been found in Barbary, importing that the people who wrote them fled from Canaan, from the face of Joshua, the son of Nun, the robber.

The Amalekites of the Scripture appear to have been a roving people, dwelling sometimes in one place, and sometimes in another: it does not appear that they had cities, there

being but one mentioned in Scripture; and they probably lived in hamlets, caves, and tents, resembling, in their wandering and ferocious character, their posterity, the modern Arabs.

AMAN, a city belonging to the tribe of Judah. Josh. xv. 26.

AMANA, a mountain east of Jordan; some say the same as Mount Hor; but others mention a mountain of that name in the half tribe of Manasseh, not far from Lake Merom. It is not certain whether the mountain called Amana, in the Song of Solomon, was this one, or another of the same name in Cilicia, into which country his government also extended.

AMMAH, a hill in the Land of Israel, near Hebron. The name signifies *the hill of two ways*, i. e. where two roads turned off. 2 Sam. ii. 24.

AMMONITES, a people descended from Ammon, the son of Lot. See Part I. p. 52.

AMMON-NO, an ancient city of Egypt, the situation of which is not certain. It is mentioned, Jer. xlvi. 25. Ezek. xxx. 15, 16. in which passages the LXX. translators render it *Diospolis*, or *the city of Jove*. Now, there was a city of this name on that branch of the Nile, which ran by Zoan, or Tanis. But, according to Bochart, the Diospolis of these translators is rather the famous Thebes, in the south of Egypt. He supposes that the Jove, from whom it was named, was Ham, the son of Noah, and father of Misraim. His opinion is founded on this, that what we translate (Jer. xlvi. 25.) *the multitude of No*, is, in the Hebrew text, *Amon-no*, meaning the god Amon, whose temple was in the city No: whence this city is called Amon-no, in other places of Scripture. Now it is very probable that Ham was the Amon here worshipped, as well as Jupiter Amon or Ammon, whose oracle was so famous in the adjacent parts of Africa. From the historian Diodorus we learn that the same city which was called Thebes from *Thebah* an *ark*, was also called Diospolis, the city of Jupiter, that is, of Ham. The name *No*, is elsewhere written *Neuh* and *Nau*, which all, as well as *Thebah*, have some reference to Noah and the ark. Ammon refers to Ham, the progenitor of the people who worshipped him, and hence the Greeks naturally called Ammon, Jupiter, and the city Diospolis.

This city was very large and populous, adorned with temples, palaces, and columns, and is said to have had a hundred gates.

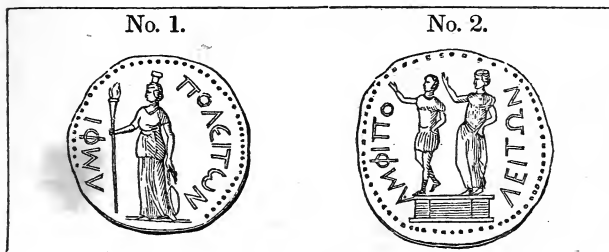
The ruins of Thebes have been visited by modern travellers, who state that they occupy a space of 27 miles in circumference.

It must not be omitted that Jerom and other Greek and Latin writers, translate Ammon-no by *Alexandria*, which they suppose to have been built on the same place where the former city stood; but this is not considered very probable.

AMORITES, a people of Canaan. See *Part I.* p. 28.

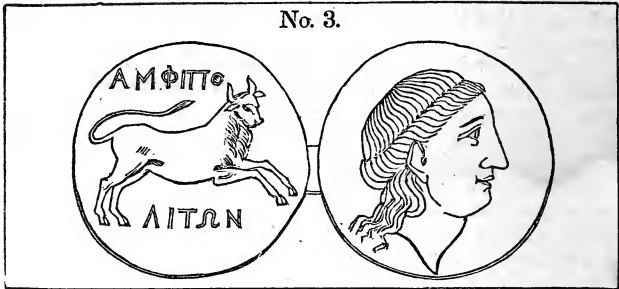
AMPHIPOLIS, a city at the head of the Egean Sea, near the mouth of the river Strymon, originally belonging to Thrace, but afterwards included in Macedonia. It was visited by St. Paul and Silas. (Acts xvii. 1.) It was built by an Athenian colony, about 473 years before Christ; was noted in the wars between the Athenians and Spartans, and was taken by Philip the Macedonian. In the division of Macedonia under the Romans, by Paulus Emilius, it was made the chief city of the first region of Macedonia, and a metropolis. It is now called Emboli by the Turks, but is not a place of much importance.

Ancient medals of Amphipolis show that this city was of consequence.



No. 1. A female figure, with the emblems of Ceres, the torch, and the ears of corn; also, with the shield of Minerva, and the sacred calathus of the Egyptian deity, Serapis. These probably indicate *the east*, the origin of light, and the country which first yielded food and drink for man.

No. 2. Represents Augustus making a speech to his army, under the tutelage of Julius Cæsar; and is remarkable, as it seems to indicate a rivalry between Amphipolis and the neighbouring city, Philippi, where both these emperors were highly honoured.



No. 3. A bull, which appears originally to have been the emblem of Mount *Taurus*: the head of Apollo, on the same medal, agrees with this conjecture. They all have the inscription, AMPHIPOLEITON.

ANAB, a city in the mountains of Judah. Josh. xi. 21.

ANAHARATH, a city belonging to the tribe of Issachar. Josh. xix. 19.

ANAKIM, a gigantic people of Canaan, descended from Anak. See *Part I.* p. 32.

ANAMIM, descendants of Misraim. See *Part I.* p. 26.

ANATHOTH, a city belonging to the tribe of Benjamin, (Josh. xxi. 18.) distant from Jerusalem, according to Eusebius and Jerom, about three miles. It was a Levitical city, of the family of Kohath, and a city of refuge; also noted as the birth-place of the prophet Jeremiah. 1 Kings ii. 26. Isa. x. 30. Jer. i. 1.

ANEM, a city in the tribe of Manasseh, given to the Levites of Kohath's family. 1 Chron. vi. 73.—Also, a city in the tribe of Judah, (Josh. xv. 50.) eight or ten miles east of Hebron.

ANER, a Levitical city in the half tribe of Manasseh, west of Jordan. 1 Chron. vi. 70.

ANTI-LIBANUS, See *Libanus*.

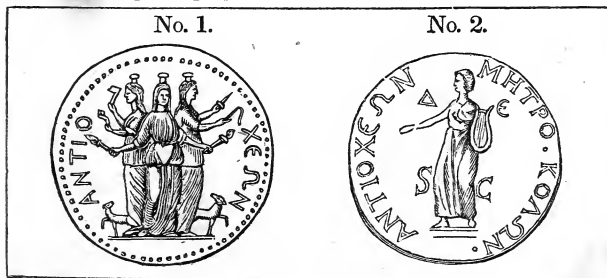
ANTIOCH. There were anciently several cities of this name, of which two are particularly mentioned in sacred history, namely, Antioch in Syria, and Antioch in Pisidia.

1. *Antioch in Syria.* This city, sometimes called the Greater Antioch, was situated upon both sides of the river Orontes, about twelve miles from the Mediterranean Sea. It was built, according to some historians, by *Antiochus Epiphanes*; but others say by Seleucus Nicanor, first king of

Syria, and named in honour of his father *Antiochus*. It was the royal seat of the kings of Syria, and, according to Strabo, not much inferior in power and dignity to Seleucia or Alexandria: in fact, it was long the most powerful city of the east. It afterwards suffered much from earthquakes, as well as war, being several times taken by the Persians and Saracens. In the year 1098 it was taken by the Christian crusaders, and in 1268 was taken and demolished by the Saracens. It is now called *Antakia*, and is but a ruinous town, with houses built of mud and straw, dirty and narrow streets, with filthy and wretched inhabitants.

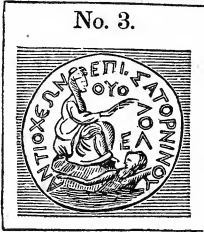
In Antioch, the disciples of Jesus Christ were first called *Christians*, (Acts xi. 26.) having been before, by way of derision, called Nazarenes, as the Jews scornfully call them to the present time, and as the Pagans called them Galileans. Here was also the birth-place of St. Luke, and of Theophilus Antiochenus; here also Paul and Barnabas remained and preached during a whole year. In the earlier times of Christianity, its bishop was honoured with the title of Patriarch; the celebrated martyr, Ignatius, was one of its bishops.

It was famous among the Jews for the *Jus Civitatis*, or right of citizenship, which Seleucus had given to them, in common with the Greeks and Macedonians, and which, Josephus informs us, they continued to retain. These privileges contributed to render this place so desirable to the early Christians, who were at first considered as a sect of Jews, since here they could perform public worship in their own way, and enjoy all religious privileges without persecution or disturbance. This also accounts for the zeal of the apostles in introducing the gospel into Antioch.



No. 1. A medal of Antioch, representing Nemesis, the goddess of divine punishment; which shows that the people were not insensible to the nature and necessity of the divine government.

No. 2. shows the importance of Antioch in ancient times, as we learn by the inscription, ANTIOCHEON METRO. KOLON. which proves that it was dignified with the title of metropolis, &c. By other medals of this place, it appears that it had also the title of *sacred* and an *asylum*.



No. 3. This is by far the most interesting medal to us, as Christians, from its inscription, ANTIOCHEON EPI. SATURNINOU—OVOLO. *The Antiocheans under Saturninus.* This Saturninus was governor of Syria at the time of our Saviour's birth, according to Josephus; and Tertullian even says that the enrolment or taxing (Luke ii. 1.) was made by him. Hence has arisen a difficulty, since St. Luke says that Cyrenius was governor of Syria at the time of the taxing. The letters OVOLO on this medal are thought to stand for the name of Vo-

lumnius, the colleague of Saturninus, at the time of the date of this coin, which is EL, 35, from the Julian era, corresponding with the year of Rome 740, which was about ten years before the death of Herod Cyrenius was appointed to Syria, probably on the death of Volumnius, about the year 746 or 747. Hence it appears that the account of St. Luke agrees with that of Josephus and Tertullian, and that the taxing was made by Cyrenius, who had succeeded Volumnius as procurator of Syria, associated with the governor Saturninus.

2. *Antioch in Pisidia*, so called to distinguish it from other places of the same name, was the chief city of Pisidia, a small province of Asia Minor, north of Pamphylia. It was one of the sixteen cities said to have been founded by Seleucus in honour of his father Antiochus. Paul and Barnabas preached here with some success; but the Jews raising a sedition against them, they were obliged to leave the city. Acts xiii. 14.





No. 1. A medal of Antioch in Pisidia, representing the goddess Cybele, worshipped in this city.

No. 2. A medal with the figure of the deity, Men, Meen, or Mensis, called in Hebrew *Meni*. The prophet says, (Isa. lxx. 11.) "Ye prepare a table for *Gad*, and furnish a drink offering to *Meni*." (The Hebrew words *Gad* and *Meni*, in the English translation of the Bible, are rendered *that troop*, and *number*.) *Gad* probably means the deity, Good Fortune, whose figure, with the cornucopia and rudder, appears frequently on ancient medals. The crescent on our figure of *Meni*, alludes to the moon, the "queen of heaven;" and the worship of this deity occupied the whole family, fathers, women and children, as we learn from Jer. vii. 18.; and this was done "in the streets," in expectation of plenty, (chap. xlv. 17, 18.) the very idea of the cornucopia accompanying Fortune.

ANTIPATRIS, a town in Samaria, north-west from Jerusalem, anciently called Caphar-salama, but named Antipatris by Herod, in honour of his father, Antipater. It was situated in the way from Jerusalem to Cæsarea, and hither Paul and his guard came by night. Acts xxiii. 31. It was 42 miles from Jerusalem, and 26 from Cæsarea. Josephus says it was 17 miles from Joppa.

APAMEA, a city situated on the river Orontes in Syria. There was another city of this name in Phrygia in Asia Minor, called also *Kibotos*, the ark; having on its medals a figure of the ark, and a man receiving a dove flying to him, with part of the inscription *Noe*: hence some have conjectured that the ark rested not far from this place, as the subject was doubtless annually celebrated in the city. *Calmet, Script. Illustr.*

APHARSACHITES, people sent by the kings of Assyria to inhabit the country of Samaria, in the room of those Israelites who had been removed beyond the Euphrates. Ezra v. 6.

APHEK, the name of several cities mentioned in Scripture.

1. Aphek, a town in the tribe of Asher. Josh. xix. 30. Judg. i. 31. 1 Sam. iv. 1. xxix. 1. 1 Kings xx. 30.

2. Aphek, in the tribe of Judah. Josh. xii. 18. called *Aphekah*, xv. 53.

3. Aphek in the tribe of Manasseh. Josh. xii. 18. xiii.

APPII-FORUM, a place in Italy, about 50 miles from Rome, where Paul was met by some Christians, in his journey thither. Acts xxviii. 15. This place is thought to have been named the Forum of Appius, from the same Appius who gave name to the Appian way, near Rome.

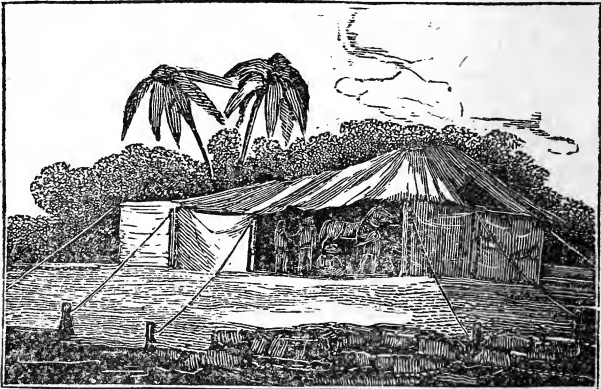
APOLLONIA, a city in the south of Macedonia, not far from

Amphipolis, through which St. Paul passed on his way to Thessalonica. Acts xvii. 1.

AR, the chief city of the Moabites, (Numb. xxi. 15. 28.) called also *Rabbath Moab*. It was situated upon the river Arnon, and was called by the Greek writers Areopolis. Some have supposed this city to have been the same with Aroer; but Aroer was given to the tribe of Gad, and was on the north side of the Arnon, whereas Ar belonged to the Moabites, and was consequently on the south side of that river.

ARABIA, a large tract of country in Asia, bounded north by Syria and Persia; east by the Persian Gulf and Arabian Sea; south-east by the Indian Ocean; south by the Straits of Babel-mandel, and west by the Red Sea, Isthmus of Suez, and the Land of Canaan or Judea: extending 1500 miles from north to south, and 1200 from east to west. The name Arabia is supposed to be derived from the Hebrew word *Orebeh*, a wilderness or desert.

This is one of the most interesting countries in the world. It has, according to prophecy, never been subdued; and its inhabitants, at once pastoral, commercial, and warlike, are the same wild, wandering people, as the immediate descendants of their great ancestor Ishmael are represented to have been.



Arab Tent.

But though in the tribes of the desert his descendants are recognized, Arabia was not first peopled by him, but by some of the numerous families of Cush, as we have stated in Part I.;

and it is not until about 550 years after the deluge that we read of the Ishmaelites and Midianites, as the shepherds and carriers of the deserts, and who were probably intermingled and shared the territory and the traffic, as the traders who bought Joseph are called by both names.

Arabia has been divided by geographers into three separate regions, called Arabia Petræa, Arabia Deserta, and Arabia Felix.

Arabia Petræa is the north-western division; bounded north by Judea and the Dead Sea; east by Arabia Deserta; south by Arabia Felix; and west by the western arm or branch of the Red Sea and the Isthmus of Suez. The greater part of this division was more particularly the possession of the Midianites; and in this region were the wanderings of the Israelites after leaving Egypt. Here were also seated the Edomites and Amalekites. The greater part of this district consists of sandy and stony plains, with naked rocks; but it contains some fertile spots, particularly in the neighbourhood of Mount Sinai, and in the range of Mount Seir.

Arabia Deserta is bounded north and north-east by Persia; east by a range of mountains which separate it from Chaldea; south by Arabia Felix; and west by Syria, Judea, and Arabia Petræa. This was more particularly the country, first of the Cushites, and afterwards of the Ishmaelites, as it is still of their descendants, the modern Bedouins, who maintain the same predatory and wandering habits. It consists almost entirely of one vast and lonesome wilderness, a boundless level of dry and burning sands, denying existence to all but the Arab and his camel. There are, however, scattered over this dreary waste, a few spots of vegetation, where a feeble spring of brackish water, with a few palm-trees, fix the principal settlement of a tribe, and afford stages of refreshment in these otherwise impassable deserts.

Arabia Felix, so called from the happier condition of its soil and climate, is situated in the southern part of the country. It is bounded on the north by the two other divisions; east by the Persian Gulf and Arabian Sea; south-east by the Indian Ocean; south by the Straits of Babelmandel; and west by the Red Sea. It is divided into several provinces, of which Yemen, at the southern extremity, is represented as a well watered and fertile region, producing abundance of corn and fruits, and rich crops of the finest coffee, of which large quan-

tities are exported. In the western part of this division are the cities of Mecca and Medina.

The people of Arabia Felix claim descent direct from Joktan, the son of Heber, of the family of Shem, instead of Abraham and Ham, as the other Arabians; and are indeed a totally different people from those inhabiting the other parts of the country. Instead of being shepherds and robbers, they live in towns and cities, and subsist by agriculture and commerce. These were the people who were found by the Greeks of Egypt, enjoying a monopoly of the trade with the East, and possessing a high degree of wealth and refinement. From them the precious spices and merchandise of the east were carried across the country to Egypt, by the Cushite, Ishmaelite, and Midianite carriers, to a company of whom Joseph was sold by his brethren.

It is a singular and important fact, that Arabia has never been conquered by any invader, and the people still inhabit the land of their fathers. It was prophesied in Scripture that they should be invincible, and their millions of inhabitants are so many witnesses of the truth of revelation. Every man's hand is against Ishmael, and his against every man; and yet he dwells securely among his brethren. The body of the nation has escaped the yoke of the most powerful monarchies. The arms of Sesostris and Cyrus, of Pompey and Cæsar, of Trajan and Napoleon, have never achieved the conquest of Arabia. The present sovereign of the Turks may exercise a shadow of jurisdiction; but his pride is reduced to solicit



Caravan crossing the desert.

the friendship of a people, whom it is dangerous to provoke, and fruitless to attack. Their domestic feuds are suspended on the approach of a common enemy, and in their last hostilities against the Turks, the caravan of Mecca was attacked and plundered by eighty thousand Arabs. When they advance to battle, the hope of victory is in the front, and the assurance of retreat in the rear. Mounted on horses and camels, which in a few days can perform a march of four or five hundred miles, they disappear before the conqueror; the secret waters of the desert elude his search, and his victorious troops are consumed with thirst, hunger and fatigue, in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude.

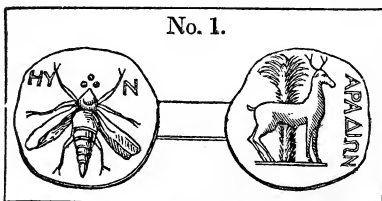
The Arabians were confounded by the Greeks and Romans, under the general name of *Saracens*; and by this they were called when Mahomet appeared in the seventh century. Their religion at this time was Sabianism, or the worship of the sun, moon, &c. intermingled with some Jewish and Christian maxims and traditions. The tribes themselves were generally at variance one with another, and desultory skirmishes, arising from these feuds, were frequent. Yet of these discordant materials Mahomet constructed a mighty empire; converted the relapsed Ishmaelites into good Mussulmans; united the jarring tribes under one banner; and out of a banditti, little known and little feared beyond their own deserts, raised an armed multitude which proved the scourge of the world. During the whole of the succeeding century, the rapid career of his followers was unchecked; the disciplined armies of the Greeks and Romans were unable to stand against them; the Christian churches of Asia and Africa were annihilated; and from India to the Atlantic, through Persia, Arabia, Syria, Palestine, Asia Minor, Egypt, with the whole of northern Africa, Spain, and part of France, the Impostor was acknowledged. Constantinople was besieged; the Roman empire was plundered; and nothing less than the subjection of the whole Christian world was meditated on the one hand, and expected on the other.

But the five prophetic months (150 years) which this scourge was to last, (Rev. ix.) being fulfilled, the conquests of the Caliphs were checked. They were first defeated in France, by Charles Martel; the Persians and Greeks were at length aroused from their thralldom; the Turks, issuing from the plains of Tartary, now first made their appearance in the east, and the power of the Saracen Caliphate was extinguished.

But although the foreign dominion of the Arabians was thus destroyed, their native independence was untouched; for, returning to the state in which Mahomet found them, with the exception of their religion being changed, they remained, and still remain, the unconquered rovers of the desert.

ARAD, a city lying to the south of the tribe of Judah, twenty miles south of Hebron, according to Eusebius. *See Part I. p. 60.*

ARADUS, a small and rocky island on the coast of Syria, north of Tripolis. It is about a mile in circumference; and two miles from the shore. Aradus is the Greek name for this place, and it is so called in Maccabees; but its Hebrew name was Arvad or Aruad, to which its modern name *Ruad*, bears a striking resemblance. The Hebrew name was probably derived from Arvad, one of the sons of Canaan. *See Part I. p. 28.* The different names of Arpad, Arphad, and Arvad, occurring in Kings, Isaiah, and Ezekiel, appear to be the same. Here was formerly a powerful city, and a republic, which the liberty enjoyed by the inhabitants had rendered very populous. It subsisted by naval commerce, manufactures, and arts.



No. 1. A medal of Aradus, on which the fly appears to have been intended to commemorate Jupiter *Muscarius*; the same, in all probability, as Baalzebub, *Baal the fly*, the god of Ekron, whose worship was not confined to that city. The stag with the palm-tree refer to the

possessions of this people on the continent, probably about Mount Lebanon, which abounded with deer, agreeably to the comparison by Jacob, of his son Naphtali to a deer, because that tribe had an allotment on this mountain.



No 2. The two sphinxes, with the sacred measure on their heads, seem to ally Aradus with Egypt.

No. 3. shows that the people of Aradus venerated the sun, and were proud of the productions of their territory, corn and wine.

At present the island is deserted, and not a single wall is remaining of all that multitude of houses, which, according to Strabo, were built with more stories than even those of Rome.

ARAM, a name given in the writings of Moses to the country commonly called Syria, peopled by Aram, the son of Shem. See *Syria*, and *Mesopotamia*.

ARARAT, a mountain, or mountains, in the north-east of Armenia, on which the ark is supposed to have rested. The name is compounded of Ar-Arat, which is equivalent to *Har-Irad* in Hebrew, and implies the Mountain of Descent. See *Part I.* p. 12.

AREOPAGUS, or *Mars' Hill*. See *Athens*.

ARGOB, a city and region lying east of Jordan in the country of Bashan, afterwards given to Manasseh. See *Part I.* p. 54.

ARIMATHEA, also called Ramah, and Ramathaim Zophim, (1 Sam. 1.) a town about 30 miles north-west of Jerusalem, on the road to Jaffa. This was the native place of Joseph of Arimathea, who begged the body of Jesus from Pilate. (Matt. xxvii. 57.) It is now called Ramla, and contains about 5000 inhabitants, who are chiefly occupied in agricultural pursuits, for which the surrounding country is highly favourable, abounding in vineyards, olives, and dates. Ramah and Lydda were the two first cities taken by the crusaders.

ARMENIA, a considerable country of Asia, consisting of modern Turcomania, and part of Persia; having Colchis and Iberia, the modern Georgia, on the north; Media on the east; Assyria and Mesopotamia on the south, and Asia Minor on the west. Armenia is sometimes confounded with Aramæa, the land of Aram or Syria; but they are totally different. Armenia, which is separated from Aram by the range called Mount Taurus, was so named from *Ar-Men*, or *Ar-minni*, i. e. the mountainous country of Meni or Minni, the people of which are mentioned by Jeremiah, (chap. li. 27.) when summoning the nations against Babylon. Ararat and Minni, in this passage, are so translated in our Bibles as to make two different kingdoms; but they appear to be the same, and imply the people of Ararat or Armenia.

This country includes the sources of the rivers Tigris and Euphrates, the Araxes and Phasis; and here the country of Eden, in which the garden was situated, is by many supposed to have been situated. *See Eden, Part I. p. 10.*

Armenia was formerly an independent kingdom, but is now subject, partly to Persia, and partly to the Turks. The part subject to the Persians is Eastern, Upper, or Grand Armenia; and the other, Lower, Little, or Western Armenia. The people are sober, industrious, and enterprising, and have in all ages maintained a great similarity of character, partly commercial, and partly pastoral; some living at home with their flocks, and others travelling as merchants and dealers into distant countries. Merchants of Armenia are found in almost every considerable port of Asia and Europe.

The religion of the Armenians is Christian, of the sect of Eutyches, owning but one nature in Jesus Christ; and it is a remarkable proof of the firmness of this people, that they have been able to preserve their ancient faith, though subject to their Mahometan masters, and surrounded by nations who have not only submitted to the arms of the Turks, but also to their religion.

ARNON, a river which formed the boundary between the countries of Moab and Ammon; rising in the mountains of Gilead, east of Jordan, flowing at first towards the south, then turning to the west, and emptying into the eastern side of the Dead Sea. After the Ammonites had been dispossessed of the country on the east of Jordan by the Amorites, this river was the division between the latter people and the Moabites; and later still, after the Israelites had conquered the country of the Amorites, the Arnon was the boundary between the tribe of Reuben and the Land of Moab. It is also called the river of Gad, (2 Sam. xxiv. 5. 2 Kings x. 33.) being the eastern boundary of that tribe.

AROER, a city on the river Arnon, probably partly on an island, as it is called "the city in the midst of the river." (Josh. xiii. 9.) It formerly belonged to the Amorites, but was afterwards given to the tribe of Gad. Some have thought there was another city of this name further south, in the tribe of Reuben; and from a want of knowledge respecting the true course of the Arnon, considerable uncertainty attends the subject.

ARPAD, ARPHAD, and ARVAD; *See Aradus.*



**ARUBOTH**, a city or country belonging to the tribe of Judah; the situation of which is not known. 1 Kings iv. 10.

**ARVADITES**, the descendants of Arvad, one of the sons of Canaan. *See Part I.* p. 28.

**ASHAN**, a city of the tribe of Judah, afterwards given to Simeon. Josh. xv. 42. xix. 7.

**ASHDOD**, a city of the Philistines, giving name to one of the five governments of that people. It was first allotted to the tribe of Judah, and afterwards to Dan; but was possessed for a long time after by the Philistines, and rendered famous for the temple of their god, Dagon. (1 Sam. v. 1.) It is situated upon the Mediterranean, nine or ten miles north of Gaza. Ashdod was called by the Greeks *Azotus*, by the Syrians *Ezdoud*, and by the Arabs *Mezdel*. It is represented as having been a place of great strength; and is remarkable for sustaining the longest siege mentioned in history, having been taken by Psammetichus, king of Egypt, after a siege of 29 years. It is at present an inconsiderable village, but contains many fragments of buildings and ruins, which remain of its former greatness. Here Philip the Evangelist was found, after he had baptized the Ethiopian eunuch. Acts viii. 40.

**ASHDOTH-PISGAH**, a city of the Amorites, allotted to the tribe of Reuben. It was so called from lying near Mount Pisgah.

**ASHER**, one of the twelve tribes of Israel. *See Part I.* p. 66.

**ASHNAH**, a city of Judah. Josh. xv. 33.

**ASHKENAZ**, a son of Gomer, and grandson of Japheth. *See Part I.* p. 16.

**ASHTAROTH**, or *Ashtaroth Carnaim*, one of the chief cities in the kingdom of Bashan, given to the half tribe of Manasseh, east of Jordan. *Karnaim*, in Hebrew, implies *two-horned*, and the city is supposed to have derived both names from the worship of the goddess Ashtaroth, who was represented like the Egyptian Isis, with two horns, or a horned moon. This city is sometimes called simply Carnaim, or Carnion. 1 Macc. v. 26. 43, 44.

Ashtaroth was the chief goddess of the Sidonians, and was much worshipped in Syria and Phenecia under that name, as well as those of "the host of heaven," and "the queen of heaven." She is supposed by some to be the Diana of the Greeks; but the worship paid to her was more that of Venus. Solomon, to please his strange wives, introduced the worship

of Ashtaroth amongst the Israelites; but it was established by Jezebel. (1 Kings xviii.) This goddess was afterwards adopted by the eastern Greeks, under the name Astarte.

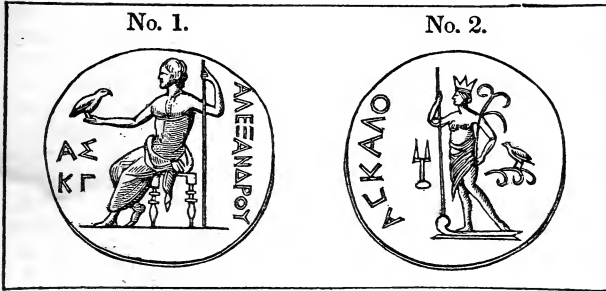
According to Jerom, Ashtaroth was called Carnea in his time, and was then a considerable city, six miles from Edrei.

ASIA is used in a threefold sense: 1. As one of the four great divisions of the earth. 2. Asia Minor or Lesser Asia, now called Anatolia. 3. The Asia of the New Testament, comprehending Phrygia, Mysia, Caria, and Lydia. This was the Roman proconsular Asia, in which were the seven churches of Asia, mentioned in the Revelations of St. John.

As the ancient Hebrews were strangers to the division of the earth into three or four parts, we never find the name Asia in any book originally written in Hebrew. They seemed to think that the continent consisted only of Asia Minor and Africa: the rest of the world was comprised under the name "isles of the Gentiles." Gen. x. 5.

Asia Minor is the country lying west of Mount Taurus, principally between the Euxine or Black Sea and the Mediterranean; containing the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, &c. all of which are mentioned in Scripture, and which we shall describe under their several heads.

ASKELON, called *Ascalon* by the Greeks and Latins, was one of the five great cities or lordships of the Philistines, situated in the west of Canaan, 40 miles westward from Jerusalem, between Gaza on the south, and Ashdod on the north. It appears to have been the chief of those cities; and even in the time of the crusades, such was its strength, that it was the last of the maritime towns which fell into the hands of the Christians. It is memorable in the history of the crusades, from the defeat of the Caliph of Egypt by Godfrey of Bouillon, in 1099; and that of Saladin, the Saracen Emperor, by Richard of England, in 1192, when 40,000 of the Saracens and Turks were killed, and the place afterwards captured. Ascalon was the birth-place of Herod the Great. It is now in ruins, and though close to the shore, had but few advantages as a port, the coast being sandy and difficult of access. According to Origen, there are wells here said to have been dug by Abraham and Isaac.



No. 1. A medal of Ascalon, with the figure of Jupiter and the inscription ALEXANDROU, showing that Alexander the Great (who took this city 332 years before Christ) was worshipped here as a deity; or in compliment to him as son of Jupiter, which he reported himself to be. In some other cities also, were temples dedicated to the worship of Alexander.

No. 2. shows Semiramis, or the Assyrian Venus, standing on a ship; inscription ASKALO.

ASPHALTITES LAKE. *See Dead Sea.*

ASPHAR, a lake mentioned in 1 Macc. ix. 33. probably the same as Asphaltites.

Assos, a sea-port of Troas, in the west of Asia Minor, to which St. Paul went on foot from the city of Troas, and from which he embarked with his companions to go to Mytilene, on the opposite island of Lesbos. (Acts xx. 13, 14.) Jerom says that Assos was near the city of Troy.

ASSYRIA, one of the first and greatest empires of Asia, frequently mentioned in Scripture, being intimately connected with the history of the Jews. This empire, in its greatest extent, included Persia, Chaldea, Media, Mesopotamia, Syria, Judea, and part of Arabia. But the country of Assyria proper lies east of the Tigris, between Armenia on the north, and Shinar, Chaldea, or Babylonia on the south; having Media on the east, and Mesopotamia on the west. It is generally supposed to have been founded by Asshur, son of Shem, who went out of Shinar, driven, as it appears, by Nimrod, and founded Nineveh, not long after Nimrod had fixed his residence at Babel or Babylon, and established the Chaldean monarchy. But the learned Bochart, and other eminent scholars, adopt the marginal translation, "Out of that land he (Nimrod) went forth into Asshur or Assyria, and built Nineveh." (Gen. x.

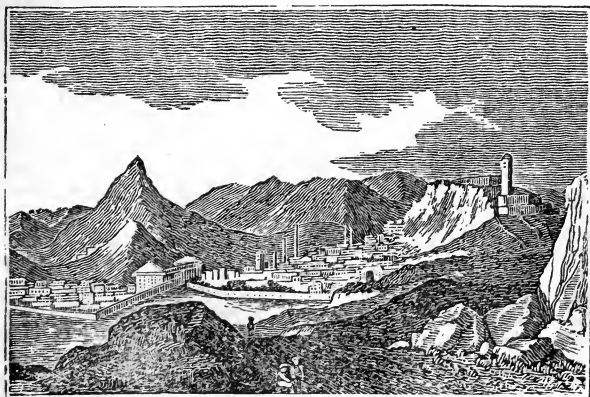
11.) The decision of this question is difficult, but the weight of authority is in favour of the marginal reading, which represents Nimrod as the founder of Nineveh. This is supported by the Targums of Onkelos and Jerusalem, by Theophilus, bishop of Antioch, and Jerom, among the ancients; and by Bochart, Faber, Hyde, Wells, Marsham, Le Châis, and the writers of the Universal History, among the moderns.

The government of this empire continued in the family of Nimrod for many ages, probably till its overthrow by Arbaces, which introduced a Median dynasty. Arbaces, who in Scripture is called Tiglath Pileser, was governor of Media; and Belesis, or Nabonassar, called in Scripture Baladan, was governor of Babylon: these, conspiring together with the Persians and other allies, took Nineveh, and overthrew the government of Sardanapalus, who lost his life in the contest. Thus the second race of Assyrian kings began with Arbaces; while Nabonassar founded a new empire in Babylon, of which he was the first king. This was about the year of the world 3257, or 747 before Christ. We have no account of the Assyrian empire, in the Scriptures, until the mission of Jonah to Nineveh, A. M. 3180, and B. C. 824. Between 40 and 50 years after this, an Assyrian king, named Pul, who is supposed to have been the father of Sardanapalus, invaded the kingdom of Israel.

The first captivity of the Israelites was by Tiglath Pileser, or Arbaces, mentioned above, who carried away the people east of Jordan, i. e. the tribes of Reuben, Gad, and the half tribe of Manasseh, into Media. (1 Chron. v. 26.) It was during the period of this second Assyrian empire, between the reigns of Tiglath Pileser and Nabuchodonosor, from 747 to 655 before Christ, including the reigns of Salmaneser and Sennacherib, that most of the events mentioned in Scripture history, as connected with the Assyrians, took place. The second captivity of the Israelites, and the extinction of the kingdom of Israel, was under Salmaneser, in the year 721 before Christ. Sennacherib succeeded his father Salmaneser, and invaded the kingdom of Judah, but on the payment of a large ransom by king Hezekiah, the Assyrian passed on into Egypt with his army, where he destroyed the city of No. (Nahum iii. 10.) On his return he again attacked Judah, and sent a blasphemous message to king Hezekiah, (2 Kings xviii.) who, pleading earnestly for a particular display of divine power, was relieved, and an angel of the Lord went out, and smote in the camp of the Assyrians a hundred and eighty-

five thousand, so that in the morning they were all dead corpses. (2 Kings xix. 35.) After this, Sennacherib returned in disgrace to his kingdom, where he was afterwards killed by his two sons, Adramelech and Sharezer, as he was worshipping in the temple of his god Nisroch. The Medes, in the mean time, taking advantage of the loss of his army in Judea, shook off the Assyrian yoke, and formed an independent empire. Sennacherib was succeeded by his son Esarhaddon, called Asnappar in the book of Ezra, who carried away those who remained of the people of Israel: he also sent part of his army into Judah, who took its king, Manasseh, prisoner, and sent him in chains to Babylon, which had been recently seized by Esarhaddon, and annexed to the Assyrian empire. Babylon remained an appendage of Assyria, for the space of 54 years, until they were again separated by Nabopolassar, a general in the army, and father of Nebuchadnezzar, who seized Babylon of which he was declared king, and which again became independent of Assyria, 626 before Christ. Fourteen years after this, Cyaxares, king of Media, and Nabopolassar, king of Babylon, united against Assyria, besieged and took Nineveh, killed Chyniladanus the king, and destroyed the city, to which event the prophecies of Nahum are supposed to refer. Thus an end was put to the empire of Assyria, 612 before Christ, and Babylon became the ruling power in the east.

**ATACH**, a city in the tribe of Judah. 1 Sam. xxx. 30.

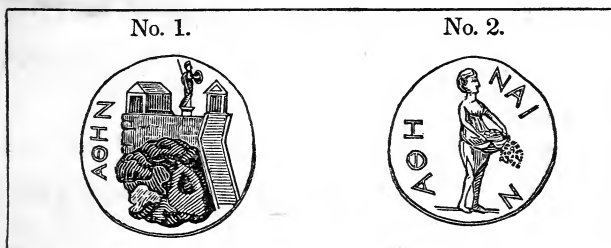


View of Athens.

ATHENS, a celebrated city and commonwealth of Greece. This city, it is supposed, was founded 1580 years before Christ, and 830 before the building of Rome; to which adding the time which has since elapsed, 1834, will make the duration of Athens, to the present time, 3414 years. The situation and history of Athens are too well known to make it necessary for us to enter further into particulars than is requisite to elucidate the circumstances of St Paul's visit, A. D. 32. Athens was famed for its power, laws, arts, literature, and learned men. These last were divided into sects, differing in opinion on religion and happiness, and spent their time in giving and hearing lessons in philosophy, rhetoric, and metaphysics; or in vain and fruitless speculations on the nature of the gods, the perfection of human nature, and the attainment of the chief good. The rest of the inhabitants spent theirs "in nothing else but either to tell or to hear some new thing." (Acts xvii. 21.) They were all addicted to idleness, and the numerous places of public resort afforded every class the means of gratifying their thirst for inquiry, superstition, or dissipation. Had the apostle brought some new scheme of philosophy or ethics, or some new god to add to the many which the Athenians pretended to venerate, he would have been well received. Under some ideas of this sort, the people carried St. Paul to the Areopagus, that he might explain to them "the new doctrine of which he spoke." The Areopagus, or Hill of Mars, was an insulated precipitous rock, in the centre of Athens, where a celebrated tribunal or court was held, the judges of which were called Areopagites, of whom Dionysius was one. (Acts xvii. 34.) This court took cognizance chiefly of matters of religion, such as blasphemies against the gods, the consecration of new ones, ceremonies of worship, &c. This was the place to which Paul was brought as "a setter forth of strange gods," and where, boldly standing up, he reproved the Athenians for their absurd idolatries, and preached Christ and the resurrection; which to some was foolishness, to others a matter of further curiosity, while a few, among whom was Dionysius, were converted.

With regard to the altar with the inscription "TO THE UNKNOWN GOD," we have the testimony of Lucian that such really did exist at Athens; and Diogenes Laertius tells us the following occasion of their being erected. The city being afflicted with a pestilence, Epimenides took several sheep to

the Areopagus, whence they were left to wander as they pleased. Persons were appointed to watch them, and where each sheep lay down, it was sacrificed on the spot to the propitious god; but which god it was, being uncertain, an altar was erected to *the unknown god*, on every spot where a sheep had been sacrificed. By this ceremony, it is said, the city was relieved of the pestilence.



No. 1. A medal of Athens, showing the Acropolis standing on a high rock, on which it is built. In the rock appears the sacred grotto of Apollo and Creusa, a flight of steps up to the citadel, with the entrance to the Propylea, the temple of Minerva, and the famous figure of that goddess standing as protecting and presiding over all. The spear of this figure was seen from far off at sea. St. Paul must have observed all these idolatrous particulars, as well as the altar dedicated to the unknown god.

No. 2. Represents a young woman scattering flowers, probably in the great *Panathenaic* festival, which was held at stated times, in commemoration of Minerva. Well might Paul's "spirit be stirred in him when he saw the city wholly given to idolatry." Acts xvii. 16.

**ATTALIA**, a city on the coast of Pamphylia, in Asia Minor, visited by Paul and Barnabas. (Acts xiv. 25.) It was named from Attalus, its founder; and is now called Sattalia. Being well situated for trade, the Turks keep the fortifications in repair.



A medal of Attalia, on one side of which is Neptune, with his trident, denoting this to be a sea-port town: the figure on the other side is uncertain, —possibly Pluto.

**AVA**, (2 Kings xvii. 24.) supposed to be the same as Ivah, city of Assyria, from whence Salmaneser brought people called Avites (2 Kings xvii.) to inhabit Samaria, after he had carried away the Israelites into captivity.

**AVEN**, a city of Egypt, (Ezek. xxx. 17.) supposed to be the same as On, or Heliopolis.

**AVIM**, a people of Canaan. *See Part I.* p. 29. Also a city in the tribe of Benjamin, between Bethel and Parah. Josh. xviii. 23.

**AZEKAH**, a city in the tribe of Judah, lying four leagues south-west of Jerusalem. Josh. xv. 35. 1 Sam. xvii. 1.

**AZEM**, a city in the tribe of Simeon. Josh. xix. 3.

**AZMAVETH**, a city thought to be in the tribe of Judah, not far from Jerusalem. Neh. xii. 29. and vii. 28.

**AZNOTH-TABOR**, a city which Eusebius places in the plain not far from Diocesarea. Josh. xix. 34.

**AZOTUS**. *See Ashdod.*

**AZZAH**. *See Gaza.*

## B.

**BAALAH**, otherwise called *Kirjath-jearim*, (Josh. xv. 9. 1 Chron. xiii. 6.) a city of Judah, situated not far west of Jerusalem. At this place the ark was stationed for some time. There was also a mountain of this name, (Josh. xv. 11.) probably the same as Mount Jearim.

**BAALATH**, a city in the tribe of Judah. (Josh. xv. 24.) Also in the tribe of Dan. Josh. xix. 44.

**BAALATH-BEER**, a city of Simeon. Josh. xix. 8.

**BAAL-GAD**, a city in the valley of Lebanon, at the foot of Mount Hermon, in the north-east part of the Land of Canaan. (Josh. xi. 17. xii. 7.) The name Baal-Gad means *the lord of fortune*, or *good luck*, or of *a troop*. This deity is frequently represented on medals, sometimes having the name annexed, and is usually feminine. There was, however, a male Fortune among the ancient deities, agreeing with the signification of Baal-Gad.



No. 1.



No. 1. A vessel in which Isis is spreading her veil for the sail; Jupiter Serapis is directing the course of the vessel, and Fortune is guiding it; Jupiter Serapis is therefore here the *Baal-Gad*, or Lord of Fortune.

No. 2.



No. 2. A female figure of Fortune, displaying many symbols; the rudder, cornucopia, ears of corn, &c. The quiver on her back allies her to Diana, while the ornaments of her head resemble those of Isis.

**BAAL-HAZOR**, a city in the tribe of Ephraim, where Absalom kept his flocks. (2 Sam. xiii. 23.) It lay between Bethel and Jericho, eight miles from Jerusalem.

**BAAL-HERMON**, a mountain in the north of Canaan, near the boundary of the country, the exact situation of which is not known. Some suppose it to be part of Mount Hermon, so that it was a temple of the idol Baal, on Hermon. Judg. iii. 3. 1 Chron. v. 23.

**BAAL-MEON**, a city in the tribe of Reuben. (Numb. xxxii. 38.) It was taken from Reuben by the Moabites, who were masters of it in the days of Ezekiel, (xxv. 9.) and seems to have been a place of some importance in the time of the Macabees.

**BAAL-PEOR**, an idol of the Moabites. *See Part I.* p. 54.

**BAAL-PERAZIM**, the place where David put the Philistines to flight. (2 Sam. v. 20.) It lay near the valley of Rephaim, or Giants, about 4 miles south-west from Jerusalem; and is probably the Mount Perazim of Isaiah, xxviii. 21.

**BAAL-SHALISHA**, (2 Kings iv. 42.) a place situated, according to Jerom and Eusebius, in the tribe of Simeon or Dan, 15 miles north of Diospolis.



The Hebrew word *Baal-shalisha*, means the *third idol*, or the *deity of three*, a triple divinity. The idea of triplicate deities was common among the ancients, as is proved by ancient medals of different countries. The annexed figure represents this emblem as it exists in the very ancient Hindoo temple at Elephanta, near Bombay.

This image is understood to imply the divinity in his creative, preservative, and destructive, or rather regenerative capacities. This is one of the most extraordinary works of art, of colossal size,

and immensely laborious workmanship.

**BAAL-TAMAR**, the place of an engagement between the Israelites and the tribe of Benjamin; situated, according to Eusebius, near Gibeah. (Judges xx. 33.) This Hebrew name means *the idol of the palm-trees*, probably so named from the Canaanites here worshipping Baal in a grove of palm-trees.

**BAAL-ZEPHON**, a place near the western extremity of the Red Sea. *See Part I.* p. 43.

**BABEL**, a famous tower, built in the land of Shinar. *See Part I. p. 14.*

**BABYLON**, the capital city of Chaldea, at first called Babel, was built by Nimrod, (Gen. x. 10.) in the place where the tower of Babel was begun, and was probably the first city built after the flood. Its early history is very obscure, and the accounts of heathen writers respecting it, quite contradictory.

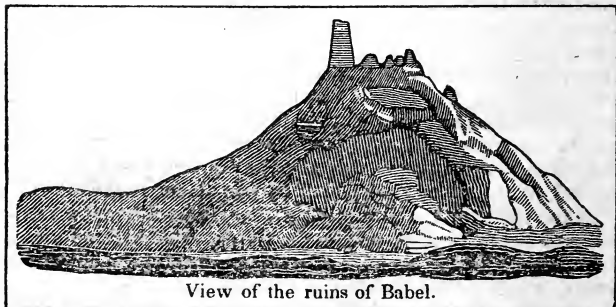
This city was much enlarged and adorned by Semiramis, wife of Ninus, who, it is believed, was the son and successor of Nimrod; but it was most improved in extent and splendour by Nebuchadnezzar, who gloried himself much upon what he had done for it. (Dan. iv. 30.) It was then called Babylon, and for extent and magnificence was the wonder of the world.

According to ancient writers, it was at least forty-five miles in circumference, and was built on both sides of the river Euphrates, in the shape of a square. It had 25 principal streets running each way through its whole length, intersecting each other, and thus dividing the city into 625 squares. The walls of the city were prodigious, being, according to the most moderate accounts, 75 feet high, and 32 feet broad; but Herodotus, a Greek historian, who visited Babylon, says they were 350 feet in height, and 87 feet in breadth or thickness; extending in compass round the city a length of 60 miles. These walls were built of brick, cemented with bitumen, and had around them a deep ditch, filled with water, the sides of which were lined with brick walls; as were also the sides of the river where it flowed through the city. In every side of this great square, at the entrance into the 25 streets, were 25 gates, making, in all, a hundred, which were made of solid brass; and between every two of these gates were three towers. A bridge, five furlongs in length, and thirty feet wide, connected the two parts of the city, which lay one on each side of the river; and at each end of this bridge was a palace. It is even said that there was a subterraneous passage under the bed of the river, from one of these palaces to the other.

In the midst of the city stood a magnificent temple, dedicated to Belus, or Bêl; and in the middle of this temple was a stupendous tower, which is supposed to have been the same tower, or part of it, which was left unfinished at the confusion of tongues. It was probably afterwards resumed and completed, and a prodigious city built around it. This tower was in the form of a pyramid, with a square base, each side being

500 feet, and the height was about the same. On the top was a statue of Belus, 40 feet high. This tower was built of bricks, cemented with bitumen. The temple around this tower was erected by Nebuchadnezzar, and was a mile in circumference; it was surrounded by a wall, in which were several gates, all of brass. It is supposed that the brazen sea, the brazen pillars, and the vessels of brass, which were carried from the temple of Jerusalem, were used in making these gates; for we read in Scripture that Nebuchadnezzar put all the sacred vessels which he carried from Jerusalem, into the house of his god at Babylon, that is, into this house or temple of Bel. The image or statue of Bel, on the top of the tower, was probably Nebuchadnezzar's golden image mentioned in Daniel. There were also in this temple many other statues and images of gold, all of which made it so rich, that on the return of Xerxes from his expedition into Greece, he plundered it, and laid it in ruins. Alexander the Great, afterwards wishing to restore it, employed ten thousand men during two months in clearing away and removing the rubbish, but the undertaking was found to be too great, and he was forced to abandon it.

This great city was taken and destroyed by Cyrus, king of Persia, in a manner remarkably corresponding with the prophecies. (Isa. xiii. 17. xxi. 2. xlv. 1-4. Jer. xxv. 11, 12. l. 24. 38. li. 11. 36. 39. 57.) Thus the glory of Babylon has passed away, according to the word of the Lord, so that it has even been difficult in modern times to discover the place where it



View of the ruins of Babel.

stood. Travellers have, however, discovered, about three miles north of Hilleh, a town near the Euphrates, 47 miles south of Bagdad, immense masses of ruins, mostly composed

of bricks cemented with bitumen, and extending over a considerable space. Among these ruins appear the remains of a vast monument, which is supposed to have been the great tower.

The bricks of these ruins are dug up and carried away by the natives, for the purpose of erecting their buildings; and it is said that the town of Hilleh, containing ten or twelve thousand inhabitants, has been mostly built of them. Many of these bricks contain unknown inscriptions, and are in size generally about a foot square and three inches thick. These ruins are now so much infested by venomous reptiles and wild beasts, as to be dangerous of access.

There was also another city called Babylon, situated in Egypt, on the Nile, not far from Cairo.

**BABYLONIA**, the country round the famous city of Babylon, comprising the greater part of Chaldea, situated in the north-east of Arabia, on both sides of the river Euphrates. The dominion of Babylonia, as an independent empire, may be said to begin with Nabopolassar, the father of Nebuchadnezzar, who rendered it independent of Assyria in the year 626 before Christ. Under his son, Nebuchadnezzar, it became very powerful; he took Jerusalem, carried the Jews into captivity, and subdued Egypt. But this power was not of long duration; for in the year 538 before Christ, Cyrus, king of Persia, took Babylon, and put an end to the empire.

**BAHURIM**, a village near Jerusalem, in the tribe of Benjamin, on the road to Jordan. Here Shimei cursed David, and threw stones at him. 2 Sam. xvi. 5. xvii. 18.

**BAMOTH**, one of the encampments of the Israelites. (Numb. xxi. 19, 20.) Eusebius says it was a city of Moab, upon the river Arnon.

**BAMOTH-BAAI**, a city in the tribe of Reuben, east of Jordan. Josh. xiii. 17.

**BASCAMA**, or *Basca*, a town in the tribe of Judah, where Jonathan Maccabeus was killed. 1 Macc. xiii. 23.

**BASHAN**, the kingdom of Og. See *Part I.* p. 53.

**BEALOTH**, a city in the tribe of Judah. Josh. xv. 24.

**BEER**, the name of a city (Judg. ix. 21.) four leagues from Jerusalem, in the way to Shechem. The word *beer*, in Hebrew, signifies *a well*.

**BEER-ELIM**, *the well of the princes*. Isa. lv. 8. Numb. xxi. 18.

**BEER-LAHAI-ROI**. See *Part I.* p. 34.

**BEEROTH**, a city of the Gibeonites, afterwards yielded to the tribe of Benjamin. (Josh. ix. 17. 2 Sam. iv. 2.) Eusebius places it seven miles from Jerusalem, in the way to Nicopolis. Near it is a fountain of excellent water, whence probably it received its name, *the wells*.

*Beeroth* was also a station of the Israelites, (Deut. x. 6.) north of Ezion-gaber.

**BEER-SHEBA**, *the well of the oath*. See Part I. p. 34.

**BELA**, or *Zoar*, a city near Sodom. See Part I. p. 31.

**BENE-BERAK**, a city in the tribe of Dan. Josh. xix. 45.

**BENE-JAAKAN**, a station of the Israelites in the wilderness, (Numb. xxxiii. 31.) probably the same as Beeroth. (Deut. x. 6.) *Beeroth beni Jaakan*, the wells of the sons of Jaakan.

**BENJAMIN**, one of the tribes of Israel. See Part I. p. 64.

**BEON**, a city in the tribe of Reuben, (Numb. xxxii. 3.) probably the same called *Bean* in 1 Macc. v. 4.

**BEREA**, a city in the south of Macedonia, westward from Thessalonica, where Paul preached with success, and whose inhabitants are commended for receiving the word with all readiness of mind, and diligently searching the Scriptures. Acts xvii. 10, 11.

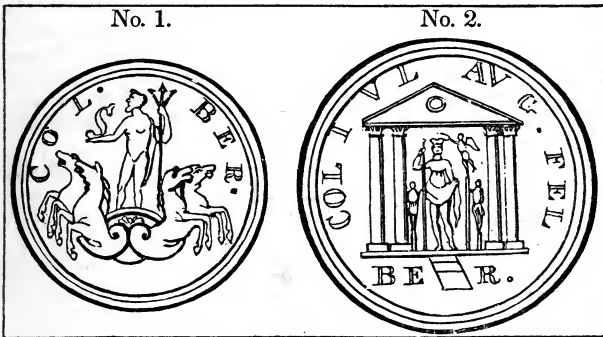


A medal of Berea, remarkable for the inscription, *KOIN. MAKE. B. NEO. BERAION*, referring to the *second Macedonia*; and for the date *EOC*, thought to be 275 from the battle of Pharsalia, or the Julian era of Rome 706. This date falls in the sixth year of Alexander Severus; and the head of Alexander the Great on this medal, was probably in compliment to this emperor, who was born in a temple of Alexander, at Arcé, in Phenicia, or Cæsarea Libanus, and from that circumstance adopted Alexander as his tutelary deity.

This is the only Macedonian medal which has such a date, and the only one of this period inscribed with the name of the city where it was struck; these circumstances, and those mentioned above, appear to mark a *distinction* attached to this city, whose inhabitants are styled in Scripture *noble Bereans*.

**BERED**, a place in Palestine, not far from Gaza, and near the well where Hagar rested when flying from her mistress. Gen. xvi. 14.

**BERYTUS**, probably the place called in Scripture *Berothai*, (2 Sam. viii. 8. Ezek. xlvii. 16.) an ancient city in Phenicia, on the Mediterranean, fifty miles north of Sidon. It is thought that *Baal-berith*, (Judg. viii. 33.) was the deity worshipped at Berytus, and thence introduced into the Land of Israel. It appears by ancient medals of this place, that Castor and Pollux, Hercules, Neptune, Astarte, and various other deities, were worshipped here.



No. 1. A medal of Berytus, representing Neptune in his marine car, drawn by four sea-horses. He holds in his right hand a dolphin, in his left a trident. Neptune was the tutelary deity of Berytus.

No. 2. Astarte in her temple, crowned by a figure of Victory standing on a pillar; on each side of her, a figure holding a wreath; on the top of the temple, trophies. Suidas tells us that the Astarte of the Syrians is called Venus by the Greeks.

**BESOR**, a brook or river which falls into the Mediterranean, south of Gaza. This is thought to be the river of the wilderness, (Amos vi. 14.) and is perhaps the stream called the river of Egypt, (Josh. xv. 4.) and several other places of Scripture. See *Part I.* p. 32.

**BETAH**, (2 Sam. viii. 8.) a city of Syria, probably the same as *Beten*, belonging to the tribe of Asher. Josh. xix. 25.

**BETH-ABARA**, a place on the eastern bank of the Jordan, where John baptized, (John i. 28.) and as the name signifies *the house of passage*, some have thought it was the place where the Israelites under Joshua crossed the Jordan; but

others think it was the place where Jacob crossed that river. Eusebius says that many in his time were zealous to be baptized at this place, as it was supposed to be the spot where John baptized the Lord Jesus Christ.

**BETHANATH**, a city of Naphtali. Josh. xix. 38.

**BETHANY**, a village situated at the mount of Olives, about two miles east of Jerusalem. This was the abode of Martha and Mary, with their brother Lazarus, whom Jesus raised from the dead; (John xi. 18.) and here Mary anointed the feet of our Lord. Bethany is now a small village, where is yet shown to travellers an old ruin, said to be the house where Lazarus and his sisters dwelt; also near this is his sepulchre, which is held in great veneration by the Turks, and used by them as a place for prayer. Not far from this they show the house of Mary Magdalene, and the fountain of the apostles, so called because they were accustomed to refresh there; this fountain is near the road side, and very inviting to the thirsty traveller.

**BETH-ARABAH**, a city in the border of Judah, (Josh. xv. 6.) belonging to the tribe of Benjamin, (xviii. 22.)

**BETHARAM**, or *Betharan*, (Numb. xxxii. 36. Josh. xiii. 27.) a fenced city east of Jordan, in the tribe of Gad.

**BETHAVEN**, the same as Bethel. This is the place where Jeroboam set up his golden calves, whence it is called by the prophet Hosea, (iv. 15.) in derision, *Beth-aven*, the *house of vanity*, instead of *Bethel*, the *house of God*.

**BETH-BARA**, (Judges vii. 24.) supposed to be the same as Bethabara.

**BETH-BASI**, a city in the tribe of Judah, fortified by Simon and Jonathan Maccabeus, (1 Macc. ix. 62.) and where Bacchides besieged them without success.

**BETH-BIREI**, a city of Simeon. 1 Chron. iv. 31.

**BETH-CAR**, a city of Dan, to which the Israelites pursued the Philistines, and near which Samuel set up a stone which he called Ebenezer.

**BETH-DAGON**, the *house* or *temple of Dagon*, a city of Canaan in the tribe of Judah; probably so called because here was a temple of the idol of Dagon, before the country was conquered by the Israelites. (Josh. xv. 41.) There was also a city of this name belonging to the tribe of Asher. Josh. xix. 27.

**BETHEL**, a city near the boundary between the tribes of



Benjamin and Ephraim, situated about eight miles north of Jerusalem. *See Part I.* p. 28.

**BETH-EMEK**, a city near the southern boundary of the tribe of Asher. Josh. xix. 27.

**BETHER**; mountains of this name are mentioned in the Song of Solomon, (ii. 17. and viii. 14.) In the latter place, it is translated "mountains of spices." It is uncertain what mountains are meant by this name; some take it to mean Bethoron, called Bether by Eusebius. This place is frequently mentioned in old Hebrew writings, and is memorable for a terrible slaughter of the Jews in the time of the emperor Adrian, during the rebellion of Barchochebas, when it is said that the number of dead bodies was so great, that the blood ran from them four miles to the sea.

**BETHESDA**, the *house of mercy*, or the *house of effusion*. a pool near the sheep-market at Jerusalem, having five porches, piazzas, or covered walks around it. (John v. 2.) Here an impotent man, who had been so for thirty-eight years, was cured by our Lord. The healing virtues of this pool are said by Tertullian to have ceased after the Jews rejected Christ. According to Mr. Maundrel, a late traveller who visited this place, the pool is now dry; but the basin or pit which contained the water remains, and is 120 yards long, forty broad, and eight deep. At one end are some ancient arches, which the people say were the porches where the multitude of lame, halt, and blind, were accustomed to sit while they waited for the moving of the waters.

**BETH-GAMUL**, a city of the Moabites in the tribe of Reuben. Jer. xlviii. 23.

**BETH-HACCEREM**, a city between Jerusalem and Tekoah, noted for its vineyards. Jer. vi. 1. Neh. iii. 14.

**BETH-HOGLAH**, a place in the tribe of Judah, (Josh. xv. 6.) which, according to Eusebius, was eight miles from Gaza. St. Jerom mentions a place of this name, eight miles from Jordan, in the tribe of Benjamin. Josh. xviii. 21.

**BETH-HORON**, places in the tribe of Ephraim. *See Part I.* p. 56.

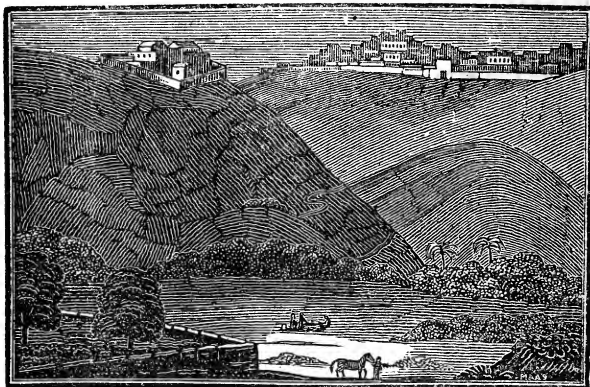
**BETH-JESIMOTH**, a city in the plains of Moab, east of Jordan, where the Israelites encamped. *See Part I.* p. 49.

**BETH-LEBAOTH**, a city belonging to the tribe of Simeon, (Josh. xix. 6.) called *Lebaoth*, among the cities first given to Judah, (chap. xv. 32.)

**BETHLEHEM**, a city situated six miles south of Jerusalem,

otherwise called Ephrath or Ephratah, sometimes Bethlehem-Ephratah, and sometimes Bethlehem-Judah, to distinguish it from another place called Bethlehem, in the tribe of Zebulun.

This city was not considerable for its extent or riches; but was remarkable for being the birth-place of our blessed Saviour, as well as that of king David, from whom the Saviour descended, according to the flesh. Ibn Haukal, a Mahometan writer, speaking of Bethlehem, says, "Here Jesus, on whom be peace! was born of his mother."



View of Bethlehem.

Bethlehem is situated upon the declivity of a hill, and is generally visited by pilgrims. It has been constantly honoured by Christians of all nations, on account of its being the place where Jesus Christ was born; and here, at the present day, is shown the manger in which it is said he was laid; also, a grotto in a rock, where, according to tradition, the Blessed Virgin hid herself and the divine babe from the malice of Herod, before their departure into Egypt. They also show, about half a mile eastward, the field where it is said the shepherds were watching their flocks, when they received the glad tidings of the birth of Christ.

About the distance of an hour and a quarter's journey southward from Bethlehem, are still shown the famous fountains, pools, and gardens, which are said to have been the delight of king Solomon, and to which he is supposed to allude in Eccles. ii. 5, 6.

The pools are three in number, lying one above another, so that the waters descend from the highest into the one next below it, and from it into the third. The breadth of each is about ninety paces; but they differ in length, the first being 160 paces, the second 200, and the third 220. They are all lined with walls which are plastered, and contain a great depth of water. The spring or fountain which supplies them with water is about 140 paces distant. This the friars of Bethlehem insist is the *sealed fountain*, to which reference is made in Scripture, (Songs iv. 12.) and they say there is a tradition that Solomon shut up these springs, and kept the door of them sealed with his signet, that he might preserve their water for his own drinking, in their natural freshness and purity. This would not be difficult, as they rise underground, and have no avenue to them but by a little hole like the mouth of a narrow well. Through this hole, a person may descend about four yards; he then arrives in a vaulted room about fifteen paces long, and eight broad, adjoining to which is another of the same form, but not quite so large. Both these rooms are covered with stone arches, very ancient, and perhaps truly the work of king Solomon. From these springs the water is conveyed in earthen pipes, by many turnings and windings about the mountains, to Jerusalem. These pools are more likely to be those of Solomon, from the fact that there is not such another store of spring-water anywhere else throughout all the Holy Land.

On the west of Bethlehem is shown the well of David, so called from being supposed to be that whose waters he so passionately desired. (2 Sam. xxiii. 15.) A little distance beyond this, are the remains of an aqueduct, which formerly conveyed the water from Solomon's pools to Jerusalem. This is constructed of stones perforated and let into each other, secured with cement to prevent leaks, and is exceedingly firm and durable. This row of stone pipes was covered for security with a case of smaller stones laid over it, in very strong mortar. But the Turks have shown, in this instance, that nothing can be so well wrought but they are able to damage or destroy it; for of this strong aqueduct, carried fifteen or eighteen miles with such vast expense and labour, you see now only here and there a fragment remaining.

Bethlehem is at present a considerable place, from which is a delightful prospect, being surrounded with hills and valleys. It has several fine streets, and a church in the form of

a cross, erected by the famous Helena: here are also several chapels, and convents of Latins, Greeks, and Armenians. The complexion of the inhabitants is very dark, almost approaching to black. The country around is abundant in grapes, figs, and other fruits, which are the principal support of the inhabitants.

**BETH-MEON**, a city in the tribe of Reuben, belonging to the Moabites, (Jer. xlvi. 23.) probably the same as Baal-meon, (Numb. xxxii. 38.) Many of the cities in this region were probably repossessed by the Moabites after the ten tribes had been carried captive into Assyria; and hence Jeremiah represents them as cities of the Moabites.

**BETH-NIMRAH**, a city in the tribe of Gad, (Josh. xiii. 27, called *Nimrah* in Numb. xxxii. 3.

**BETH-PALET**, (Josh. xv. 27.) or *Beth-phelet*, (Neh. xi. 26.) a city in the south of the tribe of Judah, given afterwards to Simeon.

**BETH-PAZZEZ**, a city of Issachar. Josh. xix. 21.

**BETH-PEOR**, See *Baal-peor*.

**BETH-PHAGE**, *the house of figs*, a small village near Mount Olivet, and, as it seems, somewhat nearer to Jerusalem than Bethany. (Luke xix. 29.) The Jewish Talmudists say that a Bethphage was within the walls of Jerusalem; but this was probably a place in the city where figs were sold, or a street might be so called which led to the village which produced figs, without the city. The distance from Jerusalem to the village of Bethphage is computed to be fifteen furlongs.

**BETH-SAIDA**, *the house of fishing*, a city situated at the northern extremity of the Lake of Gennesareth, or Sea of Galilee, near where the Jordan enters it: a situation very convenient for fishing, as its name implies; and accordingly we find the apostles Peter and Andrew, inhabitants of this place, were fishermen by trade. It is frequently mentioned in the New Testament, but not in the Old; as Josephus tells us it was but a small village until Philip the tetrarch rendered it a magnificent city, and named it Julia, out of respect to Julia, the daughter of Augustus Cæsar. The woe denounced against it by our Saviour, (Matt. xi. 21.) has long since come upon it, being now reduced to the state of a poor village, containing but five or six mean cottages.

**BETH-SHAN**, a city in the half tribe of Manasseh, west of Jordan, about twelve miles south of the sea of Galilee. (Josh. xvii. 11. 2 Sam. xxi. 12.) This city was called by the

Greeks Scythopolis, or the city of the Scythians, from some remarkable occurrence supposed to have taken place when that people invaded Syria. It is said to have been 75 miles from Jerusalem. (2 Macc. xii. 29.) It continued to be a considerable city in the days of Eusebius and Jerom, in the fourth century. It is now called Bysan, and consists of 70 or 80 houses, whose inhabitants are represented by modern travelers to be in a miserable condition, from the depredations of the Bedouin Arabs. The ruins of the ancient city still remain, and show that it was nearly three miles in circuit.

**BETH-SHEMESH**, *the house of the sun*, probably so named from the worship paid here to that luminary by the Canaanites. —A city of Judah, 30 miles west of Jerusalem, given to the Levites. (Josh. xxi. 16.) Here 50,000 persons were destroyed for profanely looking into the ark, which was brought by the kine, when sent away by the Philistines. (1 Sam. vi. 19.) Other cities of this name are also mentioned in the tribes of Naphtali and Issachar.

Bethshemesh in Egypt, was the same as On, called by the Greeks Heliopolis. *See Part I.* p. 39.

**BETH-TAPPUAH**, a city of Judah, (Josh. xv. 53.) situated in the way to Egypt, near the wilderness of Paran.

**BETHULIA**, a city celebrated for being besieged by Holofernes, and where he was killed by Judith, (Judith vii.) supposed to have been situated in the west of Zebulun, near the sea.

**BETH-ZUR**, or *Beth-sura*, a city belonging to the tribe of Judah. (Josh. xv. 58.) It was one of the cities fortified by Rehoboam; (2 Chron. xi. 7.) and appears to have been a place of great strength, being on the frontier of Judah towards Edom. Here Lysias, the regent of Syria, under Antiochus Epiphanes, was defeated by Judas Maccabeus, with a loss of eighteen thousand men. Beth-sura is said, in 2 Macc. xi. 5, to be only five furlongs from Jerusalem; but this must have been a mistake: Eusebius makes it twenty miles from that city, in the way towards Hebron, which, in the time of the Maccabees, was the principal city of the Idumeans. It was probably near Hebron, but on the Jewish side of the frontier.

**BETONIM**, a city in the northern part of the tribe of Gad, bordering on Manasseh, east of Jordan. Josh. xiii. 26.

**BEZEK**, a city of the Canaanites, where 10,000 of them were slain, and Adoni-bezek, their king, taken prisoner. (Judges i. 4.) Eusebius and Jerom mention two towns, near

together, of this name, seventeen miles from Neapolis or Shechem, on the way to Scythopolis or Bethshan.

**BEZER**, a city in the tribe of Reuben, (Deut. iv. 43.) and one of the cities of refuge. It is usually styled "Bezer in the wilderness," or "in the plain;" implying its situation to have been in a desert part of the country, probably on the side of Arabia.

**BILEAM**, a city of Manasseh, east of Jordan, given to the Levites of the family of Kohath. 1 Chron. vi. 70.

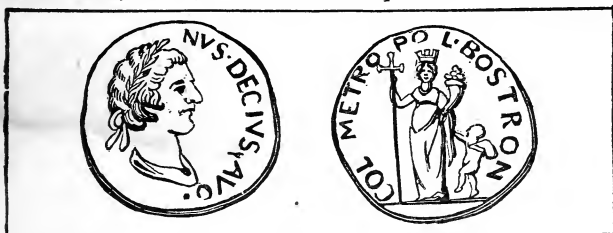
**BITHYNIA**, a province of Asia Minor, stretching along the southern shore of the Black Sea, from Mysia to Paphlagonia; having Phrygia and Galatia on the south. In this district are situated the two cities of Nicæa or Nice, and Chalcedon, both celebrated in ecclesiastical history, on account of the general councils held in them. When Paul first travelled towards Europe, the Holy Ghost allowed him not to preach here. (Acts xvi. 7.) But a church was afterwards established, as St. Peter addresses his first epistle to the Hebrew Christians who were scattered through this and the neighbouring countries.

**BOCHIM**, a place supposed to be near Jerusalem, where an angel reproved the Israelites for their breach of covenant with God, in consequence of which it was declared that the inhabitants of the land should remain as thorns in their sides. On hearing this, the Israelites "lifted up their voice and wept," and called the place *Bochim*, which signifies *weeping*. Judges ii.

**BOZRAH**, (Gen. xxxvi. 33. Isa. xxxiv. 6. and lxiii. 1. Micah ii. 12.) a city of Edom, celebrated for its dyed garments, and its sheep. It is not known whether any vestige remains of it at the present time.

There was another Bozrah in the land of Moab, (Jer. xlviii. 24.) thought by some to be the same as Bezer. But this Bozrah was probably the city of that name, or Bostra, as it is now called, situated east of the sea of Galilee, in the tribe of Manasseh; and to which it is probable the Moabites extended themselves when they took possession of the vacant cities of Israel, after the captivity of the ten tribes. Bostra was made a Roman colony by Trajan, and took the title of *Nova Trajana*, the new city of Trajan. This place has been visited by modern travellers, who describe its ruins, particularly some beautiful columns, said to be equal to those of

Balbec or Palmyra. In different parts of these ruins are found Cufic, Greek, and Roman inscriptions.



A medal of Bostra, representing on one side the head of Trajanus Decius: on the other a female figure, with her head crowned with turrets; in her right hand the staff terminating in a cross; in her left a cornucopia; beside her a Silenus dancing, with a wine-bottle on his shoulder. There can be no doubt that this is the goddess Ashtaro or Astarte.

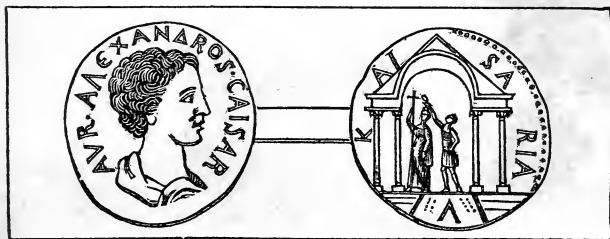
## C.

CABBON, a city in the tribe of Judah. Josh. xv. 40.

CABUL, a name given, by Hiram, king of Tyre, to the twenty cities which were given him by king Solomon, as a reward for the great services he had rendered him in building the temple. (1 Kings ix. 13.) Hiram, not being pleased with them, called them *Cabul*, which in the Phenician language signifies *dirty* or *displeasing*. They were situated in Galilee, and probably not far from Tyre.

CÆSAREA. There were several cities of this name.

1. *Cæsarea Libanus*, anciently called Arcé or Arca. It is not known when it took the name of Cæsarea, or at what time it was made a Roman colony.



A medal of Cæsarea Libanus, representing on one side the head of Alexander Severus, who was born here, in the temple of Alexander. On the reverse a tall figure of the goddess Astarte, standing in a temple, with the emperor placing a crown on her head.

2. *Cæsarea Palestina* was a city situated on the Mediterranean, between Dor and Joppa, 50 miles north-west of Jerusalem. It was built with great beauty and convenience by Herod the Great, 22 years before the birth of Christ, and named in honour of Augustus Cæsar. The place before was called the Tower of Stratton. The harbour at this place was naturally bad; but to remedy this defect, Herod erected, at immense expense and labour, a vast mole or breakwater, built in a semicircular form, of stones 50 feet long and 18 wide, which were sunk in the water where it was 120 feet deep. Besides this, Herod added many splendid buildings of marble to the city, and fixed his residence there, thus elevating it to the rank of capital of Judea. It was to this place that St. Paul was taken, 60 years after, to Felix, who was then governor. (Acts xxiv.) Here also Agrippa was smitten by an angel of God, so that he died. (Acts xii. 21.) This was the birth-place of Eusebius, the celebrated historian, who was bishop of this city in the beginning of the fourth century. It is now a scene of desolate ruins, situated in a sandy desert. The waves wash the ruins of the mole, the towers, and port near the sea, and not a creature, except jackals and beasts of prey, resides within many miles of this silent desolation.



A medal of Cæsarea Palestina, representing Astarte standing on an altar, holding in her right hand a human head, in her left a staff; on her head the sacred Calathus, and a sword by her side. This is within a temple, on the balustrade of which is another figure, apparently looking up at the goddess. This proves that the worship of this deity was practised here.

3. *Cæsarea Philippi* was first called Laish, or Leshem. (Judg. xviii. 7.) After it was subdued by the Danites, (verse 29.) it was called Dan, and is by heathen writers called Pa-



neas. Philip, the youngest son of Herod, made it the capital of his tetrarchy or government, enlarged and embellished it, and gave it the name of Cæsarea Philippi. It is situated at the foot of Mount Hermon, near the head of the Jordan, and is about fifty miles from Damascus and thirty from Tyre.

Our Saviour visited, taught, and healed in this place; here also he rebuked Peter. (Mark viii.) The woman whom he healed, (Matt. ix. 20.) it is said, also lived in this town.

CALAH, one of the earliest cities of Assyria. (Gen. x. 11.) It is supposed to have been situated on the river Lycus, which falls into the Tigris; as on the upper part of the Lycus, Strabo mentions a country called Calachene, which is conjectured to have received its name from this, its capital city. Dr. Wells supposes it to be the same with Halah, or Chalah, one of the cities into which Shalmaneser transplanted the people of Israel. If so, it must have been on the river Gozan, in Media, instead of the Lycus.

CALNEH, one of the cities built by Nimrod in the land of Shinar. *See Part I. p. 14.*

CALVARY, called in Latin *Calvaria*, and in Hebrew *Golgotha*; both names implying a skull, or the place of skulls, probably so called from its being a place of burial. This was a small eminence or hill, on the north of Mount Zion, and on the western side of Mount Moriah, said to have been 200 paces outside of the ancient walls of Jerusalem. On this Mount our Lord suffered crucifixion, a mode of punishment at that time in general use in the east. On the summit of Mount Calvary stands a large and irregular building, called the Church of the Holy Sepulchre, which covers the spot where our Lord suffered, and the sepulchre in which he was laid. Here is shown the hole in the rock in which the cross was fixed; and near it the position of the crosses of the two thieves; also a cleft in the rock said to have been caused by the earthquake which happened at the crucifixion. The sepulchre is about six feet square and eight feet high, in which is a block of stone said to be that on which the body of our Lord was placed. The church which covers this spot has but one door, the keys of which are kept by the Turks, who demand an entrance fee of nine sequins (about eight dollars) from every foreign Christian.

CAMON, a city in the tribe of Manasseh, east of Jordan. Judges x. 5.

CANA, of Galilee, so called to distinguish it from Cana, or

**Kanah**, in the tribe of Asher, (Josh. xix. 28.) not far from Sidon, and much farther north than Cana of Galilee, which lay in the tribe of Zebulun, eight miles north of Nazareth. At this place Jesus performed his first miracle, (John ii. 12.) Dr. Clarke visited this place, and found among the ruins large stone water-pots, lying about in numbers; from the appearance of which it was evident that the practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was common in the country. This place is now a village, almost deserted. The church built by Helena, in the place where the marriage feast was held, is yet standing, and is now a Turkish mosque.

**CANAAN**, or *Land of Canaan*, the country so named from having been peopled by Canaan, the son of Ham. *See Part I.* p. 26. This country was nearly 200 miles in length, and 80 in breadth. It was bounded on the north and north-east by Syria and Lebanon; on the east by Arabia Deserta and the land of the Ammonites and Moabites; on the south-east by the country of the Midianites; south by Edom, or Idumea; south-west by Egypt; and on the west by the Mediterranean Sea.

Of the people originally inhabiting this country, and of its conquest by the Israelites, we have treated in Part I. Those of the Canaanites who remained in the country after the conquest, were generally made tributary to the Israelites; but great numbers left it, passing by the way of Egypt into northern Africa, where they built many cities, and spread themselves over vast regions, until they reached the straits of Gibraltar. St. Athanasius relates that the inhabitants of this part of Africa, in his time, reported themselves to be descended from the Canaanites; and it is agreed that the Punic or Carthaginian language, was very nearly the same with the Canaanitish. According to Procopius, in the ancient city of Tongis, in this part of Africa, were two great pillars of white stone, near a large fountain, with the following inscription in Punic characters, "We are people preserved by flight from that robber Joshua, the son of Nun, who pursued us."

Those of the original inhabitants of Canaan, who remained after the conquest, were chiefly inhabitants of the western and north-western parts of the country, along the sea-coast, particularly about Tyre and Sidon. This was the country called by the Greeks Phenicia, whose language was the Punic; and from which colonies were brought to Thebes in

Greece, to Cilicia, Sardinia, Sicily, Malta, Cyprus, and many other places.

For a further account of the Land of Canaan, under the dominion of the Israelites, and of its subsequent and present state, the reader is referred to the article *Judea*.

CANNEH, (Ezek. xxvii. 23.) thought to be the same as *Calneh*.

CAPERNAUM, a city on the north-western side of the sea of Galilee, near the border of the tribes of Zebulun and Naphthali. (Matt. iv. 13.) The infidelity and impenitence of the inhabitants of this place, which was honoured by the residence of our Saviour, and which consequently had repeated evidences of the truth of his mission, brought upon them a heavy denunciation. (Matt. xi. 23, 24.) This sentence of destruction has been fully realized, and the ancient city is now reduced to a state of desolation; a few ruins only remaining of that city which was once proudly "exalted unto heaven."

CAPHAR-SALAMA, a place not far west of Samaria, called afterwards Antipatris. Here a battle was fought between Judas Maccabeus and Nicanor, in which the latter was vanquished, and fled with the loss of 5000 men. 1 Macc. vii. 31.

CAPHTOR, the country of the Caphtorim, descendants of Misraim, son of Ham. See *Part I.* p. 26: also the article *Philistines*.

CAPPADOCIA, a country of Asia Minor, bounded north by Pöntus; east by the Euphrates, which separated it from Armenia; south-east and south by Mount Taurus and Cilicia; and west by Galatia and Lycaonia. In early times this country was tributary to the Persians, as it was afterwards to the Romans, until united as a province to the empire by Tiberius Cæsar. The inhabitants of Cappadocia were anciently notorious for their wickedness; being, together with the people of Cilicia and Crete, proverbial among the Greeks for their bad character, (see *Crete*;) but after the introduction of Christianity among them, it produced several great and good men, among whom were Gregory Nazainzen, Gregory Nissen, St. Basil, and St. George, the martyr. This was one of the countries, to which St. Peter addressed his first epistle; and here Christianity flourished until about the ninth century; nor is it yet wholly extinct.

CARCHEMISH, a city in Mesopotamia, upon the Euphrates, belonging to the kingdom of Assyria. It was taken by Pha-

raah Necho, king of Egypt, and retaken by Nebuchadnezzar, (2 Kings xxiii. 29. 2 Chron. xxxv. 20. Jer. xlvi. 2.) and seems to have been a place of considerable strength and importance, forming a key to Assyria on its western side. Its importance may be estimated from the fact of a king of Egypt taking so long and painful a march to get possession of it. It is supposed to be the same city which was afterwards called Circesium by the Greeks and Latins, and which was situated at the junction of the Chaboras with the Euphrates. It is called at present Kirkisia.

**CARMEL**, a city in the southern part of the tribe of Judah. (Josh. xv. 55.) This place is noted in the return of Saul from his expedition against the Amalekites, (1 Sam. xv. 12.) and was also the native place of Nabal, the husband of Abigail. It was called Carmelia by the Romans, who, according to Jerom, had a garrison there in his time. It is situated ten miles eastward from Hebron.

*Carmel*, a celebrated mountain in the west of the Land of Canaan, situated about ten miles south of Accho or Ptolemais, forming a promontory on the opposite side of a bay. According to modern travellers, it extends six or eight miles nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho. Its elevation is about 1500 feet, and its sides are covered with trees and brambles, among which are wild vines and olives, proving it to have been once cultivated.

This mountain is celebrated for the miracle wrought there by the prophet Elijah, (1 Kings xviii.) and a cave is still shown, where it is said that Elijah desired Ahab to bring Baal's false prophets, when the fire descended from heaven upon the burnt sacrifice. The historians Tacitus and Suetonius both speak of the god of Carmel, whom Vespasian went to consult when he was in Judea; and say that there was then an altar there which was venerable for its antiquity. This altar of Carmel had its origin in the altar of God which had been erected there by the ancient Hebrews, and which was repaired by Elijah. This altar the heathens afterwards held in such veneration, that they even resorted to it as an oracle.

There is now a convent of Carmelite friars on this mount, who say that their habitation is in the spot where the prophet Elijah resided.

**CARNAIM**, *the horns*, a city of Bashan, so called from

the worship of Ashtorath, the *horned* goddess. See *Ash-taroth*.

CASIPHIA, a place to which Ezra sent messengers to Iddo. (Ezra viii. 17.) It is the opinion of Calmet that Caspius, near the Caspian sea, in the north of Media, where dwelt many captive Jews, is here meant; but others think that distance too far for such a mission, and suppose it was some place nearer Babylon.

CASLUHIM, the descendants of Casluh, son of Misraim, who dwelt with the Caphtorim, at the entrance of Egypt from Palestine, between Misraim and the Philistim. See *Part I.* p. 26.

CASPHIN, or *Caspis*, a town west of Jerusalem, not far from Jamnia; it was a strong place, situated on a lake, and was taken by Judas Maccabeus. 2 Macc. xii. 13.

CEDRON, a brook near Jerusalem. See *Kidron*.

CENCHREA, a port belonging to the city of Corinth, about nine miles distant; from which St. Paul sailed for Ephesus. Acts xviii. 18.

CHALDEA, the country otherwise called Shinar; or Babylonia, lying on both sides of the Euphrates, of which Babylon was the capital; extending southward to the Persian Gulf, and northward into Mesopotamia. It had Elam or Persia on the east, and Arabia Deserta west. This country, and its people, are called in the Hebrew text, *Chasdim*, and are generally supposed to have derived their name from Chesed, a son of Nabor, the brother of Abraham. The early history of the Chaldeans is very obscure; they appear to have been an unsettled and predatory people, until collected together by Ninus, who is supposed to have been the son of Nimrod or Ashur, and brought under the Assyrian dominion.

The Chaldeans are renowned as the founders of astronomical science; and appear to have long existed in Babylonia as a distinct race of astrologers, philosophers, and priests, or magi, rather than as a nation of themselves; and as such they are found at Babylon in the reign of Belshazzar, who, together with the astrologers and soothsayers, summoned the Chaldeans to interpret the mysterious writing on the wall.

CHARACA, a city of the tribe of Gad, from which Judas Maccabeus drove Timotheus. 2 Macc. xii. 17.

CHARRAN, the same as *Haran*. See *Part I.* p. 30.

CHEBAR, a river in Chaldea, where the prophet Ezekiel saw

several of his visions; probably the same called afterwards Chaboras, which rises in the mountains in the upper part of Mesopotamia, and, running south-west, empties into the Euphrates near Carchemish.

**CHELMON**, a city opposite to Esdraelon, near which Holofernes encamped before he went to lay siege to Bethulia. Judith vii. 3.

**CHEPHIRAH**, a city of the Gibeonites, afterwards belonging to the tribe of Benjamin. Josh. ix. 17. xviii. 26.

**CHERITH**, a brook near which the prophet Elijah lay sometime concealed, to avoid the persecution of Jezebel; and where the ravens, every morning and evening, brought him bread and meat. (1 Kings xvii. 3, 4.) The situation of this brook is doubtful; probably it was a western branch of the Jordan, on the confines of Ephraim and Benjamin.

**CHESALON**, a city in the tribe of Judah, thought to be the same as Jearin. Josh. xv. 10.

**CHESIL**, a city belonging to the tribe of Judah. (Josh. xv. 30.) Eusebius calls it Exalus, and places it in the southern part of Judah.

**CHESULLOTH**, a city of Zebulon or Issachar. Josh. xix. 12. 18.

**CHEZIB**, *See Achzib.*

**CHIOS**, an island of the Grecian Archipelago, between Lesbos and Samos, and about four leagues from the continent, opposite Smyrna. This island was passed by St. Paul in his voyage from Mytilene to Samos. (Acts xx. 15.) It does not appear that any church was established here for a long time after the age of the apostles. This island is now called Scio, and was extremely rich and beautiful, until the recent attempt of the Greeks to recover their independence. In the course of the warfare which ensued, Scio was attacked by the Turks, and ruthlessly desolated with fire and sword.

**CHITTIM**, the descendants of Chittim, Kittim, or Keth, the third son of Javan, and grandson of Japhet. *See Part I.* p. 19.

**CHORAZIN**, a city near the northern extremity of the sea of Galilee, mentioned in the New Testament among the cities where most of our Saviour's miracles had been performed; and against which a woe was denounced in consequence of the unbelief of the inhabitants. (Matt. xi. 21. Luke x. 13.) This woe has been accomplished; for Chorazin and Bethsaida are now deserted ruins.

**CILICIA**, a country of Asia Minor, supposed to have been

colonized by Phenicians, and to have derived its name from Cilix, son of Agenor, a king of Phenicia. It was bounded on the north by Lycaonia and Cappadocia; on the east by Syria; on the south by the Mediterranean; and on the west by Pamphylia. Its capital city was Tarsus, famous as the birth-place of the apostle Paul. Cicero was proconsul of this province, under the Roman government.

**CINNERETH**, *Chinnereth*, or *Chinneroth*, a city on the north-western side of the sea of Galilee, which, from it, is frequently called in the Old Testament, the sea of *Cinneroth*; from which word that of *Gennesareth*, in the New Testament, was probably derived. This town is thought by some to have been afterwards called Tiberias, though the learned Reland is of a contrary opinion. The city of Tiberias undoubtedly was situated on the shore of this sea, which is also called the sea of Tiberias.

**CLAUDA**, an island in the Adriatic sea, south-west from Crete; near which St. Paul sailed in his voyage to Rome, in the midst of that tempest by which he was shipwrecked at Malta. Acts xxvii. 16.

**CNIDUS**, a city of Doris in Caria, a province in the south-west of Asia Minor, notorious for the worship of Venus, whose famous statue by Praxiteles stood here. Extensive ruins of this place yet remain. St. Paul passed it on his voyage as a prisoner to Rome.

**CÆLO-SYRIA**, *Syria in the vale*, a name applied particularly to the valley lying between the mountainous ridges, Libanus and Anti-Libanus; but sometimes used in a larger sense for the whole country lying north-east of Canaan towards Damascus.

**COLOSSÆ**, a city of Phrygia, between Laodicea and Hierapolis; situated, according to Herodotus, where the river Lycus disappears, running under ground about half a mile, and then rises again and empties into the river Mæander. It is mentioned by St. Paul, with Laodicea and Hierapolis, (Col. iv. 13.) and, according to Eusebius, was destroyed with the other two cities, by an earthquake, in the tenth year of the emperor Nero, about a year after the writing of the epistle of Paul to its inhabitants: from which calamity it never revived, and is now buried in ruins.

**Coos**, an island of the Archipelago, lying near the south-west point of Asia Minor; passed by St. Paul in his voyage

from Ephesus to Jerusalem. (Acts xxi. 1.) This island was the birth-place of the celebrated physician Hippocrates, and the painter Apelles. It is now called Stancho; and is represented as a beautiful and fertile island, abounding in corn, fruit, and vegetables. Grapes, figs, oranges, and lemons, are produced in abundance, and numerous flocks and herds are scattered over the plains. The population is estimated at 4000; one half Turks, and the rest Greeks and Jews. To each of these nations a distinct quarter is assigned in the town of Stancho, which is the capital.

**CORINTH**, a celebrated city of Greece, the metropolis of Achaia, situated on the isthmus which joins the Peloponnesus, or Morea, to Attica on the continent. This city was one of the most populous and wealthy of all Greece, owing to its favourable situation for trade. It was destroyed in the year 146 before Christ, by the Romans; when, during the conflagration, statues of various metals, in a melted state, accidentally running together, formed the celebrated composition called *Æs Corinthium*, or Corinthian brass, which was accounted more valuable than gold. A hundred years after this it was rebuilt by Julius Cæsar, who planted a Roman colony there, and made it the residence of the proconsul of Achaia. It soon regained its former splendour and prosperity, and became the most beautiful city of Greece; being also the residence of many celebrated artists and philosophers. Hence the address of St. Paul to them, "Ye are rich, ye are wise, ye are honourable." The order of architecture chiefly used in this city, gave the name of Corinthian to pillars of that style.

St. Paul came to preach at Corinth in the year of Christ 52, and was much opposed by the Jews, who took him before the tribunal of the proconsul Gallio, the brother of the famous philosopher Seneca; but Gallio, equally indifferent both to Judaism and Christianity, finding that Paul had committed no breach of morality, or of the public peace, refused to hear the complaint, and drove them from the judgment-seat. (Acts xviii.) St. Paul was thus at liberty to remain at Corinth, where he succeeded in converting many, and among others Crispus, the chief ruler of the synagogue, and all his house.

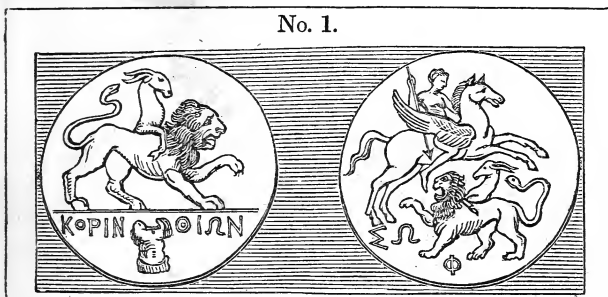
The manners of the people were particularly corrupt; in the centre of the city was a celebrated temple of Venus, and the Isthmian games were held near it, which gave occasion



to the allusion of St. Paul in chapter ix. v. 24, of his first epistle to the Corinthians.

In the year A. D. 268, Corinth was taken and burned by the Heruli; and in 525 was again almost ruined by an earthquake. About the year 1180, it was taken and plundered by Roger, king of Sicily. From the year 1458, until the period of the late revolution, Corinth remained under the government of the Turks; but it is now included within the recently erected kingdom of Greece.

No. 1.

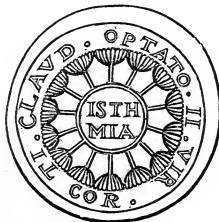


A very ancient medal of Corinth, representing the Chimera, a fabulous monster with the inscription KOPINTHION, and the hero Bellerophon, mounted on the winged horse Pegasus, in the act of combating the Chimera. This emblem was foreign to Corinth, and in all probability denotes an eastern origin. The Chimera was of Lycia, in Asia Minor.

No. 2.

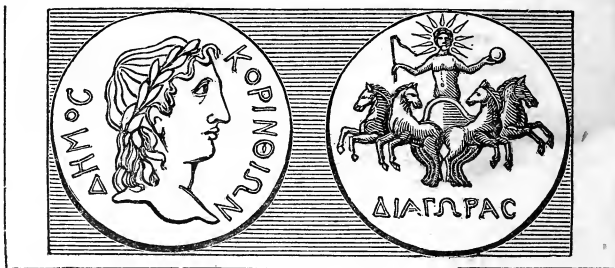


No. 3.



These medals commemorate the Isthmian games, celebrated on the Isthmus of Corinth, in honour of Neptune. They were celebrated every fifth year, and the reward of the victor was a garland of parsley—originally a branch of the pine tree. No. 3. appears to have been struck at the time when *Claudius Optatus* was *Duumvir*.

No. 4.

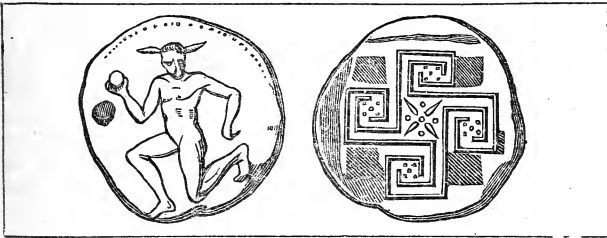


This medal appears to denote the worship of the sun, which certainly existed at Corinth, as Pausanias there saw his altars. Macrobius says the sun was the same as Apollo, and the name Apollo is thought to be derived from the Greek *PALLEIN*, *shooting abroad* his rays. Pausanias mentions a temple dedicated to Apollo *Carneus*, who certainly was a radiated deity, and was probably the *Carnaim* of Scripture, or the *male* deity of which Ashtaroth Carnaim was the *female*.

CRETE, an island in the Mediterranean, now called Candia, lying at the entrance of the Egean sea, or Archipelago. It is one of the noblest islands in the Mediterranean, and was formerly called *Hecatompolis*, the island of a *hundred cities*; also, *Macarios*, or *Macaronesus*, the *happy island*, from the richness of the soil and the salubrity of the air. St. Paul sailed near this island in his voyage to Italy. Acts xxvii. 7, &c.

Crete is believed to have been originally peopled by the Caphtorim. In the time of the Greek writers, its inhabitants were in bad repute; being represented by Polybius and others, as addicted to piracy, robbery, gluttony, falsehood, and almost every crime. So thoroughly was their character established for lying, that, as we read in Homer, when Ulysses designs to deliver a falsehood, he always assumes the character of a Cretan. In common speech, the expression "*to cretanise*," signified to tell lies. Epimenides, one of their own poets, and also Callimachus, gives them the same character, to which St. Paul alludes in his epistle to Titus, i. 12. The bad character of the Cretans, Cappadocians, and Cilicians, gave rise to the old Greek proverb, ΤΡΙΑ ΚΑΡΡΑ ΚΑΚΙΣΤΑ, *beware of the three k's*, i. e. Cappadocia, Kilicia, and Krete.

In this island reigned Minos and Rhadamanthus, whose laws were in great repute among the Greeks, and who, from their justice and equity, were fabled by the poets to be together with Æacus, the judges in the world of spirits. Here also was the celebrated labyrinth made by Dædalus, which was said to have been so intricate, from its many windings and turnings, that when a person had once entered, it was impossible for him to find the way out again, without the help of a clue of thread. In this labyrinth was confined the famous fabulous monster Minotaur, which was destroyed by Theseus.



A medal of Crete, representing on one side the Minotaur, and on the other the labyrinth in which, according to the fable, he was confined. This Minotaur was a monster, having a human body with a bull's head; or according to Ovid, "*Semibovemque virum, semivirumque bovem,*" half man and half bull. Dr. Wells conceives this figure to have reference to the original country from which he supposes the Cretans to have come, i. e. from that of which Mount *Taurus*, *bull*, is the head, as this mountain was represented by many eastern nations under the figure of a bull. It is remarkable that the LXX. and other interpreters of Scripture, understand the golden calf, made by Israel in the wilderness, as being of this figure, only having the head of a calf.

Crete was taken by the Romans under Metellus, after a vigorous resistance of above two years; and formed a Roman province with the small kingdom of Cyrene, on the coast of Libya. In the time of the apostle Paul, Titus, to whom the epistle is addressed, was bishop of Crete: in the reign of the emperor Leo, it had twelve bishops, subject to Constantinople. In the reign of Michael II. it was seized by the Saracens, who held it 127 years, till they were expelled by the emperor Phocas. It remained under the dominion of the emperor until given, by Baldwin, earl of Flanders, who had been raised to the throne, to Bonifacio, Marquis of Montserrat,

who sold it to the Venetians, A. D. 1194. Under their government it flourished greatly; but was unexpectedly attacked by the Turks, in the midst of peace. The siege lasted 24 years, being commenced in 1646, and ending in 1670; having cost the Turks 200,000 men. This island is 200 miles long, and 50 broad. Its principal city is Candia, formerly strong, rich, and populous, but now not more than the eighth part of the houses are inhabited. Such is the consequence of Turkish despotism, reducing the finest and most flourishing places to poverty and desolation.

*CUSH, Cutha, or Cushan*, a name applied in Scripture to the posterity of Cush, the son of Ham, and also to the country inhabited by them. The word *Cush*, in most versions of the Bible, has been translated *Ethiopia*, and as only one, or at most two countries of that name are known to us, very great confusion has been produced by that translation, with regard to a proper understanding of several passages, as far as geographical accuracy is concerned.

The family of Cush appears to have been numerous, and the establishments of his descendants to have been proportionably dispersed, not in one region only, but in several. The first country which bore this name, and which doubtless was the original settlement, was that which is described by Moses as encompassed by the river Gihon, or Gyndes; which encircles a great part of *Chuzestan*, in Persia. In process of time, the increasing family spread over the vast territory of India and Arabia; the whole of which tract, from the Ganges to the borders of Egypt, then became the land of Cush, or Asiatic Ethiopia. Until dispossessed of this country, or a great part of it, by the posterity of Abraham, the Ishmaelites and Midianites, they, by a further dispersion, passed over into Africa, which, in its turn, became the land of Cush or African Ethiopia, the only country called Ethiopia after the commencement of the Christian era. Even from this last refuge they were compelled, by the influx of fresh settlers from Arabia, Egypt, and Canaan, to extend their migrations still further, into the heart of the African continent, where only, in the woolly-headed negro, the genuine Cushite is to be found.

There was then a threefold land of Cush, or Ethiopia, to each of which some of the transactions mentioned in Scripture under that name, are to be referred. We have seen where, on the authority of Moses, was the first land of Cush: that Arabia was likewise so denominated, appears from Ezekiel,

(xxix. 10.) whom God makes to say, "I will make the land of Egypt desolate, from the tower of Syene even unto the borders of Cush." Now as the tower of Syene was at its southern extremity, the border of Cush, or its opposite one, could be no other than its northern, or Arabian border. The prophet Habakkuk, (iii. 7.) also joins it with Midian, which was in Arabia. Besides the passages of Scripture already mentioned, referring to Arabian Ethiopia, may be mentioned, Numb. xii. 1. 2 Kings xix. 9. 2 Chron. xxi. 16. xiv. 9. Isa. xxxvii. 9.

At what time the term Ethiopian was applied to the Cushite colonies in Africa, it is difficult to determine. But it appears certain that some at least of these colonies were planted by the Cuthite shepherds, who invaded Egypt from the east, and held it in subjection for the space of 260 years, immediately preceding the time of Joseph, or, according to some writers, 100 years before this time; and the remainder by a second invasion and a new dynasty, which extended to the time of the going out of the Israelites, when, or at a former expulsion, a part of the discomfited Cuthites retreated up the Nile. In 2 Chron. xii. 2, 3. it is said that Shishak, king of Egypt, came up against Jerusalem, with certain African nations, among whom are mentioned the Ethiopians; and in chap. xvi. 8. the Lubim, or Libyans, are also associated with the Ethiopians. Daniel, (xi. 43.) with the same exclusive reference to Africa, mentions the Ethiopians in conjunction with Egypt and Libya.

Herodotus relates that in the army of Xerxes, which he had prepared for the invasion of Greece, 480 years before Christ, there were both Oriental and African Ethiopians; and adds the singular fact that they resembled each other in every particular, except their hair; that of the Asiatic Ethiopians being long and straight, while the hair of those of Africa was curled. This may be accounted for on the ground of a change of climate and habits.

The curse denounced on the posterity of Ham, and which has pursued this, the most numerous branch of his family, from Persia to Arabia, and from Arabia to Africa, degenerating at each remove, is most conspicuous in their present condition. While employed in Arabia, as merchants and shepherds, or as carriers between the descendants of Shem and Japhet, some portion of civilization yet remained with them, and the distinctive marks of the family doubtless even then

existed; the dark skin and the Ethiopic physiognomy: but it required a hotter clime, and a lower grade of moral degradation, to mould that physiognomy into that of the modern African, to give the skin a deeper dye, and to add to the whole the woolly head.

In the time of our Saviour, and from that time to the present, Ethiopia has been used, in a general sense, to comprehend the countries south of Egypt, then but imperfectly known, of one of which that Candace was queen, whose eunuch was baptized by Philip. (Acts viii. 27.) This eunuch, in the Syriac Testament, is called the *Cushite*. Mr. Bruce mentions a place which he found on his return from Abyssinia, called Chendi, where a tradition existed that a woman named Hendaque (which comes very near the Greek name of this queen, *Chandake*) once governed all this country. Near this place he found extensive ruins, denoting it to have once been a place of consequence.

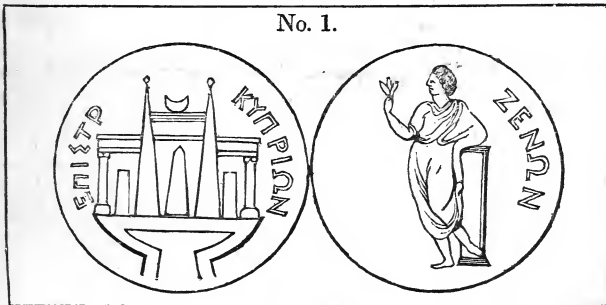
Thus, from the history of the Cushites or Ethiopians, we see that they are not to be confined to either Arabia or Africa. Many parts of Scripture history cannot be understood without supposing them to have settlements in both; which Herodotus expressly asserts was the case. In fine, we may conclude, that in the times of the prophets, and during the transactions recorded in the second books of Kings and Chronicles, the Cushites, still retaining a part of their ancient possessions in Arabia, had crossed the Red Sea in great numbers, and obtained extensive possessions in Africa; where, being, in a further course of time, altogether expelled from the east by the Ishmaelites and others, their remains are now concentrated. It is to be observed, however, that the Cushites, probably at the time of their expulsion from Egypt, migrated, or sent colonies, into several other parts, particularly to Phenicia, Colchis, and Greece; where, in process of time, they became blended with the other inhabitants of those countries, the families of Javan, Meshech, and Tubal, and their distinctive character totally lost.

**CUTHAH**, a Chaldee name, signifying the land of Cush. "The king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel." (2 Kings xvii. 24.) The Cuthah here meant must be a province of the Assyrian empire, which, as some say, lies upon the Araxes, and is the same as Cush; but

others suppose it to mean the original land of Cush, or Chusistan, about the lower Euphrates.

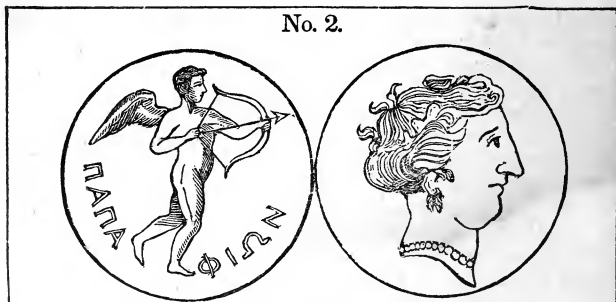
CYPRUS, a large island in the Mediterranean, situated between Syria and Cilicia, about 100 miles from the former, and 60 from the latter; extending in length, from east to west, about 200 miles, and in breadth 60. It is supposed to have been first settled by colonies of the Kittim or Chittim, whose name was preserved in that of the city called Citium by the Romans. Others, however, believe it to have been colonized by the Phenicians. The name Cyprus, given to this island by the Greeks, is said to come from the cypress-tree, which grows there in great abundance.

This island was famous in the time of the Greeks and Romans for the worship of Venus, who was thence called Cypria, or the Cyprian goddess. Salamis was a city of this island, where Paul and Barnabas preached, (Acts xiii. 4, 5, 6.) and introduced Christianity instead of the heathen abominations of Cyprian worship.



A coin of Cyprus, representing the temple of Venus, and showing that she was worshipped in this island, as in India, in the shape of a *meta*, or conical stone. This agrees with the description of her temple at Paphos, by Tacitus, who says the image of the goddess was not of the human form, but a smooth stone, i. e. the *meta*. Maximus Tyrius also says, the image of the goddess was a pyramid of white stone. The crescent on the top of the temple marks this divinity for the female power of nature.

The figure on the other side, holding a flower, is Jupiter *Agreus*. The inscription, ΕΠΙΣΤΡΑ ΚΥΠΡΙΩΝ, possibly refers to the taking of the island by the Romans. ΖΕΝΩΝ was a name common to some of the Roman emperors on the throne of Constantinople, in the fifth and sixth centuries.



A coin of Paphos, now called Baffo, in the island of Cyprus, showing that Venus was the deity there worshipped, whence she was called the Paphian Goddess. The figure with the bow is Cupid, who received equal honour at the same place, as is denoted by the inscription, ΠΑΡΑΦΙΩΝ. According to Pausanias, the Paphian Venus was originally worshipped in Assyria: it was adopted in Cyprus and in Ascalon by the Phenicians.

Cyprus formerly contained several petty kingdoms, tributary to Egypt, and afterwards to the Romans, from whom it was taken by the Saracens: it subsequently passed under the dominion of the Turks; and, like most of their other possessions, has been reduced from the state of a populous and flourishing country, to that of a ruinous and desolate region. When conquered by the Turks in 1570, the population was estimated at one million; but at present it is only about 40,000. In this island are about forty Greek monasteries, and two Catholic convents. Mr. Connor, who recently visited this island, states that he was received in the kindest manner by the Greek archbishop, and gives an encouraging prospect of the circulation of the Scriptures among the inhabitants.

CYRENE, the capital of Libya, which gave the name of Cyrenaica to the country in which it stood. It was founded by a Grecian colony, and situated in a fertile plain, near the Mediterranean, about 500 miles west of Alexandria. This place is celebrated in profane history for the birth of Eratosthenes, the mathematician, and Callimachus, the poet. "From the parts of Libya about Cyrene" we read (Acts ii. 10.) that Jews went up to Jerusalem at the feast of Pentecost. Of this place was also Simon, the Cyrenean, whom the Jews compelled to bear the cross of our Saviour. Matt. xxvii. 32. Luke xxiii. 26.



The district of Cyrene was sometimes called Pentapolis, on account of its containing five principal cities, Cyrene, Apollonia, Arsinoe, Berenice, and Ptolemais. Each of these had medals of its own, but some were common to the whole country.



From these medals it appears that the people of Cyrene were fond of chariot-races, and addicted to the worship of Jupiter. As this province adjoined Egypt, their predilection for Jupiter Ammon is easily accounted for. The plant Silphium and the palm-tree were common here, and frequently represented on their coins. The harp of Apollo is agreeable to the sports and pastimes usually accompanying the chariot-races of antiquity. This apparent fondness for pomp and show, and also of the arts, in a people of that part of Africa, may be accounted for by the fact that they were a Greek colony.

#### D.

**DABBASHETH**, a city in the tribe of Zebulun, near the border of Issachar. Josh. xix. 11.

**DABERETH**, a city of Issachar on the border of Zebulun. (Josh. xix. 12. xxi. 28.) This was a city of the Levites, and is thought to be the same which Jerom calls Debira, towards Mount Tabor.

**DALMANUTHA**, a place near Magdala, or included in its territory; and probably situated on the east side of the sea of Galilee. See *Magdala*.

**DALMATIA**, the southern part of Illyricum, a province lying on the eastern coast of the Adriatic, or Gulf of Venice. This is the country to which Titus went and preached the gospel, (2 Tim. iv. 10.) since which time the Christian religion has been continued here.

**DAMASCUS**, a celebrated city in Syria, and one of the most ancient and venerable, on account of its antiquity, in the whole world, being noted as the birth-place of Eliezer, the steward of Abraham, (Gen. xv. 2.) and founded, according to Josephus, by Uz, the son of Aram, and grandson of Shem. It is also remarkable for being the only city of equal antiquity which retains to the present day a high degree of eminence for its wealth and population.

It is situated on the western side of a vast plain, open to an immense distance on the south and east, but inclosed on the west and north, by the mountains of Anti-Libanus. At about two miles' distance, the river Barrady issues from these mountains, and supplies the city and the numerous gardens around it with abundance of water, which renders it the most fertile and delightful spot in all Syria. The Turks and Arabs believe it to have been the original Paradise, and that it has not its equal on earth. They also have a tradition that their prophet, Mahomet, coming in sight of the city, was so struck with the exceeding beauty and richness of the place, that he resolved not to enter it, lest he should be tempted to resign the heavenly Paradise, to which he aspired, for the paradise of earth, which he saw before him.

The principal cause of the flourishing state of Damascus arises from the pilgrims from the northern parts of Asia, who unite at this point, from whence they proceed in a body to Mecca. Their number amounts in each year to 30 or 50,000, many of whom remain three or four months in the city, before the period of their departure arrives, when they set out across the desert in one great caravan, a journey of 40 days to Mecca, and as many back. Each of this army of pilgrims, in order to receive some worldly as well as spiritual benefit from his journey, loads his camel or his mule with the productions of his own country, which he disposes of on his route, and returns freighted with the goods of India, of which Jidda, the port of Mecca, is the great depôt. Thus this immense caravan engrosses to itself the trade of the countries through which it passes; and of all this trade Damascus is the centre, and, together with Aleppo, derives considerable

advantage from it. This is, in fact, the present channel of that communication, partly over land, and partly by the Arabian Gulf and Red Sea, between India and the countries of the north and west, which has existed from the earliest ages, of which Babylon, Palmyra, Tyre, Sidon, Alexandria, and even Jerusalem, have, at different times, been the principal marts.

Damascus, in its earliest history, appears to have appertained to the kingdom of Zobah. 2 Sam. viii. 5, 6. 1 Kings xi. (23, 24.) From the latter passage of Scripture, it appears that the Syrian kingdom of Damascus originated either during the reign of David or Solomon: the city and the rest of Syria having before been subject to a king whose residence was at Zobah; though in still earlier times it is probable that Damascus, which was at least as ancient as Zobah, was an independent city. It continued to be the capital of the Syrian kingdom until about the year 740 before Christ, when Tiglath-Pileser took it, and killed Rezin the king: after which it was subject to the kings of Assyria, until the overthrow of that empire.

In the early ages of Christianity, Damascus was the seat of a patriarch; and the church of St. John the Baptist still exists, though now converted into a Turkish mosque. In this church are said to be preserved the head of St. John, and some other relics, esteemed so holy that it is death, even for a Turk, to presume to go into the room where they are kept. Here is shown the house of Ananias, (Acts ix. 17.) and also the place where he restored sight to St. Paul, (Acts ix. 17.) as well as the place where Paul was let down in a basket. (Acts ix. 25.) The place of his vision and miraculous conversion is about half a mile from the city, eastward; and the place where he rested, in his way to the city, after the vision, (Acts ix. 8.) is about a quarter of a mile. The street called *straight*, (Acts ix. 11.) yet exists, and is about half a mile long, running from east to west through the city. In this street is shown the house of Judas, with whom St. Paul lodged, and in the same house an ancient tomb, said to be that of Ananias.

The city is now called Sham, and is four or five miles in circumference; being reputed to contain 80,000 inhabitants: it lies about 60 miles east from Sidon, and 150 north-east from Jerusalem. It was visited in 1820, by the Rev. James Connor, agent of the Church Missionary Society, who gives an encouraging view of the success of his exertions at this

place. The patriarch of Antioch, the head of the Christian church in the East, who resides at Damascus, received him in the most friendly manner. He undertook to promote and encourage the circulation of the Holy Scriptures to the utmost extent of his power; and he immediately sent letters to his bishops and archbishops, urging them to promote the objects of the Bible Society in their respective stations. This is a most gratifying prospect, as there could not be a more favourable spot selected for dispersing (by means of the immense confluence of merchants and pilgrims at this place) the Scriptures through all the countries of Asia.



No. 1. A medal of Damascus, representing on the reverse the turreted goddess; holding out her right hand, in her left the cornucopia, and at her feet the personification of a river. The inscription, BASILEOS ARETOU PHILELLENOS, denotes it to be a medal of king Aretas; but as there were several kings of Damascus or Arabia of that name, we must examine the date, which is AP, 130, of the era of the Seleucida, and therefore brings us to the time of the Aretas mentioned in 2 Macc. v. 8. and who lived 170 years before Christ. The king Aretas whose governor at Damascus is mentioned as nearly seizing St. Paul, (2 Cor. xi. 32. Acts ix. 25.) was another of that name.



No. 2. In the upper part of this medal is a temple, in which is Silenus; below, a grotto, in which reclines a female figure, holding in her right hand ears of corn, in her left a cornucopia; resting on an urn, from which flows a stream of water; before this grotto, an altar, no doubt in honour of the goddess: inscription, the same as No. 2, with the additional motto, PEGAI, *fountains* or *springs*. The meaning of the whole seems to be the same as No. 1 and 2; the urn holding the place of the figure denoting the river on No. 1. It is, however, probable that they refer to the river Barrady, by which the vineyards and gardens of the city of Damascus were watered; and to which, consequently, the inhabitants were indebted for their fruits and wines.

No. 3. On this medal we have five cities, represented by female figures, offering in a solemn manner, before an altar, a collection of fruits to the goddess sitting on a rock; before whom stands a Silenus, with his wine-bottle; and behind whom flies the winged horse. The goddess points with her right hand; in her left she holds the cornucopia. This medal probably imports a commemoration, by Damascus and other Syrian cities, of the *original* goddess of plenty, &c. in regions much further east; and that they are offering the fruits of their gardens to that *origin* from whence they first received them. The altar plainly denotes an act of worship: the Silenus refers to Bacchus, who was certainly a deity of the east. Inscription, *Damascus, a colony and metropolis*.

The species of plum called *damascene*, as well as the *damask* rose, was originally transplanted from the gardens of this city to Europe; and the flowered silks and linens called *damasks* were originally among the manufactures of Damascus, and thence derived their name.

DAN, one of the twelve tribes of Israel. See *Part I.* p. 64.

DAN, a city called Laish, or Leshem, before it was possessed by the Danites, who called it after the name of their father, or tribe. (Josh. xix. 47. Judges xviii. 29.) It was situated at the extreme northern point of the Jewish territory, near the head of the Jordan. From this, its extreme northern position, and that of Beersheba in the south, the two places are frequently thus mentioned in Scripture, namely, "from Dan even unto Beersheba," to describe the whole length of the country.

It was at this place that Chedorlaomer, after he had invaded the Land of Canaan and defeated the five kings, having taken away Lot as a prisoner, was overtaken by Abraham, who fell upon him by night, routed him, and recovered Lot and all his property. (Gen. xiv.) Here Jeroboam set up one of his golden calves. (1 Kings xii. 29.) After the death of Herod, when his kingdom was divided, this city fell to the lot of his youngest son Philip, who made it the capital of his tetrarchy of Iturea and Trachonitis. He enlarged and beautified it

and gave it the name of Cæsarea Philippi, under which name it is mentioned in the New Testament; being honoured by the presence of our Saviour (Mark viii. 27.) This place is called by the heathen Paneas; its modern name is Banias; situated at the foot of the western branch of Mount Hermon.

DINNAH, a city of Judah. *See Debir.*

DEAD SEA, anciently called the *Sea of the Plain* (Deut. iii. 17. and iv. 49.) from its situation in the great valley or plain of the Jordan; the *Salt Sea* (Deut. iii. 17. Josh. xv. 5.) from the extreme saltness of its waters; and the *East Sea* (Ezek. xlvii. 18. Joel ii. 20.) from its situation on the east of Judea. By Josephus, and the Greek and Latin writers generally, it is called *Lacus Asphaltites*, from the bitumen found in it; and the name *Dead Sea* by which it is usually called at present, comes from a tradition, commonly, though erroneously received, that no living creature could exist in its saline and sulphurous waters.

This sea is about 70 miles in length, and 20 in breadth at its widest part; having, like the Caspian, no visible communication with the ocean. Its depth seems to be altogether unknown; nor does it appear that a boat has ever navigated its surface. Towards its southern extremity, however, in a narrow part of it, is a ford about six miles over, used by the Arabs; who say that in the middle the water is warm, indicating the presence of warm springs beneath. In general, towards the shore, it is shallow; and rises and falls with the seasons, and the quantity of water carried into it by the Jordan and other streams. It also appears either to be on the increase, or to be lower in some years than in others; which makes it probable that those travellers are to be credited who assert that they have beheld the ruins of cities, either exposed or engulfed beneath the waters. Troilo and D'Arvieux assert that they observed fragments of walls, &c. Josephus says that he perceived traces or shades of the cities on the banks of the lake. Strabo gives a circumference of about seven miles to the ruins of Sodom; and two aged and respectable inhabitants of Jerusalem told Mr. Maundrell, the traveller, that they had once been able to see some parts of these ruins; that they were near the shore, and the water so shallow at the time, that they, together with some Frenchmen, went into it and found several pillars and fragments of buildings. These authorities are not to be despised, and we

may suppose, that, at the first destruction of these guilty cities, they were not entirely overwhelmed with the waters, but remained more or less exposed to view, as monuments of the judgments of God; and that from the slow increase of the waters for nearly 4000 years, they have gradually receded from our sight, and are now only to be seen through the water, if seen at all, after seasons of long continued drought.

This sea now covers what was once the vale of Siddim, containing the five cities of the plain, Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar. *See Part I.* p. 31. Its water is far more salt than that of the ocean; 100 pounds of the water yielding 41 pounds of salts; while 100 pounds of water from the Atlantic only yields 6 pounds of salts. The specific gravity of the water is 1.211, that of common water being 1.000. A bottle of it, having been brought to England, was analyzed by Dr. Marcet, who, from 100 grains of the water, obtained the following result:

	Grains.
Muriate of lime, .....	3.920
Muriate of Magnesia,.....	10.246
Muriate of Soda,.....	10.360
Sulphate of lime,.....	0.054

It was long affirmed that no fish were found in its waters, and even that birds fell dead in flying over it. Modern travellers have refuted these tales; for Mr. Maundrell observed birds flying over and about it, and found, on the shore, shells which had once contained fish. Chateaubriand, hearing a noise on the lake at midnight, was told by the people of Bethlehem, that it proceeded from legions of small fish, which come and leap about near the shore.

The Dead Sea is situated on the east of the land of Canaan, between two ridges of mountains; of which those on the eastern or Arabian side are the highest and most rocky. The whole region bears an aspect of the utmost sterility, showing not a speck of vegetation, or the habitation of man or beast. Every traveller who has visited it represents it as most frightful and desolate, as if the country which was so signally wicked as to require the exterminating hand of God to cleanse it, should bear upon it, in all ages, the marks of his displeasure.

**DEBIR**, a city taken by Joshua from the Canaanites, and afterwards given to the tribe of Judah. *See Part I.* p. 57. There was also a city of this name in the tribe of Gad, (Josh.

xiii. 26.) and another in Judah or Benjamin not far from Jericho. Josh. xv. 7.

DECAPOLIS, a country so called from its containing *ten cities*, some of which lay within the Holy Land, and others without; partly in Iturea, and partly in Peræa. These ten cities confederated together, and preserved their independence during the time of the Asmonean princes, who governed the Jewish nation from the time of Antiochus Epiphanes, king of Syria, to that of Herod. Geographers are not agreed in their lists of these cities. The authority of Josephus is perhaps the best, and Pliny nearly agrees with him: he gives the following, Damascus, Otopos, Philadelphia, Raphana, Gadara, Hippos, Dios, Pella, Gerasa, and Scythopolis. This country is mentioned in Matt. iv. 25. and Mark v. 20.

DEDAN, *Dedanim*, the country inhabited by the posterity of Dedan, the son of Raamah, and grandson of Cush. See *Part I.* p. 24.

DEHAVITES, a people mentioned in Ezra iv. 9. probably the same who are said (2 Kings xvii. 24.) to have been brought by the king of Assyria from *Ava*, in that part of Assyria watered by the river Diaba.

DERBE, a city of Lycaonia, in Asia Minor, to which St. Paul and Barnabas fled, after being driven from Iconium, (Acts xiv. 6.) Gaius, a disciple of St. Paul, and St. John the evangelist, also Timothy, were natives of Derbe. It was situated 20 miles south of Lystra.

DIBLATHAIM, or *Diblatha*, a town on the east of Jordan, near Mount Nebo. Numb. xxxiii. 46. Ezek. vi. 14. Jer. xlvi. 22.

DIBON, or *Dibon Gad*, a city of Moab, east of Jordan, given to the tribe of Gad, (Numb. xxxii. 3. 33, 34.) and afterwards yielded up to Reuben. (Josh. xiii. 9.) It was one of the encampments of the Israelites. Jerom says that it was called also Dimon. Eusebius says that in his day it was a large town, situated on the banks of the Arnon. There was another town of this name in the tribe of Judah, which is thought to be the same as Debir.

DILEAN, a city of Judah. Josh. xv. 38.

DIMNAH, a city of Zebulun, (Josh. xxi. 35.) given to the Levites of the family of Merari.

DIMON, or *Dimonah*, a city of Judah, (Josh. xv. 22. Isa. xv. 9.) thought to be the same as Dibon.

DINABAH, a city of Edom. Gen. xxxvi. 32. 1 Chron. i. 43.



**DINAITES**, a people who opposed the rebuilding of the temple in Jerusalem, after the return of the people from Babylon. *Ezra iv.*

**DODANIM**, the descendants of Dodan, the son of Javan, and grandson of Japhet; settled in Asia Minor. *See Part I. p. 19.*

**DOPHKA**, one of the encampments of the Israelites in the wilderness. *See Part I. p. 44.*

**DOR**, a city on the Mediterranean in the west of Canaan. *See Part I. p. 59.*



A medal, with the inscription **DOREITON**, of *Dor*; showing that *Astarte* or *Venus* was worshipped here, as the principle of fertility; as in the neighbouring cities on this coast. The head is of *Nero*: the goddess holds in her right hand the staff crossed at the

top; in her left, the cornucopia. The date, **ΑΑΡ**, 131, refers to the era of *Pompey*, who gave liberty to this town, with many others of *Syria*, in the year of *Rome* 690: this date is the twelfth of *Nero*.

**DOTHAN**, a town in Canaan. *See Part I. p. 38.*

**DUMAH**, a city in the tribe of *Judah*. *Josh. xv. 52.*

**DURA**, a great plain in the neighbourhood of *Babylon*, where the golden image of *Nebuchadnezzar* was set up to be worshipped; which *Shadrach*, *Meshach* and *Abednego* refusing to do, they were cast into a fiery furnace. *Dan. iii. 1, &c.*

## E.

**EBAL**, a mountain in the tribe of *Ephraim*, near *Shechem*; opposite mount *Gerizim*, only the valley of *Shechem* lying between. This mountain was the place from which the curses of *God* were to be proclaimed to the children of *Israel* on their entering the land of *Canaan*; and here also was an altar of twelve stones erected, for burnt-offerings, and on which a copy of the law was written by *Joshua*. *Deut. xxvii. Josh. viii.*

The two mountains, *Ebal* and *Gerizim*, are similar in length, height, and form; their figure is a semicircle, and they are

estimated to be about 800 feet high. Modern travellers have not found on them any vestiges of buildings.

**EBENEZER**, *the stone of help*, a place in the north of Judah, near Bethshemesh, where Samuel, in remembrance of the delivery of Israel from the Philistines, set up a stone, which he called Eben-ezer; saying, "hitherto the Lord hath helped us." 1 Sam. vii. 11, 12.

**ECBATANA**, or *Achmetha*, the ancient capital of Media; said to have been built by Dejoces, or Arphaxad, the fourth king of Media, after its revolt from Assyria. Next to Nineveh and Babylon, this may be considered the strongest and most beautiful city of the east in those early times. It is said to have been 24 miles in circuit; and the walls, as described in the book of Judith, were 70 cubits high, and 50 broad, built of hewn stones 6 cubits long and 3 broad, with towers 100 cubits high, and gates 70 cubits, and 40 in breadth. According to Herodotus, within this outer wall there were six others rising one above another; and in the centre of the whole was the palace, where Dejoces shut himself up, and made himself invisible to his subjects: all the business of state being transacted through the means of privileged messengers.

Ecbatana continued to be the residence of the Median kings during the reign of Dejoces, Phraortes, Cyaxaras I., Astyages, and Cyaxares II., a period of about 170 years. But after the union of Media with Persia, under Cyrus and his successors, it was only the summer residence of the Persian kings, being preferred to Susa, the winter residence, on account of its coolness, lying further to the north, and being on much higher ground. It was visited by Alexander, in his expedition into Asia, and it was here that he barbarously murdered his physician for the death of Hephestion. The Seleucidæ, the successors of Alexander, having fixed the seat of empire further to the west, Ecbatana declined, as it continued to do under the Parthians. Its history is obscure from the time of the Parthians to that of Timour, or Tamerlane, in the 14th century, by whom it was taken and destroyed, and has never since been of much consequence. It is at present called Hamadan, and contains about 40,000 inhabitants. It is a mart of commerce between Ispahan and Bagdad, and between the latter and Teheran.

Modern travellers describe Ecbatana as abounding in ruins of great antiquity, and which fully confirm the accounts of its ancient magnificence and extent. Here are yet shown the

tombs of Mordecai and Esther, standing near the centre of the modern city, and covered by a dome, on which is the following inscription in Hebrew: "This day, 15th of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers, Elias and Samuel, the sons of the deceased Ismael of Kashan." This inscription proves the dome to have been built 1360 years. Within this building are two sarcophagi, or coffins, made of a very dark coloured wood, evidently of great antiquity, carved with much intricacy of pattern and richness of twisted ornament, with a line of inscription in Hebrew running round the upper ledge of each. Many other inscriptions in the same language, are cut on the walls; while one of the most ancient, engraved on a slab of white marble, is let into the wall itself. This inscription is as follows: "Mordecai, beloved and honoured by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews." The inscriptions on the coffins of Mordecai and Esther contain their names, and several pious sentences, expressive of their trust in God; with some references to particular incidents in their lives. The key of these tombs is always kept by the head person of the Jews resident in Hamadan; and on the day of the feast of Purim, which is kept on the 13th and 14th of the month Adar, to commemorate the deliverance of the Jews from the general massacre ordered by Ahasuerus; Jewish pilgrims resort from all quarters to the tombs of Mordecai and Esther, by whose intercession they were rescued. This custom has existed for centuries, and is a strong presumptive proof that the tradition of their burial at this place rests on some authentic foundation.

EDEN, the country in which the garden was situated, which was the first abode of Adam and Eve after the creation. In addition to what has been said on this subject in *Part I.* we may observe, that whatever difference of opinion may exist with regard to the exact position of the *garden*, we think there can be little difficulty in deciding upon the *country* of Eden. The sacred historian says, "God planted a garden *eastward* in Eden;" which term eastward will apply to any of the countries on the Euphrates, from Armenia to Babylo-

nia; and as nothing more is said of it in this place, we must endeavour to discover its position from what is said in other passages where the word Eden occurs. Eden is mentioned in 2 Kings xix. 12. in conjunction with Gozan, Haran, and Rezep; the situation of which is well known, and may furnish a key to the other. Gozan was in Media; and Rezep or Rezipha, and Haran, in Mesopotamia; and it seems quite plain that in this passage, Sennacherib was describing his conquests on the eastern and northern borders of his kingdom, from Media to the Upper Euphrates. In Ezekiel xxvii. Eden is again mentioned in conjunction with Haran, together with Canneh, Sheba, Ashur, and Chilmad. Canneh was in Mesopotamia; Sheba and Chilmad are obscure; but Ashur still confines us to the upper part of the Euphrates or Tigris. It is quite sufficient that from all this we can determine, that the only country of Eden mentioned in Scripture, to which the term eastward can be applied with respect to Canaan or its vicinity, where Moses wrote, was not in Babylonia, but somewhere in Media, Armenia, or Mesopotamia.

*Eden*, a valley in Syria, between the mountains of Libanus and Anti-Libanus, not far from Damascus. This place is referred to in Amos i. 5. Huetius observes, that this valley deserved the name of Eden, or rather Beth Eden, the house of pleasure, by reason of its fertility and pleasantness.

**EDOM**, the country possessed by the descendants of Esau. *See Part I. p. 36.*

**EDREI**, a city east of Jordan, belonging to the tribe of Manasseh. (Josh. xiii. 31.) This city, and Ashtaroth, were the two capitals of the kingdom of Bashan. There was also a city of this name in the tribe of Naphtali. Josh. xix. 37.

**EGLAIM**, (Josh. xv. 39.) or *Gallim*, (1 Sam. xxv. 44.) a city in the Land of Moab, east of the Dead Sea.

**EGLON**, a city taken by Joshua. *See Part. I. p. 57.*

**EGYPT**, a country in the north of Africa; bounded north by the Mediterranean sea; east by the Red Sea and the Isthmus of Suez; south by Ethiopia; and west by Libya; being about 700 miles in length and 250 in breadth. This country is called in the Hebrew Scriptures, the Land of Misraim, and the Land of Ham; by the Turks and Arabs at the present day, Masr, and Misr; and by the native Egyptians, Chemi, or the Land of Ham. The name Egypt is supposed to be derived from the Greek word ΑΙΑ, signifying a land or country and ΚΟΡΡΟΣ, the name of a city in Egypt; which was softened

by the Greeks into ΑΙΓΥΠΤΟΣ, from which the Latins made *Ægyptus*. Faber derives the name from *ai-capht*, or the land of the Caphtorim, from which also the modern Egyptians derive their name of Cophts. Others suppose the name to have been originally, *ai-gupt*, the land of the vulture, or hawk, which was the national emblem of Egypt, and considered as its tutelary divinity.

This country was first peopled after the deluge by Misraim, or Misr, the son of Ham; who is supposed to be the same as Menes, recorded in the Egyptian history as the first king. The subsequent history and condition of the country, for many ages, is involved in fable; but from the most authentic accounts, it appears that it was governed by its own princes, for about 100 years from the time of Misraim, when it was subdued by the shepherds or Cushites, who invaded it from Arabia or Chaldea; and after ruling it for many years, were expelled by Amosis. The historian Manetho, as cited by Josephus, speaks of this invasion of the shepherds, who, he says, were called *Hyc-sos*, that is, shepherd kings; and makes their residence in Egypt to amount to 511 years.

It was during the reign of one of the kings of the shepherd race, called Pharaoh in Scripture, as were all the Egyptian kings, that Abraham went into Egypt with his wife Sarah, being driven out of the Land of Canaan by famine. About 190 years after this, and very soon after the expulsion of the shepherds, Joseph was brought into Egypt as a slave by the Ishmaelites, to whom his brethren had sold him; and the principal events recorded of his life, are handed down by traditions yet existing in the country. After he had risen from this humble station, to that of governor of Egypt, Jacob, his father, with all his family, amounting to 70 persons, came into Egypt at his invitation, that they might spend the remaining five of the seven years of famine in plenty. They had a separate residence assigned them in the east of Egypt, not being permitted to reside with the people of the country, "every shepherd being an abomination to the Egyptians." The reason of this dislike probably arose from their long subjection to the shepherd kings before mentioned, whose principal residence was in this pastoral district of Goshen; or at least they were concentrated here, previous to their final expulsion from the country.

In this fertile land the Israelites "increased abundantly, and multiplied, and waxed exceeding mighty; and the land

was filled with them." They had been well treated, and enjoyed their own territory, and their own religion, and fed their own flocks in peace.

But after this there came a new king "who knew not Joseph," and by whom the children of Israel were reduced to a state of bitter bondage, afflicting them with burdens, and setting over them task-masters, &c. This "new king" was probably the first of a new dynasty of Philites, or eastern shepherds, who, according to Manetho, invaded Egypt a second time, and held it till they were finally expelled, about the time that the Israelites quitted Egypt; the last king of the race being that Pharaoh who was drowned in the Red Sea with all his army. It is highly probable that the native Egyptians seized this occasion, when the government of their oppressor was weakened by the destruction of the king and his army, to expel the tyrannical invaders from their country a second time.

The successor of this Pharaoh was the celebrated Sesostrius, one of the most famous conquerors of antiquity, who carried his arms over a great part of Asia, and even penetrated into Europe, which no eastern monarch had done before. Nothing of consequence, as connected with Scripture history, occurs after this, (except the marriage of Solomon with the daughter of one of the Pharaohs,) for the space of about 470 years, when Shishak invaded Judea with an immense army of Egyptians and other African nations. (2 Chron. xii.) In the reign of Hezekiah, king of Judah, about 724 before Christ, Sennacherib the Ethiopian conquered Egypt, and united the two countries under one prince. This is the king called in Scripture, So; with whom Hoshea entered into alliance in order to shake off the Assyrian yoke. (2 Kings xvii. 4.) In the reign of Sennacherib, the son of Sennacherib or So, Sennacherib, king of Assyria, invaded Egypt and ravaged the country, destroying the city of No, as mentioned by the prophet Nahum. Not long after this we find Pharaoh Necho, who was the son and successor of Psammetichus, invading the dominions of the eastern princes, and fatally vanquishing Josiah king of Judah, at Megiddo. (2 Chron. xxxv. 21.) This prince extended his conquests to the Euphrates, but was overcome by Nebuchadnezzar of Babylon, and driven back to his own frontier, after which, says the Scripture, "the king of Egypt came not again any more out of his land." (2 Kings xxiv. 7.) This seems to have terminated the power of Egypt, which never

afterwards appeared as a conquering, and not long as an independent country.

In the year 525 before Christ, Egypt was invaded by the Persians, under Cyrus; by whom it was held until conquered by Alexander the Great, B. C. 332; who built Alexandria, and conferred many favours on the country, by which it was much improved.

On the death of Alexander, Ptolemy governed Egypt as a province, and at last assumed the title of king. His descendants occupied the throne for 294 years, until Egypt became a Roman province, after the death of Cleopatra. During the dynasty of the Ptolemies, this country again enjoyed something of its former renown for learning and power. The first of the race, Ptolemy Soter, was just, prudent, and merciful—rare qualities in eastern princes in those days. During his long reign of 40 years, he did much for Egypt, especially for the capital, Alexandria; where he founded a college for the study of philosophy and the sciences; and made the first collections towards the library, which afterwards became so famous for its magnificence and for its unfortunate fate. The second Ptolemy, surnamed Philadelphus, pursued the measures of his father for the improvement of learning and commerce. He made such additions to the library, that at the time of his death it amounted to 100,000 volumes; amongst which was the Holy Scriptures of the Jews; and it was he who caused the Greek version of the Scriptures to be made at Alexandria, which goes by the name of the Septuagint, from the LXX. persons employed in the translation. The third of the Ptolemies was Euergetes, who, like his predecessors, was a friend and supporter of learning; but after him the race degenerated, and that ray of light and liberty which had dawned upon Egypt was extinguished; his successors being generally cruel and vicious. Cleopatra was the last of the race, and at her death Egypt was made a Roman province by Cæsar Octavianus, 30 years before Christ. It was under the Roman government when visited by Joseph and Mary, with the infant Jesus; and continued annexed to that empire for about 470 years; when, in the reign of the emperor Heraclius, it was conquered by the Arabs under Amrou, the general of the Saracen Caliph, Omar. The Saracens retained it under subjection till the year A. D. 1250, when the Mamelukes or foreign guards, deposed the sultan, overthrew the government, and appointed a sultan of their own. This form

of government continued till the year 1517, when the Mamelukes were reduced by the Turks, and Egypt was annexed to the Ottoman empire. It was governed by a succession of pachas, and gradually declined in the scale of prosperity and power. The invasion and temporary occupation of Egypt by Napoleon Bonaparte, must be familiar to every reader; as must likewise be those more recent events which have revived in a degree the importance of Egypt, and which, under the vigorous government of her present ruler, have effected her virtual independence of Turkey.

Egypt appears to have been, at a very early period, the seat of science and learning; as we read in Scripture that Moses "was learned in all the wisdom of the Egyptians;" and it is remarkable that our first acquaintance with this people introduces us to them as a people already arrived, comparatively, at a high degree of excellence in every branch of useful and refined knowledge. Astronomy, agriculture, medicine, jurisprudence, architecture, geometry, painting, and sculpture, with many useful and ornamental manufactures, were carried to a degree of perfection in which, for many centuries at least, they must have remained unequalled by the other nations of the earth. The Chaldeans were their early rivals in the sciences, and the Sidonians and Tyrians, in the arts, manufactures, and commerce.

This country was also fortunate in its geographical position, which, forming the centre of communication between the east and the west, gave it a more extended intercourse with the known parts of the earth. It was much favoured by the share which it enjoyed of the trade with the east; the products of which, first arriving at the Assyrian or Chaldean capitals, were from thence conveyed to Egypt by the Cushite, and afterwards by the Midianite and Ishmaelite traders, who, like their descendants, the Arabs of the present day, with their caravans of horses and camels, were the common carriers of all that part of the world. To a party of these travelling merchants was Joseph sold; and of the same people Isaiah speaks as the "travelling companies of Dedanim," (chap. xxi.) descendants of Dedan, the grandson of Cush, or of Dedan, the son of Jokshan, the brother of Midian. But perhaps a still greater cause of the wealth and prosperity of Egypt, was the astonishing fertility of its soil, which was such as to afford immense supplies to the neighbouring countries, particularly Syria and Arabia; and in times of famine, which



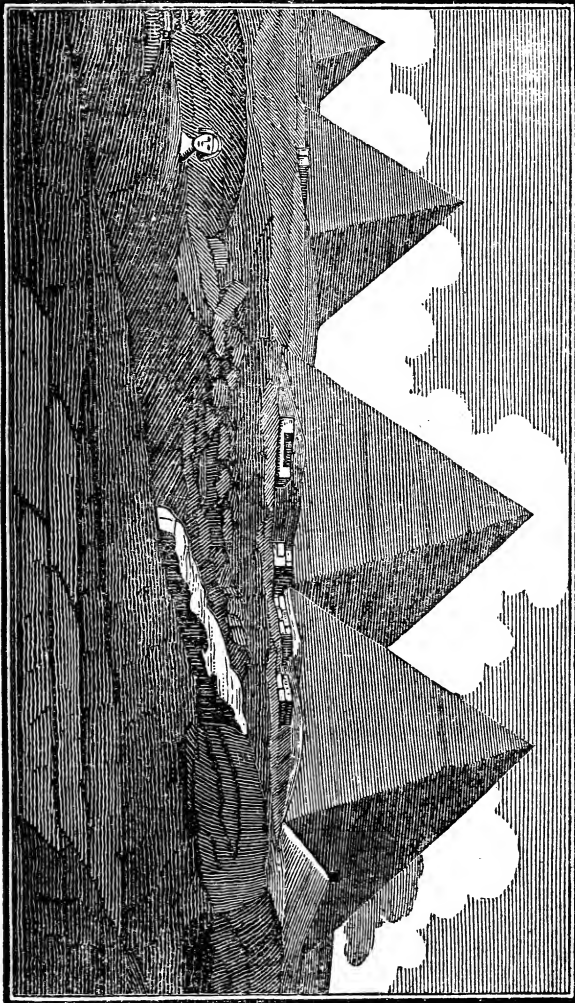
were frequent in those countries, Egypt alone could support their numerous population from perishing with hunger. We have an affecting example of this in the story of the children of Jacob. For this extraordinary and unceasing fertility, Egypt, otherwise one of the driest and most barren countries in the world, was indebted to its river, the Nile, whose periodical inundation gave to the soil which it watered, that wonderful fertility which enabled it to support a population many times greater than its own, numerous as it must have been; since the children of Israel, who occupied but a corner of the land, amounted, at the time of their leaving Egypt, to 600,000 grown-up men; from which the whole number of Israelites alone cannot be estimated at less than two millions. The extraordinary fertility of the soil is alluded to in Gen. xli. 47. "The earth brought forth by handfuls." Modern travellers have found sixteen and eighteen stalks of wheat springing up from a single grain of seed. But the great reservoirs of water, or artificial lakes, which once were employed for watering the fields, as the Moeris, Bahira, and Mareotis, were, under the misrule of Turkey, suffered to be materially impaired: and of 80 canals used for watering the country, several of which were 60, 90, and 120 miles long, all, excepting six, are nearly filled up.

As Egypt was the parent of the sciences, so it was of that system of polytheism and idolatry which afterwards spread over the nations. This was probably introduced first by the Cushite invaders of the country, or possibly by Misraim himself. The worship of the heavenly luminaries seems to have been the first species of worship after the departure of mankind from the true God, and seems to have had its origin with the Cushite builders of the tower of Babel. Their sacred hills and high towers gave them a greater view of the heavens, and brought them, as they thought, into a nearer communication with their starry deities. On these elevations sacrifices were offered, which they deemed the more acceptable in proportion to the loftiness of the altar. This was the origin of all the "high places" of the heathen world, so frequently mentioned in Scripture; of the first tower of Babel, of that of Belus at Babylon, of the Indian pagoda, of the Egyptian pyramid, of the great altar or pyramid of the Mexicans, and of the Morai of Otaheite. The next descent was to that of idolatry, or the adoration of visible representations of the heavenly bodies, to which the names Baal, Adar, Nebo, Gad,

Ashtaroth, &c. were given. The next step was the canonization and worship of hero-gods, and deified mortals, whose bodies the Egyptian priests affirmed that they had in their possession, embalmed and deposited in their sepulchres; such as Chronus, Rhea, Osiris, Isis, &c. Besides these were eight others, whom the Egyptians called demi-gods, to whom Diodorus gives the names of Sol, Saturnus, Rhea, Jupiter, Juno, Vulcanus, Vesta, and Mercurius; which in fact are only other names for the hero-gods; and who are said to have reigned in Egypt before Menes or Misraim. This system of false theology was received from the Egyptians by the Greeks, and from them communicated to the Romans.

The wonder of Egypt, the pyramids, are situated on a rocky plain, about three miles from the village of Gizeh, on the western side of the Nile, and four miles south-west of Cairo. They are called by the Arabs *Dgebel Pharaon*, and by the Turks *Pharaen Doglary*, that is, Pharaoh's mountains. Three of them are larger than the others, and may be seen from Cairo, and a great distance beyond it. Of these three pyramids, two are closed; but the largest is open, and is that which travellers ascend and enter into. There are several smaller ones in the neighbourhood, which have been opened, and are almost entirely ruined; but there are four yet remaining which deserve the greatest attention. These four stand nearly in a direct line, and are about 400 paces distant from one another. Their four faces correspond precisely to the four points of the compass, north, south, east, and west. The two most northerly are the largest, being about 500 feet in perpendicular height, and 700 on each side at the base. The external part is chiefly built of great square stones, cut from the rocks along the Nile, and the quarries from which they have been taken are still visible. The opening or entrance to the first pyramid is on the north side, and leads successively to five different passages, which, though running upwards, and downwards, and horizontally all tend towards the south, and terminate in two chambers, the one underneath, and the other in the midst of the pyramid. In one of these chambers is a sarcophagus of granite, six feet long, three wide, and four deep, formed of a single stone, without any ornament, and smoothly hollowed out. Near this is a deep hole or well, which appears to lead to some cavity underneath, which has not been explored. About

VIEW OF THE PYRAMIDS



three hundred paces east of the second pyramid, stands the head of the famous sphinx, carved out of the solid rock, twenty-six feet high, and twelve in circumference round the head. In the neighbourhood of these pyramids are many others of different sizes, built of large bricks made of clay mixed with chopped straw, and hardened by the heat of the sun. One of these is little inferior in size to the largest mentioned above, but they are more damaged, and probably more ancient. They do not appear to have been so neatly finished or so well contrived as the others.

There are many splendid and magnificent ruins scattered over this country, which give proof of the high cultivation enjoyed by the ancient inhabitants. The art of embalming dead bodies, in which the ancient Egyptians excelled, is now unknown. The mummy pits or caverns contain the generations which are gone, and some of these embalmed bodies are perfectly preserved, though they have been dead three thousand years.

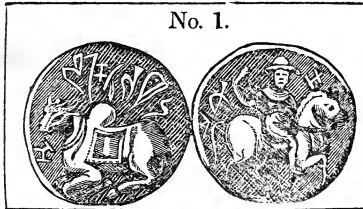
The southern or upper part of Egypt is extremely rocky and arid; but lower down it becomes more level and productive; and where the Nile divides into several streams, it embraces that part of Egypt which was called by the Greeks the Delta, from a fancied resemblance to the letter  $\Delta$ . This is a vast plain, fertilized by the Nile, containing numerous villages, and yielding abundance of grain and other productions.

The present inhabitants of Egypt may be distinguished into three classes: 1. The Cophts or Copts, descendants of the ancient Egyptians, who have lived for more than two thousand years under the dominion of different foreign conquerors, and who have experienced many changes of fortune. They have lost their manners, language, and religion; and are reduced to a small number, compared with the Arabs, who have poured like a flood over the country. 2. The Fellahs, or husbandmen, who are possibly the people called in Scripture Phul. This class suffers much oppression, being despised by both Arabs and Turks; they seldom acquire property, and if they do, they are not suffered to enjoy it. 3. The Arab conquerors of the country, including Turks, Mamelukes, &c. Previously to the recent changes in the political condition of Egypt, the Turks were in possession of most of the offices under the government; but the policy of the pre-

sent ruler of Egypt tends to the encouragement and promotion of any other Europeans rather than Turks. A great many Frenchmen, in particular, have been patronized by the present pacha; and he does not hesitate to avail himself of their services both in the civil and military departments of his government.

This is an extremely curious medal, of silver, struck in Egypt before the reigns of the Ptolemies. It represents on one side a man on horseback, and on the other an ox of the humped kind lying down: between his horns is the lunar crescent, and within that is a globe.

These symbols clearly refer this ox to Egypt. The man on horseback is the most singular part of this medal; none of the countries adjacent having adopted the type of a horseman. There is every reason to believe that the letters on this medal are Persian, and that the person represented is Aryandes, governor of Egypt under Darius, the last king of Persia, who then possessed this country, and who caused the governor to be put to death for coining money in his own name.



These medals represent the figure or divinity of the river Nile, seated on the hippopotamus and the crocodile, both of which were characteristic symbols of Egypt. The crocodile was adopted as an emblem of the country, and there is no other river known to antiquity to which the hippopotamus can be referred. To show the rider seated equally on each, proves an equal adoption of both: and as the crocodile is universally allowed to be the leviathan, we may suppose the hippopotamus is the behemoth, of the book of Job.

## No. 4.



The inscription on this medal, ZEUS SERAPIS, points at the original divinity of Jupiter; the measure on the head of Serapis is probably the cup, which certain figures hold in their hands, transferred to the head. Before this figure is a Sphinx. Another medal resembling this, inscribed, HELIOS SERAPIS, proves that Serapis was the sun. The head on this medal is Vespasian.



This medal is of gold. The head is one of the Lagidæ, kings of Egypt: the reverse is a reaper cutting corn. The type of the reaper is uncommon, and is only found on another medal of brass, struck also in Egypt; the fertility of which country is alluded to. But this type is peculiarly interesting to us; when we observe that the ears of corn which mark this fertility are *seven* in number; thus seeming to refer to the dream of Pharaoh, and the interpretation of it by Joseph.

EGYPT, *River of:* See Part I. p. 32.

EKRON, the most northern of the five lordships or governments of the Philistines. In the division of the country by Joshua, this city fell to the lot of Judah, (Josh. xv. 45.) but was afterwards given to Dan; though it does not appear that the Israelites were ever in peaceable possession of it. It was a strong city, and was situated very near the Mediterranean, between Ashdod and Jamnia; but all vestiges of it have been extinct for many centuries. Zephaniah prophesied that "Ekron should be rooted up," (chap. ii. 4.) This city was celebrated for the worship of Baal-zebub, or the *god of flies*, as the name imports. He seems to have been their Esculapius, or god of medicine, as he was consulted by Ahaziah, king of Israel, concerning his health. (2 Kings i. 2.) Ekron was called Accaron by the Greeks, and was then a considerable town.

**ELAH**, the name of the valley where the Israelites were encamped when David fought Goliath. This valley, still unaltered in appearance, is situated three miles from Bethlehem, on the road to Jaffa; and many a pilgrim, journeying from Jaffa to Jerusalem, has stopped to drink of its venerable brook.

**ELAM**, the original country of the Persians, whence they spread over Persia, or Phars, and Susiana. Chedorlaomer, of whom we read in Gen. xiv. was of this country. Elam derives its name from Elam, the son of Shem, and is used in Scripture to denote the kingdom of Persia, before the time of Cyrus and the prophet Daniel; after which it is generally called by its Greek name of Persia. *See Persia.*

**ELATH**, or *Eloth*, a port of Edom on the eastern branch of the Red Sea. *See Part I. p. 47.*

**ELEALEH**, a town belonging to the tribe of Reuben. (Numb. xxxii. 37.) According to Eusebius it was situated near Heshbon; and the traveller Burckhardt found its ruins, yet called El-aal, on the summit of a hill, about two miles north-east of Heshbon.

**ELEUTHERUS**, a river in Syria, the source of which lies between the mountains Libanus and Anti-Libanus. (1 Macc. xi. 7.) It flowed through this valley, and emptied into the Mediterranean.

**ELIM**, one of the encampments of Israel in the wilderness. *See Part I. p. 44.*

**ELISHA**, *Isles of: See Part I. p. 18.*

**ELLASAR**, a country of which Arioch was king, and who is mentioned in conjunction with the kings of Shinar and Elam. (Gen. xiv. 1.) It would appear from this, that Ellasar must refer to some adjoining region, and it is probable that it was Assyria, or El-asur: then a petty state, compared with the subsequent empire of that name.

**ELON**, a city in the tribe of Dan, and another in the tribe of Naphtali.

**ELTEKEH**, a city of Dan, given to the Levites.

**ELTEKON**, a town in Judah, on the border of Benjamin.

**ELTOLAD**, a city in the tribe of Judah, afterwards given to Simeon.

**ELYMAIS**, the capital of Elam, the ancient Persia. 1 Macc. vi. 1.

**EMIMS**, a gigantic people, inhabiting the country east and south-east of the Dead Sea; whence they were either expelled by the Moabites, or incorporated with them. (Deut. ii.

10.) The origin of this people is not clearly known, but they probably descended from Ham.

EMMAUS, a village about eight miles north-east of Jerusalem, celebrated for the appearance of our Lord, after his resurrection, to two of the disciples. (Luke xxiv. 13.) There was another place of this name at the hot-baths near Tiberias, called by the Greeks Ammaus, by the Hebrews Chammath, and by the modern Arabs, Hamman.

ENAM, a city in the tribe of Judah. Josh. xv. 34.

ENDOR, a city belonging to the tribe of Manasseh, west of Jordan, (Josh. xvii. 11.) where Saul went to consult a woman who had a familiar spirit. (1 Sam. xxviii. 13.) This place was four miles south of Mount Tabor.

EN-EGLAIM, a place near En-gedi. (Ezek. xlvii. 10.) Jerom says it was near the place where the river Jordan empties into the Dead Sea.

EN-GANNIM, the name of two cities: one belonging to the tribe of Judah, (Josh. xv. 34.) the other to Issachar, given to the Levites of Gershon's family. Josh. xxi. 29.

EN-GEDI, otherwise called *Hazezon-tamar*, a city in the tribe of Judah, situated in a hilly country about 30 miles south-east of Jerusalem, and not far from the Dead Sea. To the "strong holds" in the neighbourhood of this place, David retired to secure himself from the presence of Saul; and in a cave at this place he gave that jealous king a proof of his loyalty, when he had him so completely in his power as to cut off a part of his garment, but did him no further injury. (1 Sam. xxiv.) This cave was so large as to contain in its recesses the whole of David's men, 600 in number, unperceived by Saul when he entered. Many such caves exist in the Holy Land, which, being mountainous and rocky, abounds with caverns in different parts. Josephus tells us of a numerous gang of banditti, who, having infested the country, were pursued by the army of Herod, and retired into certain caverns in Galilee, almost inaccessible, where with great difficulty they were subdued. Into such caves the Israelites frequently retired for shelter from their enemies, (Judges vi. 2. 1 Sam. xiii. 6. and xiv. 11.) a circumstance which has afforded a fine image of terror and consternation to the prophets. Isa. ii. 19. Hosea x. 8. Rev. vi. 15, 16.

EN-HADDAH, a city belonging to the tribe of Issachar. Josh. xix. 21.



**EN-HAKKORE**, *the well of him who cried*; the name of the well which was miraculously opened to allay the thirst of Sampson, after he had slain a thousand Philistines with the jaw-bone of an ass. Judges xv. 19.

**EN-HAZOR**, a city of Naphtali. Josh. xix. 37.

**EN-MISHPAT**, *See Kadesh*.

**ENOCK**, the first city of which we read in Scripture, built by Cain probably not far from Eden; but its situation is not known.

**ENON**, the place where John baptized, "because there was much water there." (John iii. 23.) It was between Salim and Jordan, in the tribe of Manasseh, 53 miles-north-east from Jerusalem.

**EN-ROGEL**, another name for the fountain of Siloam, on the east of Jerusalem, at the foot of Mount Zion. It was on the border of Judah and Benjamin, and in the king's garden. 2 Sam. xvii. 17.

**EPHESUS**, a celebrated city of Ionia, in Asia Minor, situated upon the river Cayster, about five miles from its mouth, and 45 south of Smyrna. It was famous for a magnificent temple of Diana: the most noted and frequented of all the temples of that goddess, and reputed one of the seven wonders of the world. It was said to have been 425 feet long, 200 wide, and supported by 127 columns 60 feet high. This temple was set on fire on the night in which Alexander was born, by a man named Erostratus, in order to render his name immortal; but it was rebuilt with all its former magnificence.

St. Paul's preaching here created considerable alarm to the Ephesians, who were chiefly supported by the worship of this temple; knowing that with the fall of Paganism their city would suffer. This has come to pass: Ephesus and its temple have sunk together. The city is now a miserable Turkish village, and the ruins of the temple are scarcely found: the city is prostrate, and the goddess is gone.

Ephesus, in the apostolic age, was the capital of the proconsular Asia; which included all the western parts of Asia Minor. The city is now called by the Turks, Aiasoluc: the church of St. John still remains, and is converted into a Turkish mosque. Christianity was first planted in this city by St. Paul, who visited it on his first departure from Corinth, about A. D. 54. Here he taught during three years of his important life; and raised a church, which maintained its

faith in the midst of one of the most idolatrous cities of an idolatrous age. It stands at the head of the seven churches of Asia; the pastors of which are called *angels* in the book of Revelations: and to it there is a remarkable address. (Rev. ii. 2-6.) But notwithstanding this divine approval, and the triumphant state of the church of Ephesus, it neglected the warning given, gradually fell from its high estate, and the judgment threatened fell upon it: its candlestick *was* removed out of its place, and to the pure worship of God, succeeded the blasphemies of the false prophet. This place, where once Christianity flourished, a mother church, and the see of a metropolitan bishop, cannot now show one family of Christians.



No. 1. A representation of the marine Venus, the goddess of favourable voyages, to which Ephesus, as a commercial city, might well pay attention. The action of this figure resembles that of the Isis of Egypt, whom we sometimes see spreading her veil for the sail of a ship. The inscription, EPHECION G. NEOKORON, implies that Ephesus was for the third time *Neokoron*, or conservator of the sacred implements, ceremonies, festivals, &c.

No. 2. A medal of Ephesus, representing on one side the head of Minerva; on the other, the figure of the river Cayster, on which Ephesus was situated.



No. 3. This medal represents the image of Diana, standing in her famous temple: and may give a good idea of the craft of Demetrius, Acts xix. 34.) who was a maker of silver models of the temple, with images of the goddess; and probably of other emblems attendant on her worship. Inscription, EPHESION.

EPHES-DAMMIM, a place between Shocoh and Azekah, on the west of the valley of Elah; where the army of the Philistines was encamped, when Goliath insulted the host of Israel. 1 Sam. xvii. 1.

EPHRAIM, one of the twelve tribes of Israel. See Part I. p. 65.

*Ephraim*, a city on the border, between this tribe and Benjamin; eight miles north from Jerusalem, and not far from Bethel. This is thought by some to have been the place to which Jesus retired with his disciples. John xi. 54.

The *Wood of Ephraim*, in which Absalom's army was routed, and himself killed and buried, (2 Sam. xviii. 6, &c.) was on the east of Jordan, which Absalom and David had both passed over, (chap. xvii. 24.); and consequently could not be any wood in the tribe of Ephraim; but some forest east of Jordan, so named on some other account; possibly as lying opposite the tribe of Ephraim.

EPHRATAH, another name for Bethlehem.

EPHRON, a city beyond Jordan, taken and destroyed by Judas Maccabeus. 1 Macc. v. 46.

EPIPHANIA, a city of Syria, probably the same as Hamath. It stood on the Orontes, between Antioch and Apamea.

EPIRUS, a province of Greece, having Macedonia on the north, Thessaly east, and the Ionian Sea south-west.

ERECH, a city built by Nimrod. *See Part I.* p. 14.

ESDRAELON, a more modern name for the valley or plain of Jezreel in the tribe of Issachar.

ESHCOL, a fertile valley in the south of Canaan; from which the Hebrew spies carried a bunch of grapes, as a specimen of the fruit of the land. Numb. xiii. 23.

ESHTAOL, a town of Judah, given afterwards to the tribe of Dan.

ESHTEMOA, or *Eshtemoth*, a city in the south of the tribe of Judah, given to the Levites. Josh. xv. 50. xxi. 14. 1 Sam. xxx. 28.

ETAM, a city in the tribe of Judah, between Bethlehem and Tekoah. (2 Chron. xi. 6.) To the rock of Etam, Samson retired after having burned the harvest of the Philistines. (Judg. xv. 8.) From a noted spring near this place, water was brought by an aqueduct to Jerusalem.

ETHAM, one of the encampments of the Israelites in the wilderness. *See Part I.* p. 42.

ETHER, a city of Judah, afterwards given to Simeon. Josh. xix. 7.

ETHIOPIA, *See Cush.*

EUPHRATES; the Hebrew name of this river is *Phrath*, or *Perath*; the *Eu* prefixed is a Greek particle implying *excellence*. It is written *Euphrates* in the New Testament; but in the Old, it is *Perath*.

The Euphrates is a famous river of Asia, the source of which is in the mountains of Armenia. It runs through the frontier of Cappadocia, Syria, and Arabia Deserta on the west; and Mesopotamia on the east; and passing through Chaldea, or Babyionia, empties into the Persian Gulf. At the present time it discharges its waters into that gulf through a channel, which is common to it and the Tigris, with which it unites about 60 miles from the gulf; but formerly it had a particular channel of its own, of which Pliny says that in his time the traces were yet to be seen.

This is a river of consequence in Scripture geography, being the boundary which separated Padan Aram from Syria, and the utmost limit, on the eastward, of the kingdom of the Israelites. (Deut. i. 7. Josh. i. 4.) It was, indeed, only occasionally that the dominion of this people extended thus far; but it appears that even Egypt, under Pharaoh Necho, made conquests to the banks of this river. The general course of the Euphrates is south-east; though in the upper part, in Armenia, it runs westerly, and approaches the Mediterranean Sea, near Cilicia. The general course of the Tigris is nearly the same; and the country included between them was called in Hebrew, *Aram Naharaim*, i. e. *Syria of the rivers*; and in Greek, *Mesopotamia*; *between the rivers*. The Euphrates receives several streams in its course, as the Murad, the Rouha, the Khabour or Chaboras, and others. At length it joins the Tigris, and the united waters of these rivers form a kind of sea, in which there are many islands. All their branches being combined at Korna, they pass together to Basra, from whence they fall into the Persian Gulf. There are many towns on its banks, and much fruitful land in different places. In general, its banks are rather level than mountainous. It is generally about 500 feet broad; but when the snows melt upon the mountains of Armenia, it overflows its banks like the Nile, and becomes broad and deep. This was one of the rivers, the source of which was in Eden. See *Part I.* p. 10.

EZION-GABER, a city and port of Idumea, or Arabia Deserta, on the eastern arm of the Red Sea. (Numb. xxxiii. 35. 1 Kings ix. 26.) Near the mouth of this harbour was a reef of rocks upon which the fleet of ships was lost, which had been fitted out for Ophir, by Jehoshaphat and Ahazia, kings of Judah and Israel. (1 Kings xxii. 48. 2 Chron. xx. 36.) From these rocks the place took its name, *Ezion-gaber*, i. e. the *back-bone of a great man*; which this ledge of rocks resembles in shape.

## F.

**FAIR-HAVEN**, a port in the island of Crete, passed by St. Paul. (Acts xxvii. 8.) A town is mentioned by Jerom and others, as situated here.

## G.

**GAASH**, a hill in the tribe of Ephraim. *See Part I.* p. 62. The brook of Gaash, (2 Sam. xxiii. 30.) was probably near, or at the foot of this hill.

**GABA**, a city of Benjamin, assigned to the Levites. Josh. xviii. 24.

**GAD**, one of the twelve tribes of Israel. *See Part I.* p. 67  
*Gad*, a river, thought to be the same as the Arnon.

**GADARA**, according to Josephus, was the capital of Perea, and situated about 7 miles east from the sea of Galilee or Tiberias. It gave name to a district of country, as we read that our Saviour having passed the see of Tiberias, came into the country of the Gadarenes. (Mark v. i. Luke viii. 26.) St. Matthew (viii. 28.) calls it the country of the Gergesenes; but as the city of Gergesa was near Gadara, it is probable that their territories were adjoining, or included, one within the other; therefore some of the evangelists might call it by one name, and some by the other.

There was another place called Gadara, situated in the west of the land of Canaan, on the Mediterranean, probably not far from Ashdod or Azotus, and called Gedor, Gezer or Gederah, in the Old Testament, and Gazara in Macc. xiv. 34. To this Gadara the following medal probably belongs.



This medal represents on one side the head of Marcus Aurelius Antoninus, inscribed with his name; on the reverse a galley with many oars, and on the prow a standard with flags flying; the captain sits at the helm, directing the course of the vessel. Inscription, *GADAREON, of Gadara*; with the word *NAUMA*, for *naumachia*, which signifies a naval combat, or at least a spectacle representing a sea-fight. It is difficult to conceive how the Gadara of Perea, east of the sea of Galilee, which was situated on a mountain, and which had no navigable water near it, should be able to exhibit such a spectacle. It therefore probably belongs to Gadara on the Mediterranean.

**GALATIA**, a province of Asia Minor, bounded north by Bithynia and Paphlagonia; east by Pontus and Cappadocia; south by Lycaonia; and west by Phrygia. It is believed to have taken its name from the Gauls, who, under their captain Leonorius, as Strabo informs us, left their own country in Europe, and having ravaged Italy and Greece, burned the city of Rome, passed into Asia, and advanced as far as Babylon, carrying conquest and ruin wherever they went; but being defeated by Attalus, king of Pergamus, and driven out of other parts, they were at last confined to this province, where they were finally established. Being now peopled by a mixture of Gauls and Greeks, it was called *Gaulo-grecia*, and at length Galatia. These Gauls are said not only to have retained their own language, but to have made it the language of the country.

St. Paul visited Galatia about A. D. 50, and founded a number of churches. In 52 he wrote them an epistle, and again visited them about a year after. From his letter to them, it seems that Christianity did not alter their national character, which was both fickle and ferocious. They received him, not merely with the respect and affection due to an apostle, but as if he had been an angel, or Christ himself. Yet they soon changed, and relinquished his principles, behaving, according to his complaint, as if they had "been bewitched," or possessed with evil spirits.

Galatia was a part of the kingdom of Pontus, in the time of Mithridates Eupator.

**GALILEE**, a province in the north of Canaan, or the Holy Land, consisting chiefly of what was once the territories of Issachar, Zebulon, Naphtali, and Asher; and according to some writers, including part of Dan, and of Perea, east of Jordan. It was bounded on the north by Lebanon and Syria; on the east mostly by the Jordan and the sea of Galilee; on the south by Samaria; and on the west by Phenicia. It has

generally been considered as divided into two parts, Upper and Lower Galilee: the former called Galilee of the Gentiles, (Matt. iv. 15.) probably because it was chiefly possessed by the Gentiles, having some Jews scattered among them; or because it bordered upon the Gentile nations of Phenicians, Syrians, and Arabians.

Galilee is an ancient name, being found so early as Josh. xx. 7. xxi. 32. 1 Kings ix. 11. and several other passages of the Old Testament; it is thought to be the same as Gilgal, the kings of whose nations are mentioned in Josh. xii. 23. and probably is called Gilgal. (Deut. xi. 30.) This was the country most honoured by the presence of our Saviour. It was here that he was conceived, (Luke i. 26.) here that he was brought by his reputed parents, when a child, out of Egypt; here he settled and lived with them, till he began to be about thirty years of age, and was baptized by John, (Matt. iii. 13. Luke iii. 23.) hither he returned after his baptism and temptation. (Luke iv. 14.) And after his entry on his public ministry, though he frequently visited other provinces, yet here was his dwelling-place. (Matt. iv. 13.) And lastly, hither the Apostles came to converse with him after his resurrection, by his appointment. (Matt. xxviii. 7. 16.) The most of his apostles also, if not all, were natives of this country, whence they were all stiled by the angels, "men of Galilee." (Acts i. 11.) Our Lord was also called a Galilean, (Matt. xxvi. 69.) and it deserves notice that he was addressed under this title by his adversary, the dying Julian, who being cut off from prosecuting his purposes against Christianity, exclaimed in the hour of death, *Vicisti Galilæe! thou hast conquered, O Galilean!*

Galilee was fruitful and well cultivated, and the people industrious. The number of its cities, towns, and villages was very great, and they, as well as the whole country, were exceedingly populous. It was one of the more extensive provinces, into which the Holy Land was divided, after the return of Israel from captivity; somewhat greater in extent than Judea; but probably varied its bounds at different periods. Its language differed considerably from that of Judea; and as the Galileans were a mixture of sundry nations, probably with many Jews returned from captivity, many provincial idioms might exist: hence we find Peter detected by his language. Mark xiv. 70.

GALILEE, *Sea of*, otherwise called the *Sea of Tiberias*.



from a town of that name, standing on its western shore; and the *Lake of Gennesareth*, which is probably a corruption of *Chinnereth*, the ancient name of this sea, or lake. (Numb. xxxiv. 11. Josh. xii. 3.) Its breadth, according to Josephus, from east to west, is about six miles, and the length, from north to south, about eighteen; the water is pure and wholesome, abounding with a great variety of fish, not found anywhere else. Its bed, and banks, are a smooth gravel, consequently very convenient for the drawing of nets. This sea is viewed with veneration by Christians, from having been much frequented by Christ and his apostles.

**GALLIM**, a city of Benjamin. (1 Sam. xxv. 44. Isa. x. 30.) Some authors mention a town of this name, east of Jordan, in the land of Moab, south from the city of Ar.

**GATH**, a city of the Philistines, and one of their five lordships. (1 Sam. vi. 17.) It lay in the tribe of Dan, west of Jerusalem, and is famous as the native place of Goliath. It was taken by David, was afterwards rebuilt by Rehoboam, his grandson, and was finally laid waste by Hazael, king of Syria. Eusebius and Jerom say that it still existed in their day. It appears to have been an ancient city, being mentioned so early as Josh. xi. 22.

**GATH-HEPHER**, a town in the tribe of Zebulun, (Josh. xix. 13.) the birth-place of the prophet Jonah, (2 Kings xiv. 25.) whose tomb, according to Jerom, was still to be seen there in the fourth century.

**GATH-RIMMON**, a city of Dan, (Josh. xix. 45.) also in Manasseh, west of Jordan, given to the Levites, (Josh. xxi. 25.) and another in Ephraim.

**GAULON**, *See Golan*.

**GAZA**, one of the five principal cities and lordships of the Philistines, situated in the south-west of the promised land; and is a city of great antiquity, being noticed among those which formed the boundary of the territory of Canaan. Its advantageous situation was the cause of the many revolutions to which it has been subject. It first belonged to the Philistines, then to the Hebrews; recovered its liberty in the reigns of Jotham and Ahaz, and was reconquered by Hezekiah. (2 Kings xviii. 8.) It was smitten by Pharaoh, (Jer. xlvi. 1.) and was subject to the Assyrians and Babylonians, who conquered Syria and Phenicia. Afterwards it fell into the hands of the Persians, who were masters of it when Alexander besieged, took, and destroyed it. A new city rose

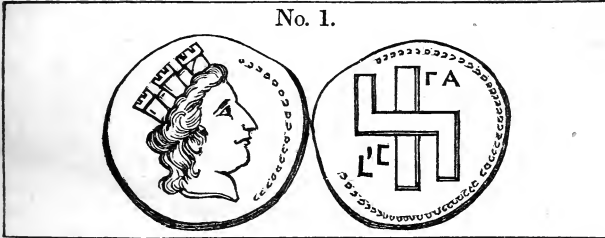
from its ruins, nearer the sea; after which ancient writers speak of *Old Gaza*, and Strabo mentions *Gaza the desert*, which agrees with Acts viii. 26. In the destruction of this city were verified the predictions of the prophets. (Amos i. 7. Zeph. ii. 4.) The new city was called *Majuma*, and was several times taken and retaken in the wars between Antiochus and the Maccabees. It afterwards fell under the dominion of the Romans, and was given by Augustus to Herod the Great. It is said in Acts viii. 26. to be a desert; but this probably means *Old Gaza*, and not *Majuma*, which was very populous. The emperor Constantine gave *Majuma* the name of *Constantia*, and granted it the honours and privileges of a city, independent of *Gaza*; but of both its name and its privileges it was deprived by the emperor Julian.

Some marks of the ancient grandeur of this place still remain in the marble columns which now support dirty cottages; and it yet has a better appearance than most of the towns in this country. The country around is very fruitful, and well cultivated; and the gardens in the vicinity of the city are represented as offering a delightful prospect. The inhabitants, in complexion, stature, manners, and language, resemble the Egyptians more than the Syrians. Diseases of the eyes are common here, and many of the people are led through the streets entirely blind. In the town is a considerable number of Christians, who inhabit a separate part of the city, as do those of other different religions. The Greeks and Armenians both have Christian churches here. The town has about two thousand inhabitants, and stands about three miles from the sea, having an indifferent port. There are some manufactories of cotton, and a considerable commerce is carried on, chiefly by means of caravans passing between *Egypt* and *Syria*, and by the Arabs who resort here to sell their plunder.

The French army of *Egypt* took *Gaza* in 1797, but soon deserted it, having lost here 500 men by the plague.

It is noted in Scripture history for the exploits of *Samson*; and a little distance from the city is still shown a pile of rubbish, which they say is the ruins of the temple which he pulled down on the *Philistines*. Here also *Philip* baptized the eunuch of *Ethiopia*. Acts viii. 26.

*Gaza* is situated fifty miles south-west of *Jerusalem*, and is called by the Arabs, *Rassa*.



A medal of Gaza, representing the head of the turreted goddess, Ashtaroth, Astarte, or Venus; and on the reverse the peculiar and appropriate symbol of this city. It appears to be a *key* of a particular shape, and it is possible that, besides the character of Gaza, as being the key of Syria towards Egypt, as it really is, the inhabitants might boast of the excellence of that kind of key which they were accustomed to use. This may also illustrate a circumstance mentioned in Judges xvi. 2. The people of Gaza laid wait for Samson all night, in the gate of their city, and were quiet, depending on the impossibility of his opening the locks of their city door; but at midnight he took away the doors, the two posts, *bar*, and all which had been their reliance for securing him. This bar is probably what we see in the figure, crossing the key in the middle. As Gaza prided itself upon being the key of Syria, no doubt it would denote this character by using on its medals a key of that kind, which it considered the most secure and substantial. The arms of Gibraltar are a key, that town having been formerly esteemed the key of Spain, as it now is of the Mediterranean.



Another medal of Gaza, with the head of the emperor Commodus, inscribed with his name. The reverse exhibits a figure under the character of Jupiter; holding in one hand the thunder, in the other a globe: opposite to him is an heroic figure whose attributes are not distinguishable: between the two figures is the symbol of the city of Gaza. The whole passes in a temple having two pillars. The date ΘΑΥC, 239, is from the year of Rome 693, under the reign of Marcus Aurelius, two years before his death. Commodus was then 17 years of age; his

father had associated him in the empire three years before. Perhaps this medal represents the old emperor delivering the insignia of government to his son.

GEB, (1 Sam. xiii. 3.) the same as *Gaba*. (Josh. xviii. 24.) Some writers have been of opinion that this Geba or Gaba, was also the same as Gibeah; but this is rendered unlikely, not only by Gibeath, probably the same as Gibeah, being named distinct from Gaba, (Josh. xviii.) but also by other circumstances. By comparing 2 Sam. v. 25. with 1 Chron. xiv. 16. we find the same place called both Geba and Gibeon. Considerable uncertainty attends this subject; *Geba* or *Gebau* appears to be the root of the many names which are written in our translation Gibeah, Gibeath, and possibly Gibeon; which makes distinction between these cities difficult.



A medal with the head of the empress Plautina, inscribed with her name: on the reverse the inscription GABENON, of *Gaba*; either Gabe in Syria, or Geba in Judea. In either case it shows that the Gentile deities prevailed in these countries long after the time of Christ. The date is 171, the thirteenth of Trajan.

GEBAL, a country mentioned with Ammon, Amalek, &c. (Psalm lxxxix. 7.) and supposed to be situated in the south of Edom or Idumea.

There was also a place of this name in Phenicia on the Mediterranean, perhaps the same which is sometimes called Byblos. Pliny calls it Gabale, and its modern name is Gibyle, or Jebilee. This was the place of the Gibelites mentioned in Josh. xiii. 5. The people of Gebal were employed in caulking the ships of Tyre, (Ezek. xxvii. 9.) it is also supposed to be the place from which Solomon had his stone-cutters. (1 Kings v. 18.) This place was once famous for a temple of Adonis or Thammuz; it now has a ditch round it, with some square towers; but is miserably poor, and remarkable only for its ruins.



A medal inscribed GABALEON, of *Gabala*, or Gebal; and the only one known which bears the name of this town. Its type is a crab, holding in its claws the emblems of the sun and moon.

**GEDER, GEDEROTH, and GEDOR:** *see Gadara.*

**GEHINNOM**, the valley of Hinnom, lying on the south and east of Jerusalem, (Josh. xv. 8.) and through which the brook Kidron runs. This valley is remarkable as the scene of that inhuman and idolatrous worship paid to Moloch, in which parents made their children pass through the fire, or burned them, as sacrifices to that idol. This valley having been the scene of much cruelty, in order to render such idolatry odious, the place was devoted to filthiness and pollution. It has been said, that fires were continually burning in it to consume the filth carried there from the city. This perpetual burning added another similarity to those evils attributed to the place of torment, and thus the ideas of wickedness, pollution, and punishment were attached to this place; so that the word *Gehinnom* was used in the Syriac language to denote *hell*: this was moulded by the Greeks into *Gehenna*, and is used in Scripture as the term signifying hell, or hell fire.

**GELILOTH**, a place in the borders of Judah and Benjamin, (Josh. xviii. 17.) thought to be the place otherwise called Gilgal; or at least in nearly the same situation.

**GENNESARETH**, *Lake of*; *see Sea of Galilee.*

**GENNESARETH**, *country of*; a region along the lake of this name, described by Josephus, as wonderfully pleasant and fertile. The temperature of the air agrees with fruits of different natures; so that here grow nuts, a mere winter-fruit; palms which require much heat; and near them figs and olives, which require a moderate air. Josephus attributes the extraordinary fruitfulness and beauty of this region, to the peculiar providence of God, as if he took delight in this spot of ground; and it was a common saying among the Jews, that God loved the sea of Gennesareth more than any other sea. This remarkable tract of country was but four miles long, and two and a half broad.

**GERAR**, a city in the land of the Philistines, where Abraham sojourned, and of which Abimelech was king. It was situated near the south-western corner of the land of Canaan, not far from Gaza. Gen. xx. 1. xxi. 32. xxvi. 1. 17.

**GERGESA**, or *Gerasa*, a city east of the sea of Galilee, not far from Gadara. St. Matthew says it was in the country of the Gergasenes, that the swine ran down into the sea; while St. Mark calls it the country of the Gadarenes. *See Gadara.* Origen says that in his time they showed the precipice on the

sea of Tiberias or Galilee, from which the swine rushed into the water.

**GERIZIM**, a mountain near Shechem, in the tribe of Ephraim, opposite to Mount Ebal; Shechem lying in the valley between them. After passing the Jordan, the Israelites were commanded to go to these mountains; six of the tribes were to take their station on each; those on Mount Gerizim were to pronounce blessings upon those who should observe the law of the Lord; and those upon Ebal, curses against those who should violate it. (Deut. xi. 29. xxvii. 12.) Gerizim is described by travellers as a fruitful mountain; while Ebal is barren and scorched; as if the blessing and the curse still rested upon them.

The Samaritans maintain that Abraham and Jacob erected altars at Gerizim; and that there Abraham prepared to sacrifice his son Isaac.

**GESHUR**, a country in Syria, having its own king, whose daughter David married, who was the mother of Absalom. (2 Sam. xv. 8.) Absalom, after the murder of his brother, fled to the king of Geshur, his grandfather. 2 Sam. xiii. 37.

**GETHESEMANE**, a village near Mount Olivet, whither Jesus sometimes retreated at night. The garden in which he was taken by Judas and those who were with him, is still shown: it is a level spot of ground about 15 yards square, lying between the foot of Mount Olivet and the brook Kedron. It is now well covered with olive-trees; some of them so remarkably large as to be thought the same which were there in the time of our Saviour. At the upper corner of the garden is a flat ledge of rock, said to be the spot where Peter, James, and John fell asleep during the agony of our Lord, which was suffered in a grotto a few paces distant. In this garden a narrow strip is walled out separate, as an accursed piece of ground: this is said to be the path in which the traitor Judas walked up to Christ, saying, "Hail, Master," and kissing him. This work is the more remarkable, as it was probably done by the Mahometans, who, as well as the Christians, detest the very ground on which was manifested such infamous treachery.

**GEZER**, *See Gadara.*

**GEZRITES**, or *Gerzites*, a people invaded by David while he tarried at Ziklag, (1 Sam. xxvii. 8.) at the same time with the Geshurites. These Gerzites are supposed to be the same as the Gerrenians, or inhabitants of Gerar, mentioned 2 Macc. xiii. 24.

**GIAH**, a valley near Gibeon. 2 Sam. ii. 24.

**GIBBETHON**, a city in the tribe of Dan, allotted to the Levites. (Josh. xxi. 23.) It was a strong place, and endured a long siege against Nadab. 1 Kings xv. 27. xvi. 15. 17.

**GIBEAH**, a city in the tribe of Benjamin, three or four miles north of Jerusalem. It is sometimes called Gibeah of Saul, being the place of his nativity. It was also noted for its sins, as may be seen by reference to Judges xix.

Gibeah was also the name of a town in Judah, (Josh. xv. 57.) and of a hill where Eleazar was buried, (Josh. xxiv. 33.) rendered in our translation, "a hill;" but in the original it is "Gibeah of Phinehas."

**GIBEON**, a city situated about four miles north of Jerusalem, not far from Gibeah. Eusebius says that it was a village in his time, still retaining its ancient name, and four miles from Bethel. *See Part I.* p. 56.

**GIHON**, one of the four rivers flowing from Eden. Gen. ii. 13. *See Part I.* p. 11.

*Gihon*, was also the name of a fountain west of Jerusalem, where Solomon was anointed king. (1 Kings i. 33. 38. 45.) Hezekiah ordered the upper channel of this fountain to be conveyed to Jerusalem; (2 Chron. xxxii. 30.) probably to prevent the enemy, when the city was besieged, from making use of the water, as well as for the advantage of the citizens.

**GILBOA**, a mountain not far from Bethshean, in the east of the tribe of Issachar; celebrated for the death of Saul and his son Jonathan. 1 Sam. xxxi. 1, 2.

**GILEAD**, part of the mountains extending from Mount Lebanon southward; and east of the Land of Canaan. *See Part I.* p. 37. On these mountains grew trees producing a kind of gum, called the balm of Gilead.

There appears also to have been a place of this name in Ephraim. Hosea vi. 8.

**GILGAL**, a place near Jericho. *See Part I.* p. 55 and 61.

**GILOH**, a city of Judah. (Josh. xv. 51.) Ahithophel, one of David's counsellors, was of this place. 2 Sam. xv. 12. xxiii. 34.

**GIMZO**, a city in the south of Judah, taken by the Philistines in the reign of Ahaz. 2 Chron. xxviii. 18.

**GIRGASHITES**, a people of Canaan. *See Part I.* p. 28.

**GITTITES**, the people of Gath. Josh. xiii. 3.

**GOB**, a place where two battles were fought between the

Israelites and the Philistines, (2 Sam. xxi. 18.) probably the same as Gezer, and so called. 1 Chron. xx. 4.

**GOG** and **MAGOG**. Magog was a son of Japhet, and the father of the Scythians and other nations of the north. See *Part I.* p. 17. Gog was the prince of the country of Magog. (Ezek. xxxviii. and xxxix.) It is believed that Gog and Magog in Ezekiel and the Revelations, are taken allegorically for such princes as were enemies to the church.

**GOLAN**, or *Gaulan*, a noted city of Bashan, east of the Jordan, afterwards allotted to Manasseh. It was one of the Levitical cities, and also a city of refuge. (Deut. iv. 43. Josh. xxi. 27.) This city gave name to the region afterwards called Gaulon, or Gaulonitis, which extended from Perea on the south, to Lebanon on the north.

**GOLGOTHA**, See *Calvary*.

**GOMORRAH**, one of the five cities destroyed by fire from heaven. See *Part I.* p. 31.

**GOSHEN**, a district of Egypt inhabited by the Israelites; also a tract of country in the south of Judah. See *Part I.* p. 39 and 58. Also a city in the tribe of Judah. Josh. xv. 51.

**GOZAN**, a river of Media, in a province of the same name, to which the captive Israelites were carried by Sennacherib, king of Assyria. 2 Kings xvii. 6. 1 Chron. v. 26.

**GREECE**: this word is often used in Scripture in a very extended sense, comprehending all the countries inhabited by the descendants of Javan, the son of Japhet, not only in Greece proper, but also in Ionia and Asia Minor. See *Part I.* pp. 18, 19. The Hebrew word *Javan*, or *Iowan*, is used in the Old Testament to signify Greece and the Greeks. There is but little said in Scripture with reference to this country, until the time of Alexander, who, having pushed his conquests into Asia, made Greece, or Macedonia, more important. After the time of this conqueror, the name of Greeks was used in a still more uncertain and enlarged sense; because, the Greeks being masters of Egypt and Syria, the countries beyond the Euphrates, and of other provinces, the Jews were used to call all those Gentile people Greeks, who were subject to the Greek empire, either in the east or west. For this reason, in many passages of the books of Maccabees, in the Gospels, and in St. Paul's writings, a Greek commonly signifies a Gentile.

Javan, or Greece, is mentioned in Isaiah, (lxvi. 19.) in Ezekiel, (xxvii. 13. 19.) in Daniel, (xi. 2) and Zechariah declares

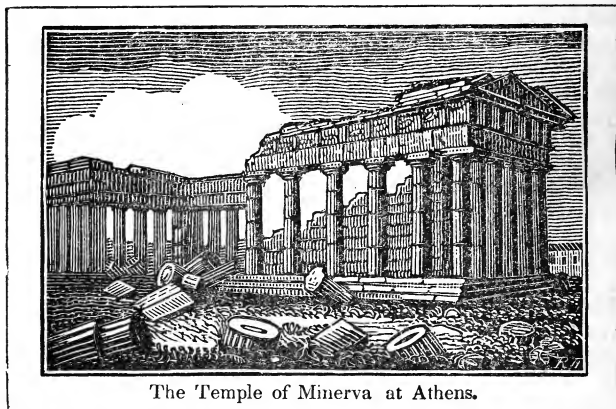


that God shall raise up the sons of Zion against the sons of Javan, (ix. 13.) which refers to the wars carried on by the Jews under the Maccabees, against Antiochus Epiphanes and the Greeks who possessed the kingdom of Syria. Daniel (viii. 21. x. 20.) describes Alexander the Great by the name of the king of Javan. Greece anciently included Macedonia, and is so used by Daniel; but in the time of St. Paul there was a distinction, for we read that Paul, "passing through Macedonia, came into Greece."

After the establishment of the Grecian dynasties in Asia, it is natural that Judea should be considerably affected by them; and the books of the Maccabees afford proofs of this. The Roman power, superseding the Grecian establishments, yet left traces of the Greek language, customs, &c. to the days of the Herods, where the gospel history commences. By the labours of the apostles, especially of Paul, the gospel was propagated in those countries which used the Greek dialects; hence we are interested in the study of this language, as it was that in which the epistles to the churches of those countries were written. Many flourishing churches were early established among the Greeks, which for a long time preserved the apostolic precepts and customs with much care. But at length they began to differ on points of doctrine—schisms and heresies divided the church, and rancour and persecution followed. To check these evils, councils were called, and various creeds were composed, some of which retain an authority to the present day.

The removal of the seat of government by Constantine, from Rome to Constantinople, gave a sensible preponderance to the Grecian districts of the empire; and the ecclesiastical determinations of the Greek church were extensively received with respect, if not with submission. Greece continued to enjoy the presence of the emperor till the beginning of the fifteenth century, when the Turks began to harass the empire, and finally took Constantinople, A. D. 1453. The submission of all Greece followed; since which time, this country and its inhabitants exhibit a picture of wretched and debased slavery. Recent events seem to render it probable that a part of the Greek nation has regained its liberty; but whether they are qualified to retain it, time alone can determine.

The architectural remains of Greece still attest its former grandeur, though many of its most beautiful buildings, which the hand of time might have spared, have fallen before the



The Temple of Minerva at Athens.

ruthless barbarism of the Turks, who seem to take a pleasure in the wanton destruction of the proudest monuments of antiquity.

**GUR**, a place near Ibleam, in the tribe of Manasseh, west of Jordan; where Ahaziah, king of Judah, was mortally wounded by Jeshu. 2 Kings ix. 27.

**GUR-BAAL**, the name of a place inhabited by Arabians; the situation of which is not known. 2 Chron. xxvi. 7.

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## H.

**HABOR**, a city on the river Gozan in Media, to which the captive Israelites were carried by the king of Assyria. 2 Kings xvii. 6. xviii. 11. 1 Chron. v. 26.

**HACHILAH**, a hill in the south-east of Judah, near Jeshimon; where David hid himself from Saul. (1 Sam. xxiii. 19. xxvi. 3.) Here Jonathan the Maccabee afterwards built the almost impregnable fortress of Massada, whose garrison killed themselves after the taking of Jerusalem by Titus.

**HADAD-RIMMON**, See *Adad-rimmon*

**HADASHAH**, a town in Judah, (Josh. xv. 37.) and according to the rabbins one of the smallest, having only fifty houses.

**HADRACH**, a part of Syria, between Libanus and Anti-Libanus; thought by some to be part of the territory of Damascus. Zech. ix. 1.

**HAGARENES**, the Ishmaelites, or descendants of Abraham and Hagar.

**HAI**, the same as Ai. *See Part I.* p. 56.

**HALAH**, a place in Media, to which the king of Assyria transported the captive Israelites. 2 Kings xvii. 6.

**HALHUL**, a city in the tribe of Judah, probably not far from Hebron. Josh. xv. 58.

**HAMATH**, is a term frequently used in Scripture; and it seems there were several places called by this name.

The kingdom of Hamath lay on the north of Canaan, extending from the Mediterranean west, to Damascus east. The extent of Canaan is often expressed as reaching from the entering in of Hamath, to the river of Egypt. The capital of this kingdom was sometimes called Hamath Zobah. It is uncertain whether this is Hamath the great, (Amos vi. 2.) which was in the north of Syria. Jerom says this last was the same as Antioch. There was also a place called Hamath in the tribe of Naphtali, near the entrance into Cælo-Syria, which was probably "the entering in of Hamath."

**HAMMON**, a city of Asher, (Josh. xix. 28.) probably the same as that said to be in Naphtali. 1 Chron. vi. 76.

**HAMMOTH-DOR**, a city in the tribe of Naphtali, given to the Levites. Josh. xix. 35. xxi. 32.

**HANNATHON**, a town in the tribe of Zebulon. Josh. xix. 14.

**HANES**, a city of Egypt, (Isa. xxx. 4.) called by the Greeks, Anusis. St. Jerom thinks it lay upon the borders of Ethiopia; while others suppose it to have been Daphnæ or Pelusium, near Damietta.

**HAPHARAIM**, a city of Issachar. Josh. xix. 19.

**HARA**, a place in Media or Assyria, to which some of the Israelites were carried by Tiglath-Pileser. 1 Chron. v. 26.

**HARAN**, or *Charan*; *See Part I.* p. 30.

**HARETH**, a forest in the tribe of Judah, to which David fled from Saul. 1 Sam. xxii. 5.

**HAROD**, a well or fountain in the plain of Jezreel; near the hill of Moreh, and Mount Gilboa. Judg. vii. 1.

**HAROSHETH**, a city of Naphtali, near the waters of Merom: here dwelt Sisera, who commanded the troops of Jabin, king of Hazor. Judges iv. 2.

**HAURAN**, a country north-east of the land of Canaan; probably the same as Iturea. St. Jerom and others say that it is the country south of Damascus. According to Abulfeda, Bozra is the capital of the country of Hauran. It seems the

same as the province called by the Greeks Auranitis, on the east of Jordan.

HAVILAH, or *Chavilah*; there appears to be two countries of this name mentioned in Scripture:

1. Havilah, the son of Cush, (Gen. x. 7.) who was settled in Arabia, on the coast of the Persian Gulf. *See Part I.* p. 24. It is believed that Gen. xxv. 18. and 1 Sam. xv. 7. may refer to this Havilah.

2. Havilah the son of Joktan, of the family of Shem. (Gen. x. 29.) The sons of Joktan dwelt between the Mounts Mesha and Sephar, which are generally allowed to have been in Upper Mesopotamia, near the source of the Tigris; consequently this Havilah was seated in that country or in the south of Armenia. This agrees with the supposition that the Tigris was the Pison, "which compasseth the whole land of Havilah." (Gen. ii. 11.) The situation of these countries is, however, very uncertain, and the opinions of the learned respecting them are very contradictory. Dr. Wells supposes this last mentioned Havilah to have been in Arabia, between the southern extremity of the Dead Sea and Egypt; and makes the above-mentioned texts of Gen. xxv. 18. and 1 Sam. xv. 7. refer to it: the other Havilah he thinks was near the head of the river Indus, a branch of which was the Pison.

Calmet supposes Havilah to have been in the region where the Tigris and Euphrates unite, and empty into the Persian Gulf.

HAVOTH-JAIR, villages in the land of Bashan or Gilead, in the tribe of Manasseh, east of Jordan. Numb. xxxii. 41. Deut. iii. 14.

HAZAR-GADDA, a city in the south of the tribe of Judah. Josh. xv. 27.

HAZAR-SHUAL, a city of Judah, (Josh. xv. 28.) given to Simeon, xix. 3. Neh. xi. 27.

HAZAR-SUSAH, a city of Judah. Josh. xix. 5.

HAZEROTH, or *Hazerim*, a station of the Israelites in the wilderness. Numb. xi. 35. xii. 16. Deut. i. 1.

HAZEZON-TAMAR, the same as Engedi.

HAZOR: there appear to have been three cities of this name in the tribe of Judah, one of which was otherwise called Hezron. (Josh. xv. 23. 25.) Another in Naphtali. (Josh. xix. 36.) Another in Arabia, (Jer. xlix. 28. 30. 33.) which was once a celebrated city, and the capital of a kingdom. The

Hazor built by Solomon, (1 Kings ix. 15.) was probably that in Naphtali, which he rebuilt or fortified.

HEBRON, *Chebron*, or *Kirjath-arba*; an ancient city in the tribe of Judah, and much noted in Scripture. *See Part I. p. 32.*

HELAM, a town east of Jordan, which was a place of rendezvous for the Syrian troops. (2 Sam. x. 16.) It is thought to be the same as Alamatha, mentioned by Ptolemy in the region of Trachonitis.

HELBAH, a town in the tribe of Asher, from which the Canaanites were not driven out. Judges i. 31.

HELBON, a place near Damascus, famous for its wine. (Ezek. xxvii. 18.) This is thought to be the place now known by the name of Aleppo, called by the Arabs Halab. From this place the ancient kings of Persia had the wine for their own tables. It is situated in the north of Syria, and is one of the most important cities in the Turkish empire; having about 250,000 inhabitants, and carries on an extensive commerce, by means of caravans, with all parts of the East.

HELEPH, a city in the borders of Naphtali, not far from Sidon. Josh. xix. 33.

HELIOPOLIS, a city in Egypt. *See Part I. p. 39.*

There was also a city in Cælo-Syria called Heliopolis, or Balbec; supposed to have been referred to by Amos, (i. 5.) where he says, "I will cut off the inhabitants from the plain of Aven," or *Beckathaven*; the *idol's camp*, or the *valley of iniquity*; by which he is supposed to mean the place since called *Baal-beck*, that is, *the valley of Baal*, or *the idol*. The inhabitants of Balbec have indeed been "cut off;" for the place is now a desert; but magnificent ruins yet remain to tell its former grandeur. Many pillars and columns of marble are yet standing, 15 feet in circumference and 44 feet high; some, including their entablatures, are 72 feet in height. The ground is strewed with broken columns, mutilated capitals, and the remains of pilasters, entablatures and cornices, around ruined courts, edifices and temples, which display all the ornaments of the noblest architecture, and are adorned with the richest workmanship of sculpture. The size of the stones which compose the mouldering walls is surprising; being from 28 to 35 feet long, and 9 feet thick. In one place, three stones extend 175 feet; one of them being 59 feet long, and the other two each 58; they are twelve feet thick, and of white marble. At a quarry, near these ruins, is a stone

hewn on three sides, which is 69 feet 2 inches long, 12 feet 10 inches broad, and 13 feet 3 inches thick. By what means the ancients moved these huge and ponderous masses of marble, is utterly inconceivable! The ruins of a temple dedicated to the sun, is the most surprising object among the remains of this once populous and splendid city. Balbec lies in the way from Tyre to Tadmor or Palmyra, and doubtless enjoyed a liberal share of the opulent traffic of those populous and wealthy cities. Its ruins are 50 miles north-west of Damascus.

**HELKATH**, a city of Asher, (Josh. xix. 25.) given to the Levites. (xxi. 31.)

**HENA**, a city near the Euphrates, between Mesopotamia and Arabia. 2 Kings xviii. 34.

**HEPHER**, a country probably in the north of Judah. (1 Kings iv. 10.) A city. Josh. xii. 17.

**HERES**, a mountain in the tribe of Dan, on which was situated the town of Aijalon. Judges i. 35.

**HERMON**, a branch of the mountains of Lebanon, forming the north-eastern boundary of the land of Canaan; and which, extending further south, along the eastern border of Manasseh, is called Mount Gilead. Mount Hermon is mentioned (Deut. iii. 8, 9.) as the northern boundary of the kings of the Amorites, or of the country east of Jordan; and there we learn that it was called by the Sidonians, *Sirion*, and by the Amorites *Shenir*. In chap. iv. 48. we find this same mountain called *Sion*, instead of *Sirion*; though in the Hebrew text it is written differently from the name of Mount Sion at Jerusalem. In like manner the name given it by the Amorites, *Shenir*, is sometimes written *Seir*; and means this Mount Hermon, instead of Mount Seir, in Edom.

There also appears to have been another mountain called Hermon, on the west of Jordan, and not far from Mount Tabor. (Psalm lxxxix. 12. cxxxiii. 3.) Mr. Maundrell tells us that in three hours and a half from the river Kishon, he came to a small brook, from which he had an extensive prospect of the plain of Esdraelon. To the east, six or seven hours distant, Nazareth was visible, and the two mountains, Tabor and Hermon. He adds, "we were sufficiently instructed by experience, what the holy Psalmist means by the 'dew of Hermon,' our tents being wet with it, as if it had rained all night." The learned Calmet, however, doubts whether the name of Hermon was ever applied to any mountain, west of the Jordan, till days more modern than the writing of the Scriptures.

**HESHBON**, a city, according to Eusebius, twenty miles east of the Jordan, and nearly opposite Jericho. It was formerly the capital of the Amorites; and their king, Sihon, is sometimes called king of Heshbon. (Deut. ii. 26. Josh. xiii. 10.) After the conquest of the country, Heshbon was given to the tribe of Reuben, (Josh. xiii. 17.) but seems afterwards to have been made over to Gad. (verse 26.) It was near the border or boundary between these two tribes. This place is noted for its fish-pools, (Song vii. 4.) and seems to have had a lake near it. (2 Macc. xii. 16.) The Caspis mentioned in this passage is supposed to be Heshbon; which continued to be a noble city in the days of Eusebius and Jerom; being then called by the Greeks, Esbus, and reckoned a city of Arabia, under which name was then comprehended a considerable part of Perea, or the country beyond Jordan.

After the carrying away of the ten tribes, Heshbon was repossessed by the Moabites; whence in the prophecies against Moab, (Isa. xv. xvi. Jer. xlvi. xlix.) we find frequent mention of it.

**HESHMON**, a city of Judah. Josh. xv. 27.

**HETHLON**, a city on the northern limits of the land of Canaan. Ezek. xlvii. 15. xlviii. 1.

**HEZRON**, a city in the south of Judah.

**HIDDEKEL**, one of the rivers of Eden. See *Part I.* p. 9, 10.

**HIERAPOLIS**, a city of Phrygia, in Asia Minor, near Colosse and Laodicea. St. Paul, in his epistle to the Colossians, (iv. 13.) expresses his zeal and affection for those of Hierapolis. This city was destroyed by an earthquake in the early ages of Christianity. Some white cliffs in the vicinity of the modern town, called by the Turks Pambuck-Kulasi, or the cotton tower, are said to mark the site of the ancient city. Here are vast and splendid ruins, consisting of walls, arches, and pillars, of great height and excellent workmanship; proving this to have once been a great and beautiful city. The numerous temples erected there in the idolatrous ages, with so much art and cost, probably gave it the name of *Hierapolis*, the *sacred city*. It is 17 miles north-west of Laodicea, the river Lycus running between them.

**HINNOM**, a valley near Jerusalem, sometimes called *the valley of the son of Hinnom*. See *Gehinnom*.

**HIVITES**, a people of Canaan. See *Part I.* p. 28.

**HOBAB**, a place in Syria, to which Abraham pursued the army which had taken Lot. (Gen. xiv. 15.) It is supposed by

some to be the same as Abila, on the north-west of Damascus; but others place it beyond that city, towards the Euphrates, where there was a place called by the Greeks Sopha, and Sophene.

**HOLON**, a city in the mountains of Judah, (Josh. xv. 51.) also a Levitical city, and a city of refuge. (Josh. xxi. 15.) A city of Moab is mentioned by this name. Jer. xlvi. 21.

**HOR**, a mountain. See *Part I.* p. 48.

**HOREB**, a celebrated mountain in Arabia, near the Red Sea. See *Part I.* p. 45.

**HOREM**, a city of Naphtali. Josh. xix. 38.

**HOR-HAGIDGAD**, an encampment of the Israelites in the desert, (Numb. xxxiii. 32, 33.) written *Gudgodah* in Deut. x. 7.

**HORITES**, an ancient people inhabiting Mount Seir in Edom, before Esau settled in that country. (Gen. xiv. 6. xxxvi. 20. 30.) They had princes, and seem to have been a considerable nation before that time: afterwards they appear to have been blended with the Edomites, or descendants of Esau, so as to have composed but one people. (Deut. ii. 1. xxxiii. 2. Judges v. 4.) Their country lay south-east of Canaan.

**HORMAH**, a city of Judah, afterwards given to Simeon. (Josh. xv. 30. xix. 4. Numb. xiv. 45. Deut. i. 44.) Its original name was Zephathah. Judges i. 17. 2 Chron. xiv. 10.

**HORONAIM**, a city of Moab. Isa. xv. 5.

**HOSAH**, a town of Asher. Josh. xix. 29.

**HUKKOK**, a city on the boundary between Asher and Naphtali, (Josh. xix. 34.) given to the Levites, (1 Chron. vi. 75.) and probably the same called Helkath. Josh. xxi. 31.

**HUMTAH**, a city of Judah. Josh. xv. 54.

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## I.

**IBLEAM**, a town of Manasseh, west of Jordan, given to the Levites: but the Canaanites were not driven out. Josh. xvii. 11. Judges i. 27. 2 Kings ix. 27. 1 Chron. vi. 70.

**ICONIUM**, the capital of Lycaonia, in Asia Minor. St. Paul visited this place and converted many, both Jews and Gentiles, (Acts xiii. 51. xiv. 1.) but the Jews exciting the people against him and Barnabas, they were obliged to leave the place. A Christian church was supported here for 800 years; but at present not a Christian nor a Jew is suffered to reside within the walls of the city. It is now called Cogni, and stands



in a pleasant situation, on a spacious and fertile plain, 110 miles from the Mediterranean.

**IDALAH**, a city of Zebulon. Josh. xix. 15.

**IDUMEA**, the Greek name for Edom. In later times, however, Idumea seems to have comprehended more than the original country of the Edomites, Mount Seir; and probably advanced into the southern part of Judea, which, during the captivity of the Jews at Babylon, seems to have been possessed by the neighbouring Idumeans. These, when conquered by the Maccabees, chose rather to embrace Judaism than to quit their habitations. They came to the assistance of Jerusalem, when besieged by the Romans; but did not remain until it was taken, having returned to their own country, loaded with booty. Though they were incorporated with the Jewish nation, their country was long called Idumea, and still retained its name in the times of the New Testament, (Mark iii. 7, 8.) and for a considerable time afterwards.

**IIM**, a city of Judah. Josh. xv. 29.

**IJE-ABARIM**, an encampment of the Israelites, (Numb. xxi. 11. xxxiii. 44.) called in the next verse Iim. This place was in the east of Moab.

**IJON**, a city in the northern part of Canaan, taken by Benhadad, (1 Kings xv. 20.) thought by some to be the same as Hethlon.

**ILLYRICUM**, a province in the north-west of Macedonia; lying along the eastern coast of the Adriatic, or Gulf of Venice; extending in length 480 miles, and in breadth 120. It was divided into two parts, Liburnia, now called Croatia, north; and Dalmatia, which still retains its name, south. St. Paul (Rom. xv. 19.) says that he preached the gospel from Jerusalem round about to Illyricum; meaning that he had preached in all the countries lying in the circuitous route between them. It does not appear, however, that Paul preached *in* Illyricum; but only travelled to its borders. There are now in this country many Christians; it being chiefly under the Austrian government.

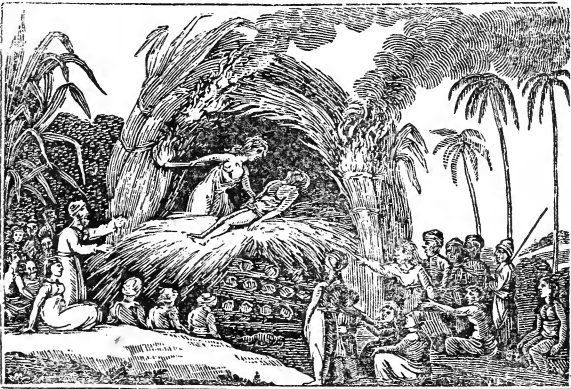
**INDIA**; this country is mentioned in Scripture, (Esther i. 1. viii. 9.) "Ahasuerus reigned from India even unto Ethiopia;" where it is thought to mean the country about the river Indus, or Hindostan. There does not appear to be any record in history of the Persian power ever having permanently maintained itself east of the Indus. Only Alexander the Great ever thought of establishing a power beyond that river. Na-

dir Shah afterwards penetrated to Delhi, but he returned from thence to Persia, and did not attempt to retain both regions under his rule.

By India may be understood the whole of that country where the primitive religion and language of the Hindoos prevail at the present day; including Hindostan, the stupendous mountains of Thibet, the beautiful valley of Cashmere, the country of Nepaul and Bootan, Siam and Ava, or the Birman Empire, &c. These countries have been inhabited, from the *earliest* antiquity, by a people who have no resemblance, either in their figure or manners, to any of the surrounding nations; and though different conquerors have established themselves, at different times, in various parts of India, yet the aboriginal inhabitants have lost very little of their primitive character. This people, though now humbled and debased, are believed to have been once eminent in arts and arms, happy in their government, and distinguished in various knowledge.

This country was probably settled at a very early period, by the immediate descendants of Ham, the son of Noah. (Asiatic Researches, vol. 3. p. 490.) It was the Hamites who founded the first monarchy of the Chaldeans, invented letters, observed and named the luminaries of the firmament; and were thence dispersed, at various intervals, and in various colonies, over many countries. The tribes of Misraim and Cush seem to have been widely extended, particularly the latter, and by them Africa, and a large proportion of Asia, were principally peopled. The Phenicians were of this race, who afterwards passed into Greece and Italy, supplanting part of the clans who had preceded them, and uniting with others; while some of this widely spread, and numerous family, who appear to have been the first promoters of learning and science, are thought to have found their way to Mexico and Peru, where rude traces of literature and mythology have been discovered, resembling those of Egypt and India. These facts corroborate Scripture prophecy. Noah foretold that the children of Ham should be servants of servants. (Gen. ix. 25.) And it may here be remarked that this passage, in some copies of the Scripture, reads, "Cursed be Ham, the father of Canaan, a servant of servants shall he be unto his brethren." Accordingly, a hundred millions of this people in India, besides the Africans, and millions in America, are subdued and oppressed by the dominion of the Europeans.

It is generally believed that Christianity was established in India at a very early period. St. Bartholomew and St. Thomas are both said to have preached the gospel in this country; and the venerable Pantænus of Alexandria, who visited India about the year 189, found Christians there, who had the gospel of St. Matthew in Hebrew. At the council of Nice, in the year 325, John the primate of India was present, and subscribed his name. In the sixth century there was a seminary for Christians at Serinda; and in 636 two monks went thence to Constantinople. In the 13th century, before the Portuguese had visited the country, Marco Polo and others say that Christians were numerous in India; and when Vasco de Gama arrived at Malabar, on the western coast, in 1503, he found Christian churches and a Christian king. Since that time little has been known respecting the Christians of India, till within a few years they have been visited by the learned and pious Dr. Buchanan, who assures us that more than 200,000 Christians now inhabit these countries, of pure morals, enjoying gospel ordinances, and having colleges for the instruction of their youth.



Widow on the Funeral Pile of her Husband.

The most remarkable of the cruel rites connected with the religion of the Hindoos, is the practice, which has existed from time immemorial, of burning the widow on the funeral pile of her dead husband. This practice, though long contin-

and permitted by the British authorities, has lately been prohibited in that part of India under their jurisdiction.

IONIA, a country in the south-west of Asia Minor; also a name sometimes given to Hellas or Achaia, from its having been inhabited by Ionians. *See Greece*; also *Javan, Part I. p. 18.*

ISHMAEL, the son of Abraham and Hagar, from whom descended the Ishmaelites or Arabians. *See Arabia*; also *Part I. p. 35.*

ISLES of the Gentiles, (Gen. x. 5.) the countries of Asia Minor and Europe. It is evident that by the word *isle*, in our translation, the Hebrews understood not only such countries as are surrounded by the sea; but also such as were separated from them by the sea, or to which they usually went by water. (Isa. xi. 10, 11.) The original term in Hebrew seems to denote *settlement*, or *plantation*. "By these were the settlements of the Gentiles divided into their lands." (Gen. x. 5.) See also, Job xxii. 30. Isa. xlii. 15. xliii. 22.

ISRAELITES, a people descended from Jacob or Israel; called at first *Hebrews*, being the descendants of Eber or Heber, (1 Chron. i. 18. 25.) and in later times *Jews*, from the tribe of Judah, or rather from the kingdom of Judah, after the revolt of the ten tribes. After this revolt, the name *Israelites* was more appropriate to these ten tribes, who had erected a separate kingdom under Jeroboam, and who, in a great measure, abandoned themselves to idolatry and infidelity; while the kingdom of Judah maintained their religion in greater purity. For their impiety, the *Israelites* were conquered and carried into captivity, and have long since ceased "to be reckoned among the nations." The tribes east of Jordan were first carried away by Tiglath-Pileser, A. M. 3264; and nineteen years after, Salmaneser took Samaria, the capital of the kingdom, and carried the other tribes beyond the Euphrates, into Media, south of the Caspian Sea. (2 Kings xvii. 6.) It is the general opinion that these tribes have never returned from captivity. About thirty years after this, the kingdom of Judah was overthrown by Nebuchadnezzar, and the *Jews* also carried into captivity, to Babylon. Cyrus afterwards permitted the *Jews* to return to their own country, and Darius gave them permission to rebuild the temple. It does not appear, however, that any considerable number of the *Israelites* ever returned; but that they were chiefly, if not all, *Jews*, (Ezra i. 5. iv. 1.) and are so called in the edict of Darius. Ezra vi. 7.

The ten tribes of Israel have been long considered as lost, or mingled with other nations; but in the Asiatic Researches we learn that a people have recently been discovered in Afghanistan, or east Persia, (not very distant from the place where it is thought the captives were settled by Salmaneser,) who, it is confidently believed, are the lost ten tribes of Israel. A considerable district of this country is called Hazareh, or Hazareth, which is probably the *Arsareth* mentioned in Esdras. (See 2 Esdras xiii. 40. 45.) It is said that this people have traditions of their origin; and the Persian historians, with whose empire they have always been connected, assert that the Afghans are descendants of the Hebrews. The names of their families, too, are distinguished by the very names of the Hebrew tribes, as Reuben, Simeon, &c. Their language, which has been examined by Mr. Vansittart, he says is manifestly of Hebrew origin. Dr. Buchanan, during his residence in India, investigated this subject, and was fully convinced, from many proofs which he obtained respecting this people, that they are the descendants of the lost Israelites. Among other circumstances mentioned by him, he says he asked the black Jews, a people in the south of India, where their brethren, the great body of the ten tribes, were to be found. They answered promptly, in the north, in the regions adjacent to Persia. That eminent scholar, Sir William Jones, whose residence in India gave him the best opportunities of information on this subject, has also given it as his opinion that the Afghans were descended from the Hebrews. St. Jerom, in the fifth century, writing his notes upon Hosea, has these words: "Unto this day the ten tribes are subject to the kings of Persia, nor has their captivity ever been loosed." Josephus recites a speech made by king Agrippa to the Jews, in which he exhorts them to submit to the Romans, and not to stretch their hopes beyond the Euphrates, that any of their fellow tribes might come to their aid out of Adiabene; telling them that if those tribes wished to come, the Parthian king would not permit it. Our limits will not allow us to adduce other authorities, which might be easily done; but we think sufficient has been said to show that the posterity of the ten tribes still exist in the countries to which they were carried in their first captivity.

For a more particular account of the country, nation, and history of the ancient Israelites, the reader is referred to the article *Judea*.

ISSACHAR, one of the twelve tribes of Israel. *See Part I* p. 66.

ITALY, (Acts xxvii. 6.) *See Rome.*

ITHNAN, a city of Judah. Josh. xv. 23.

ITTAH-KAZIN, a town in the border of the tribe of Zebulun. Josh. xix. 13.

ITUREA, a province of Syria, east of the Jordan, and south of Trachonitis; including the country formerly under the dominion of the king of Bashan, afterwards called by the Greeks Batanea, and which was given to the half tribe of Manasseh. Iturea is thought to have received its name from Jetur, or Ietur, the son of Ishmael, (Gen. xxv. 15.) who settled in this region, and whose posterity was driven out, or subdued, by the Amorites, of whom Og was king in the time of Moses. Philip, one of Herod's sons, was tetrarch or governor of Iturea when John the Baptist entered upon his ministry Luke iii. 1.

IVAH, (2 Kings xix. 13.) *See Ava.*

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J.

JAAKAN, an encampment of the Israelites in the desert. *See Bene-jaakan.*

JAAZER, a city of the Amorites. *See Jazer.*

JABOK, a brook or river, rising in the mountains of Gilead, and flowing westward to the Jordan, into which it empties, a little south of the sea of Galilee. This stream separated the land of the Ammonites from the kingdom of Bashan.

JABESH, or *Jabesh-gilead*, a city of Manasseh, east of Jordan, and near Mount Gilead, from which it received its name. Judges xxi. 8.

JABNEEL, a city in the tribe of Judah, (Josh. xv. 11.) also another upon the borders of Naphtali. Josh. xix. 33.

JABNEH, a city of the Philistines, (2 Chron. xxvi. 6.) *See Jammia.*

JACOB'S WELL, a well near Shechem, in the valley between Mounts Gerizim and Ebal: This well is still shown, and is sunk in a solid rock; it is 9 feet in diameter, and 105 deep. Here our Saviour conversed with the woman of Samaria. John iv. 12.

JAGUR, a city of Judah. Josh. xv. 21.

JAHAZ, or *Jahaza*, a city of Reuben, (Numb. xxi. 23. Deut.

ii. 32. Josh. xiii. 18.) given to the Levites, (1 Chron. vi. 78.) and ravaged by the Assyrians and Chaldeans. Isa. xv. 4.

**JAIR**, (Josh. xiii. 30.) *See Havoth-jair.*

**JAMNIA**, a town on the coast of the Mediterranean, in the west of the tribe of Dan, between Joppa and Ashdod, thirty miles from Jerusalem, (1 Macc. iv. 15. v. 58. 2 Macc. xii. 8.) at present a village called Yebna, situated about twelve miles from Jaffa or Joppa.

**JANOAH**, a city of Ephraim, (Josh. xvi. 6, 7.) taken and ruined by Tiglath-Pileser, king of Assyria. 2 Kings xv. 29.

**JANUM**, a city of Judah. Josh. xv. 53.

**JAPHIA**, a city of Galilee, in the tribe of Zebulun. Josh. xix. 12.

**JAPHLETI**, a town on the borders of Ephraim and Benjamin. Josh. xvi. 3.

**JAPHO**, a city in the tribe of Dan, afterwards called Joppa. Josh. xix. 46.

**JARMUTH**, a city of Judah, ten miles south-west from Jerusalem; the king of which was killed by Joshua. Josh. x. 3. 5. xii. 11. xv. 35. Neh. xi. 29.

Also a city of Issachar, given to the Levites, (Josh. xxi. 29.) otherwise called Remeth, (xix. 21.) and Ramoth. 1 Chron. vi. 73.

**JATTIR**, a city of Judah, (Josh. xv. 48.) given to the Levites. (xxi. 14.)

**JAVAN**, one of the sons of Japheth. (Gen. x. 2.) *See Part I. p. 18; also Greece.*

**JAZER**, a city east of Jordan, given to the tribe of Gad, and afterwards to the Levites. (Josh. xiii. 25. xxi. 39.) It lay at the foot of the mountains of Gilead, near a brook of the same name which falls into the Arnon. Eusebius and Jerom say it was 15 miles from Heshbon, and a little south of Ramoth Gilead, at the head of a large river which fell into the Jordan, probably the Arnon. The *Sea of Jazer*, mentioned Jer. xlvi. 32. was a lake or pond near the head of that river, and not far from the town called Jazer. The Hebrews frequently called all considerable waters, such as rivers, lakes, and ponds, by the name of *seas*.

**JEARIM**, a mount in the borders of Judah and Benjamin, (Josh. xv. 10.) probably that on which the city of Kirjath-jearim was built.

**JEBUS**, an ancient city of Canaan, called afterwards Jerusalem. (Josh. x. xv. 8. Judges xix. 10, &c.) *See Jerusalem.*

**JEBUSITES**, a people descended from Jebus, the son of Canaan. See *Part I.* p. 27.

**JEHOSHAPHAT**, *valley of*, called also the *Valley of Kidron*, because the brook Kidron runs through it; a valley east of Jerusalem, between the city and the Mount of Olives.

**JEHUD**, a city in the tribe of Dan. Josh. xix. 45.

**JERAHMEELITES**, a people mentioned in 1 Sam. xxvii. 10 probably inhabiting part of Arabia, south of Judah.

**JERICHO**, a city of Canaan frequently mentioned in Scripture. See *Part I.* p. 55

**JERUSALEM**, *Jebus*, or *Salem*, the capital of Judea; a very famous and ancient city, founded, according to Manetho, by the shepherds who invaded Egypt at a remote period of antiquity. According to Josephus, it was the capital of Melchizedek's kingdom, which is called *Salem* in the book of Genesis. Some suppose it to have been founded by Melchizedek, about the year of the world 2023, who called it *Salem*, which signifies *peace*. It was afterwards taken by the Jebusites, the descendants of Jebus, a son of Canaan. They erected a fortress on Mount Zion, to which they gave the name of Jebus, their father, the whole city being then called Jerusalem, which signifies *vision of peace*. Adoni-bezek, the king of the Jebusites, and the most powerful of the Canaanite kings, was defeated and killed by Joshua, who destroyed many of the people, (Josh. x.) but it does not appear that he took the city, or any part of it. Shortly after his death, however, it was taken and burnt by the children of Judah; (Judges i. 8.) but this could only have been the lower part of the city, as we read immediately afterwards that the Benjamites, to whom the city was allotted, "did not drive out the Jebusites that inhabited Jerusalem," who continued to retain possession of the upper town, or citadel of Jebus, for 400 years after, when they were driven out by David, who repaired the whole city, and built a new one on Mount Zion, on the site of the fort of the Jebusites, which he called the city of David. 2 Sam. v. 1 Chron. xi.

During the reigns of David and Solomon, this city was the metropolis of the kingdom, and continued to increase in wealth and splendour. At festivals it was the resort of the whole population of the country; and by the power and commercial spirit of Solomon, it was made the centre of most of the eastern trade through the ports on the Red Sea, and over land by the way of Tadmor and Palmyra. Some idea of its



prodigious wealth at this time may be formed from the fact, that the quantity of gold left by David for the use of the temple amounted to the value of one hundred millions of dollars, besides fourteen millions in silver; and Solomon obtained  $14\frac{1}{2}$  millions in gold, by one voyage to Ophir, while silver was so abundant "that it was not any thing accounted of." These were the days of Jerusalem's glory, when universal peace, unmeasured wealth, the wisdom and clemency of the prince, and the worship of the true God, marked it above every other city, as enjoying the presence and the especial favour of the Almighty.

But these days were soon to have an end. After the death of Solomon, ten of the twelve tribes revolted from his successor Rehoboam, and established a separate kingdom under Jeroboam, the son of Nebat; so that Jerusalem, no longer the capital of the whole empire, and its temple frequented by the tribes of Judah and Benjamin alone, must have suffered a mournful declension. Four years after this, the city and temple were taken and plundered by Shishak, king of Egypt. (1 Kings xiv. 26. 2 Chron. xiii. 2. 9.) One hundred and forty-five years after this, in the reign of Amaziah, the city was again taken by Joash, king of Israel. (2 Kings xiv. 2 Chron. xxv.) Jerusalem was again taken, one hundred and sixty years afterwards, by Esarhaddon, king of Assyria, who carried away Manasseh, the king of Judah, a prisoner to Babylon. (2 Chron. xxxiii.) Within the space of sixty-six years more, it was taken by Pharaoh-Necho, king of Egypt, who killed king Josiah in a battle at Megiddo. (2 Kings xxiii. 29.) Jerusalem was three times besieged and taken by Nebuchadnezzar, king of Babylon, within a few years. The first in the reign of king Jehoiakim, (2 Chron. xxxvi. 6.) the second in the reign of his son Jehoiachin, (verse 10.) and the third in the reign of his successor, Zedekiah, (verse 17.) This last was the most formidable and disastrous siege which Jerusalem had ever experienced. The Chaldean army entered the city, took away every thing that was valuable, and then burnt and destroyed it, with its temple and walls, and left the whole razed to the ground. The whole population of the city and country, except a few husbandmen, were then carried captive to Babylon. 2 Kings xxv. 2 Chron. xxxvi. 17. 20.

Thus ended the kingdom of Judah; and at this time commences the 70 years of captivity, foretold by Jeremiah. Dur-

ing these 70 years, the city and temple lay in ruins; when some Jews, taking advantage of the proclamation of Cyrus, returned to Jerusalem under Zerubbabel, and began to build the temple; the sacred vessels belonging to which, that had been taken away by Nebuchadnezzar, being restored by Cyrus. Not much was done, however, being opposed by the Samaritans, (Ezra iv. 6.) in the reign of Cambyses, the son of Cyrus, who is called Ahasuerus in Scripture; and finally stopped by a decree of Smerdis, called in Scripture Artaxerxes, his successor. (Ezra iv. 7 to the end.) The temple consequently remained in an unfinished state until the second or third year of Darius Hystaspes, who, having found a copy of the decree of Cyrus among the Median records at Achmetha, issued a similar one; and even ordered the opposing Samaritans to assist in the work. The temple was thus finished in the sixth year of his reign. (Ezra iv. v. vi.) The city and walls, however, remained in a ruinous condition till the twentieth year of Artaxerxes Longimanus, who sent Nehemiah to Jerusalem, with power to rebuild the walls, which was done, with incredible labour, notwithstanding the hostile attacks of the Samaritans, in fifty-two days, in the year 445 before Christ; after which the city itself was gradually rebuilt. Nehem. ii. iv. vi.

Jerusalem remained attached to the Persian empire, but under the local jurisdiction of the High Priests, until that empire was overthrown by Alexander, 14 years after. This extraordinary conqueror visited Jerusalem himself, and notwithstanding the usual machinations of the Samaritans, showed great favour to the Jews, and particularly to the High Priests, granting them an exemption from tribute every Sabbatical year. At the death of Alexander, on the division of his empire among his generals, Jerusalem, with Judea, fell to the kings of Syria; and in the frequent wars which followed between them and the kings of Egypt, belonged occasionally to both parties. This unsettled state introduced disorder and corruption; the high priesthood was openly sold to the highest bidder, and numbers of the Jews deserted their religion for the idolatries of the Greeks. In the year 170 before Christ, Antiochus Epiphanes, king of Syria, plundered the city, and killed 80,000 of the Jews. He endeavoured to abolish their religion also, and published an edict requiring all the people in his dominions to conform to the religion of the Greeks; in consequence of which the service of the temple ceased, and a

statue of Jupiter Olympus was set up on the altar. This, as might have been expected, led to rebellion; those Jews who still held their insulted religion in reverence, fled to the mountains with Mattathias and Judas Maccabeus; under the latter of whom they defeated the armies of Antiochus, again obtained possession of Jerusalem, purified the temple, and restored the service after three years defilement by the Gentile idolatries. The succeeding Maccabees ruled as high priests, without the title of king; having frequent contests with the Syrians, until, in the year 130 before Christ, Hircanus rendered the Jews independent. His successor, Judas, took the title of king, which continued with his successors 47 years, until the city and temple were taken by the Romans under Pompey, and Judea made a Roman province, in the year 63, B. C.

Jerusalem did not long after this enjoy the dignity of a metropolis; for Herod, who governed Judea under the Romans with the title of king, removed the seat of government to Cæsarea, where it was continued by the succeeding Roman governors. The Jews having become turbulent, and impatient of the Roman authority, in the year A. D. 66, rose on their rulers and killed the Roman garrison in Jerusalem. When this was known at Rome, Vespasian was appointed by the emperor Nero, governor of Syria, and general of the army destined to act against Jerusalem. Having reduced the greater part of the country to obedience, he was preparing to attack the city, when his operations were suspended by the death of Nero, and the dissensions which followed in the empire. Vespasian himself having been declared emperor, gave the command of the army in Judea to his son Titus, who invested Jerusalem near the time of the Passover, or about the beginning of April, in the year 70. At this time of the great festival the city was crowded to excess, and being torn by different contending factions, and a prey to civil war within its own walls, its downfall was hastened by its own inhabitants, who, instead of uniting against the common enemy, mercilessly destroyed each other, and made wanton destruction of the provisions which might have enabled them to protract the defence. Before the termination of the siege they were reduced to such distress from famine, that, according to Josephus, a rich and noble lady was driven by hunger to kill and eat her own child. In order to prevent supplies from being brought into the city, as well as to cut off all

possibility of escape, Titus surrounded it with a wall, which was built by the exertions of his whole army in three days. The city was finally taken by assault on the 17th day of July, when a dreadful carnage followed, and the city and temple were burnt and razed to the ground. The number of those who perished in this siege is computed by Josephus at 1,100,000, besides many thousands killed in other parts of the country during the same war.

After this, Jerusalem lay in ruins about 47 years, when the emperor Ælius Adrian began to build it anew; erecting a heathen temple, which he dedicated to Jupiter Capitolinus. (*See the medals at the end of this article.*) The city was finished in the 20th year of his reign; and was named Ælia Capitolina, from its founder, and the heathen deity who presided over it. The Jews, having again rebelled, were again subdued, and the city once more nearly destroyed; it was, however, restored by Adrian, who, enraged at the unconquerable spirit of the Jews, forbade them on pain of death ever to enter it, and to show his detestation of them, he placed the marble statue of a hog over the gate leading to Bethlehem. Jerusalem continued under the name of Ælia, inhabited more by Christians and Pagans, than by Jews, till the time of the emperor Constantine, who about the year 323 much improved the city, restored its ancient name, and adorned it with many new edifices and churches.

The emperor Julian, commonly called the apostate, having abjured the Christian religion, and with the avowed design of defeating the prophecies which had declared that the temple should not be rebuilt, invited the Jews to return to the city, promising to restore their temple and nation. Great numbers of workmen were employed to clear the foundations; but they were soon obliged to desist by balls of fire which broke from the earth, with earthquakes, whirlwinds, and other terrific and supernatural phenomena. The truth of this miraculous interposition of Providence, is attested by many credible witnesses and historians, heathens and Jews, as well as Christians.

In the beginning of the 7th century, Jerusalem was taken and plundered by Chosroes, king of Persia, by whom many thousands of the Christian inhabitants were killed, or sold for slaves. It was soon retaken by the emperor Heraclius, and restored to the Christians; the Jews being forbidden to come within three miles of it. Not long after this the Caliph Omar, the third from Mahomet, invested the city, which, after once

more suffering the horrors of a protracted siege, surrendered on terms of capitulation in the year 637. Omar religiously observed the terms of the treaty, and allowed the Christians the use of their churches; only requesting to be shown a place where he might build a mosque. The patriarch showed him the site of the temple, which, out of hatred to the Jews, had been used by the Christians as a receptacle for the filth of the town. This was cleared away, and a mosque was erected by Omar, which has stood to the present time, and is reckoned the first in size and magnificence, and the second in sanctity, of all in the Mahometan dominions. From the Saracens of Arabia, Jerusalem was taken by the Turks, and again from them by the Saracens of Egypt.

In the year 1099, it again passed into the hands of the Christians, being taken by the Crusaders under Godfrey of Bouillon, who made a general massacre of the inhabitants; 70,000 of whom were killed with the sword; and the Jews, equally the object of the pious hatred of the crusaders, were collected together and burnt. Godfrey was chosen king of Jerusalem, which was held by the Christians 88 years; and then surrendered to Saladin, the sultan of Egypt, who permitted the Christians to ransom their lives. About 40 years after this, it was given up to the emperor Frederic II., on condition that the walls should not be rebuilt, and that the mosques should be reserved for the use of the Mussulmans. The Christians soon after rose upon the Mahometans; which quickly brought the exasperated sultan upon them, who killed great numbers, and razed this unfortunate city once more to the ground. About 50 years after this, the western Christians, who had continued to hold the maritime parts of Palestine, with Acre for their capital, were totally and finally expelled from the Holy Land by the sultan Khalil. Jerusalem was next transferred to the Mamelukes, or foreign slaves and soldiers of the Egyptian sultans; who had risen on their masters and usurped the government. The city remained in their possession, in a desolate and half-ruined state, about 260 years, when the Mameluke power fell before that of Othman, or Ottoman Turks, in whose possession it has continued to the present time, a prey to the tyranny of that nation.

Jerusalem in its most flourishing state, was four miles and a half in circumference, and was divided into four parts, each inclosed with its own walls.

Of the public edifices of this city, the temple claims our

chief notice. The original temple, or that built by Solomon, is particularly described in the Old Testament. It was seven years and six months in building, and was dedicated with peculiar solemnity to the worship of the Most High, in the year of the world 3001, before Christ 1003. It retained its original splendour only 33 or 34 years; when Shishak, king of Egypt, took Jerusalem and carried away the treasures of the temple: and after undergoing subsequent profanations and pillages, this stupendous building was finally plundered and burnt by the Chaldeans under Nebuchadnezzar in the year of the world 3416. 2 Kings xxv. 13-15. 2 Chron. xxxvi. 17-20.

After the captivity, the temple emerged from its ruins, being rebuilt by Zerubbabel, but with vastly inferior and diminished glory; as appears from the tears of the aged men who had beheld the former structure in all its grandeur. (Ezra iii. 12.) The second temple was profaned by Antiochus Epiphanes, B. C. 163, who caused the daily sacrifice to be discontinued, and erected the image of Jupiter Olympus on the altar of burnt-offering. Three years after, it was purified by Judas Maccabeus, who restored the true worship of Jehovah.

Some years before the birth of Christ, the repairing, or gradual rebuilding of this second temple was undertaken by Herod, who for nine years employed 18,000 workmen upon it, and spared no expense in its adornment. The Jews continued for some years to ornament and enlarge it; so that they might assert with propriety that this temple had been forty-and-six years in building. John ii. 20.

The temple itself, strictly so called, (which comprised the portico, the sanctuary, and the holy of holies,) formed only a small part of the sacred edifice on Mount Moriah, being surrounded by spacious courts, making a square of half a mile in circumference. It was entered through nine gates, which were on every side thickly coated with gold and silver; but here was one gate of surpassing beauty, made of Corinthian brass, the most precious metal in ancient times. It was also much larger than the others; and its ornaments far more costly and massive. This is supposed to have been the "gate called beautiful," mentioned in Acts iii. 2. The inner temple, or sanctuary, was covered on every side with plates of gold; so that when the sun rose upon it, it reflected so strong and dazzling an effulgence, that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendour of the sun. To strangers who

were approaching, it appeared at a distance like a mountain covered with snow, for where it was not decorated with plates of gold, it was extremely white and glistening. On the top it had sharp pointed spikes of gold, to prevent any bird from resting upon it, and polluting it. There were in this building, stones which were 45 cubits in length, 5 in height, and 6 in breadth. Yet fully was the prediction of our Lord verified; for in the short space of about 30 years after he spoke, this most magnificent temple, which the Jews had literally turned into a den of thieves, was, through the righteous judgment of God upon that wicked and abandoned nation, utterly destroyed by the Romans, in the same month, and on the same day of the month, when Solomon's temple had been razed to the ground by the Babylonians, 657 years before! It is said that Titus wished to save the temple, and had given orders to that effect. But it was necessary for the fulfilment of prophecy, that his orders should not be obeyed; and a soldier, in the midst of the horror and confusion of such a time, set fire to it; when 6000 men, women, and children, who had been led to seek security there by the assurances of a false prophet, perished in the flames, or in attempting to leap from the burning edifice. Titus himself afterwards ordered the very foundations to be dug up; so literally was the prediction of our Saviour verified, that not one stone of that stupendous pile should be left standing on another. Mark xiii. 2.

The most remarkable antiquities yet shown in Jerusalem, and its neighbourhood, are the pools of Bethesda and Gihon; the tomb of the Virgin Mary, in the valley of Jehoshaphat; the tomb of king Jehoshaphat; Absalom's pillar; the tomb of Zachariah; and the royal sepulchres, which are evidently of very great antiquity, and are cut out of the solid rock; but it is not agreed what kings were buried here. Of the church of the Holy Sepulchre, we have spoken in the article *Calvary*, and other interesting antiquities of the neighbourhood will be found described in their proper places.

Jerusalem, called universally in Egypt and Syria *El Kouds*, the holy city, is built upon high rocky ground, and, as seen from Mount Olivet, the modern city presents an inclined plane, descending from west to east. It is inclosed by a high wall, fortified with towers; and towards the west, and in the centre of the city, the houses are numerous and closely built; but towards the east, large vacancies are observed. The houses are mostly low, generally only one story high, without

chimneys, and having flat roofs of stone, containing cisterns to preserve the rain-water, which is collected for use, the city containing neither wells, fountains, nor streams. The streets are narrow and crooked, without pavements, full of loose stones and abrupt declivities. The shops are few and mean, indi-



*Plan of Jerusalem and its environs.*

A. Temple on Mount Moriah. B. Zion, or city of David. C. Salem, the Lower Town. D. Bezeta, or the New Town.

cating the poverty of the inhabitants, and the oppression of their Turkish masters. The population of Jerusalem is estimated to be: Mahometans 13,000, Jews 4000, and Christians of various denominations 3000.



The Jews, the legitimate masters of Judea, are now as slaves and strangers in their own land; yet still awaiting, under this most cruel and despotic government, a king who is to work their deliverance. Six times have they witnessed the destruction of Jerusalem, yet still they are not discouraged—still their looks are turned upon Zion, from which nothing can divert them. Near that temple, of which there does not remain one stone upon another, they yet continue to dwell; and while the Persians, the Greeks, and the Romans, have disappeared from the face of the earth, this small people, whose origin is much more ancient than that of these mighty nations, still survive amidst the ruins of their country, with no alteration of manners, and no mixture of foreign blood.

The Christians, though also pillaged and oppressed, and their lives constantly in danger, yet linger around the Holy Sepulchre, and the scenes made sacred by the presence and miracles of the Saviour of the world. From the tomb of that Saviour, neither the menaces of death, nor indignities, nor robberies of every description, can drive them; and their hymns and prayers resound night and day about that spot where Jesus Christ suffered for the salvation of man.

This city, though decayed and “trodden down by the Gentiles,” will always be interesting to the believer in revelation. Here his fond, delighted imagination will be fixed, not only on account of the splendid scenes of Old Testament history; not only because here the Son of God accomplished the work of human redemption; not only because the spark was here kindled which shall enlighten all nations;—but because here a constellation of prophecies have been fulfilled, in such a manner as to carry conviction to every candid and unprejudiced mind, of the solemn and sublime truths of Divine revelation.



No. 1. This medal of Jerusalem, proves the truth of those histories which inform us that the city, after being destroyed by the Romans under Titus, was rebuilt by Hadrian, and formed into a colony. The medal has the head of Hadrian on one side; on the other a colonist driving oxen, which was the usual type of a colony, with a military ensign, and the inscription COL. AEL. CAPIT. COND. implying that Hadrian was the *conditor*, founder, or re-establisher of the colony of *Ælia Capitolina*, or Jerusalem. This is probably one of the first medals struck on this occasion.



We are told in the life of Hadrian by Xiphylinus, that he built a temple to Jupiter, in the very spot where the temple of God had stood; and he made the Jews pay to this temple the same contributions as they had been accustomed to pay yearly to their temple. No. 2. represents Jupiter sitting in this temple, conversing with Minerva, and attended by the female genius of the place, or by Juno.

No. 3. A head of Serapis. As this deity was the principal God of Egypt, he is supposed to have been brought from thence, and worshipped at Jerusalem.



No. 4. Ashtaroth, or Astarte, was among the idols of Syria; and this medal proves that she was also worshipped in Jerusalem. She holds in

ner left hand a staff, in her right a human head, and treads on a figure lying down. COMM. on this medal, signifies *Commodiana*: it is a coin of Severus.

No. 5. A coin of Hostilianus, with a figure standing, a blunt spear in his right hand, and a human head in his left. The caduceus behind him, as well as the general character, denotes this to be Mercury.

There were then in Jerusalem temples to *Jupiter*, *Serapis*, *Astarte*, and *Mercury*; and, as is shown by other medals, to the *Sun*, to *Bacchus*, *Minerva*, and *Juno*. These profanations are surely proofs that superstition and idolatry succeeded the worship of God in this once holy city, and that it was indeed "trodden down by the Gentiles."

**JESHANA**, the name of a place, (2 Chron. xiii. 19.) probably the same, afterwards called *Zin*, which Eusebius and Jerom say was seven miles north of Jericho.

**JESHIMON**, a place in the tribe of Judah. 1 Sam. xxiii. 24.

**JETHLAH**, a city of Dan. Josh. xix. 42.

**JEZREEL**, a noted city, since called *Esdraelon*, situated in a plain or valley of the same name, on the borders of Manasseh and Issachar. Josh. xix. 18. 1 Kings xviii. 46, &c.

Also a city in Judah. Josh. xv. 56. 1 Sam. xxix. 1.

**JIPHTAH**, a city of Judah. Josh. xv. 43.

**JIPHTHAH-EL**, a valley in the tribe of Zebulon. Josh. xix. 14.

**JOGBEHA**, a city of Gad. Numb. xxxii. 35.

**JOKDEAM**, a city of Judah. Josh. xv. 56.

**JOKMEAM**, a city of Ephraim, given to the Levites. 1 Chron. vi. 68.

**JOKNEAM**, a city of Zebulon, given to the Levites, (Josh. xxi. 34. xix. 11.) the same as *Jokneam of Carmel*, (Josh. xii. 22.) so called from being near Mount Carmel.

**JOKTHEEL**, a city of Judah. (Josh. xv. 38.) Also a place taken by Amaziah, king of Judah, from the Edomites: supposed by Eusebius and others to be the city, afterwards called *Petrea*, the capital of Arabia *Petrea*. The city, before its capture, was called *Selah*, which word means in Hebrew *a rock*, the same as *Petra* in Greek. 2 Kings xiv. 7.

**JOPPA**, a sea-port town in the west of Canaan, lying near the boundary between Dan and Ephraim, south of *Cæsarea*. It was anciently the only port to Jerusalem; whence the materials sent from Tyre for building the temple of Solomon, were landed here. (2 Chron. ii. 16.) It is a very ancient city, and was formerly called *Japho*, Josh. xix. 46.) being, according to tradition, and the fables of ancient authors, built before the deluge. Its modern name is *Jaffa*: it is well fortified, and is inhabited by Turks and Arabs, with a mixture of Greeks,

Maronites, and Armenians. The houses are small, and surrounded with ruins of ancient walls and towers. The Franks, Greeks, and Armenians, have each of them houses here, for the reception of pilgrims who land at this place; where they have to pay for permission to visit the Holy Land. This money is partly sent to Mecca, and partly to Constantinople.

Jaffa was laid waste in the crusades, and afterwards destroyed by an earthquake; but it is now somewhat recovered, and that part near the sea is adorned with handsome houses of stone. The town carries on a considerable trade in soap and rice, and has a population of about 1500. It was taken by the French army of Egypt, under Bonaparte, in 1797, and retained forty days.

JORDAN, the largest and most celebrated river in the Land of Canaan, and very frequently mentioned in Scripture. It rises in the mountains of Lebanon, in the northern extremity of Canaan, and after running 16 or 18 miles, spreads out in a flat marshy place, forming the lake Semechon, called in Scripture the waters of Merom. After leaving this lake, and running about 15 miles further, it enters the sea of Galilee, or Tiberias, from the southern end of which it again issues, and after a course, still south, of about 150 miles further, it finally empties into the Dead Sea.

Below the Sea of Galilee, the river is generally 20 or 30 yards wide, and is described by travellers to be deep and rapid. The water is turbid, but wholesome. On both sides along the Jordan, there is a great plain or valley, which extends from the Sea of Galilee to the Dead Sea. Josephus says this plain is 150 miles long, and 15 wide. Though this river anciently overflowed its banks in the spring, when the snows were melting on Mount Lebanon, yet it seems evident, from the accounts of modern travellers, that these floods are now less, and more rare. This may have arisen, in some measure, from the channel having worn deeper. The banks of the river are in many places covered with trees and reeds, under which the lions and other wild beasts hide; and from whence they are driven by the rise of the waters. There is an allusion to this, in Jer. xlix. 19.

The regular passages over Jordan were, 1. Jacob's bridge, between lakes Semechon and Gennesareth; a stone bridge, with three arches, supposed to be more ancient than the days of that patriarch. 2. A bridge at the issue of the river from the Lake of Gennesareth. 3. Bethabara, rather a ferry than

a bridge. (2 Sam. xix. 18.) It is also probable there was another at Bethshan, or Scythopolis.

**JOTBAH**, a city of Judah, the native place of the mother of Amon, king of Judah. 2 Kings xxi. 19.

**JOTBATHAH**, an encampment of the Israelites, between Horhagidgad and Ebronah. Numb. xxxiii. 33.

**JUDAH**, one of the twelve tribes of Israel. See *Part I.* p 63.

**JUDEA**; this name was originally applied only to the territory belonging to the tribe of Judah; but after the revolt of the ten tribes, under Rehoboam, when Judah and Benjamin were united in the same government, the name of Judah or Judea was applied to both territories. Afterwards, when the ten tribes had been carried into captivity, and Judah seemed of course to possess the vacant territories of Simeon, and Dan, all the southern part of the country was called Judea. Finally, after the captivity and return of Judah from Babylon, the name was extended to nearly the whole of the Holy Land; and is used at present, something like the term Palestine, indefinitely denoting either Judea proper, or the whole of the country formerly inhabited by the Jews.

We have given in *Part I.* and under the article *Canaan*, an account of the situation and boundaries of this country, as well as its general history up to the time of its division among the twelve tribes under Joshua. This division, the whole being united under one government, continued during the times of the judges and kings, a period of 475 years; until the revolt of ten of the twelve tribes from the authority of Rehoboam, and the establishment of a separate kingdom under Jeroboam. From this time Judea was divided into two kingdoms: that of *Judah*, consisting of the tribes of Judah and Benjamin, in the southern part, of which Jerusalem was the capital; and that of *Israel*, consisting of all the other tribes, in the middle and north, of which Samaria (after the time of Omri, the sixth king) was the capital. The two kingdoms existed together about 250 years; when in the year 721 before Christ, Samaria was taken, after a siege of three years, by Salmaneser, and most of the Israelites, who had escaped slaughter, were carried captive into Assyria. The kingdom of Judah continued 133 years longer; when Jerusalem was taken by Nebuchadnezzar, 588 B. C., the temple burnt, and Zedekiah the king, with the greater number of his subjects, were carried in captivity to Babylon.

Judea now remained a desolate appendage of the Babylonian empire, until the subversion of that power by Cyrus of Persia, 537 B. C., who, in the first year of his reign, issued an edict, empowering the Jews to return to their own country to rebuild their city and temple, and to live once more under their own religion and laws. In the following year, part of the Jews returned under Zerubbabel, and renewed their sacrifices; but the building of the city and temple, was for several years interrupted by the treachery of the Samaritans. This people, made up of the eastern colonies which Esarhaddon had transplanted into the vacant cities of Israel, living under Assyrian or Persian governors, and who had engrafted Judaism upon Paganism, conceived a deadly hatred to the Jews; which was heightened in the present instance by a jealousy of the political existence of the Jews so near them. They accordingly used every means of opposition in their power; but by the prudence of the Jewish rulers, and the favour of Darius Hystaspes, who saw through the misrepresentation and craft of the Samaritans, all opposition was surmounted; and the Samaritans were punished by being made to serve the very people they had endeavoured to supplant. The temple was completed 26 years after the decree of Cyrus: but the Jews had yet but partially returned, and their affairs were in a very unsettled state, until the year 458 B. C., when Ezra, and afterwards Nehemiah, were sent by Artaxerxes as governors of the Jews; and under whom the walls of Jerusalem were rebuilt, and the affairs of both church and state, happily settled.

From this time the Jews enjoyed, during a period of near 300 years, almost uninterrupted prosperity;—governed by their high priests, although subject to the kings of Persia, until the overthrow of that empire by Alexander. They were afterwards subject to the kings of Syria, until Antiochus Epiphanes commenced his persecutions against them; when, under the conduct of Mattathias and his son Judas, surnamed Maccabeus, they took up arms against their oppressors; and after a religious war of 26 years, with five successive kings of Syria, they succeeded in establishing the independence of their country, and the sovereignty of the family of Mattathias. The princes of this family, generally called Asmoneans, from Asmoneus the father of Mattathias, united the royal and priestly dignity in their own persons, and administered the affairs of the Jews during a period of

126 years, until a dispute arising between Hyrcanus II. and his brother Aristobulus, the Romans, under Pompey, seized the opportunity of reducing Judea to the condition of a province of the empire. Julius Cæsar, having defeated Pompey, continued Hyrcanus in the high priesthood; but made Antipater, an Idumean, prefect or governor of Judea. Antipater, at his death, divided the country between his two sons, Phasael and Herod; giving to the former the government of Jerusalem and Judea proper, and to the latter that of Galilee. Shortly after, Judea was invaded by the Parthians, then rising into a formidable power, and contending with the Romans for the empire of the east. Both Hyrcanus and Phasael were taken prisoners by this people; but Herod, having escaped, went to Rome, where he was made by Mark Antony, with the consent of the senate, sole ruler of Judea, including Galilee, with the title of king. During his long reign, Judea rose into some degree of importance; but the people groaned under the most arbitrary despotism. He adorned the principal towns with magnificent buildings, and his treasures were lavished with much show of liberality; but this was at the expense of his wretched subjects, whose lives and fortunes were at his disposal. After enduring this oppression 37 years, they were released by the death of this tyrant, who has been misnamed the Great.

It was during the reign of Herod, that our Saviour, Jesus Christ, was born at Bethlehem; his parents having gone thither from Nazareth to be taxed, that is, to be enrolled in the general census for the payment of a capitation tax; according to a law instituted by Servius Tullius, the sixth king of Rome, which required an enrolment of every inhabitant of the empire, with their quality, employment, wives, children and estates. Herod, hearing of the extraordinary birth at Bethlehem, and knowing that the Jews expected a deliverer about this time, felt jealous or apprehensive of the security of his throne, and issued a decree for the indiscriminate slaughter of the whole infant population of Bethlehem; not doubting that the expected prince of the Jews would fall in the general massacre. But our Lord was preserved by the flight of his parents into Egypt, where they remained until the death of the king.

The dominions of Herod were divided among his three sons, Archelaus, Antipas, and Philip. To Archelaus, he left Judea, Samaria, and Idumea, with the title of king; to Anti-

pas, Galilee and Perea, with the title of tetrarch; and to Philip, Trachonitis, Gaulonitis, and Batanea, also with the title of tetrarch. The reign of Archelaus was turbulent; and was troublesome to the Romans from frequent insurrection of the Jews; at length complaints having been made against him of mal-administration, he was deposed and banished by the Romans; his territories being annexed to the province of Syria. It was Antipas, the tetrarch of Galilee, surnamed Herod after his father, who beheaded John the Baptist to please the wife of his brother Philip, whom he had married, and for which unlawful and incestuous connexion, the intrepid Baptist had boldly reproached him. It was this Herod, also, who laid snares for our Saviour, (Luke xiii.) He was afterwards banished by the Romans for aspiring to the regal dignity. After this the government of Judea and some of the adjoining provinces was given to Agrippa the elder, or Herod Agrippa, who was a son of Aristobulus, the son of Herod the Great. This Herod Agrippa became sole king of the Jews, and reigned over a greater extent of territory than his grandfather, Herod the Great, had done. He died at Cæsarea in the manner related in Acts xii. (which is confirmed by Josephus) in the seventh year of his reign. This is the Agrippa, or "Herod the king" as he is called in the same chapter, who put to death the apostle James, and intended that of Peter. It was before the younger Agrippa, son of the preceding Herod Agrippa, that St. Paul delivered his eloquent defence, which almost persuaded the king to become a Christian. (Acts xxvi.) He was king only of some of the northern and eastern provinces; the rest of Judea remaining still under the government of the Roman procurator. It was governed only for a short time by Herod Agrippa, who took the administration of affairs upon the recall to Rome, and subsequent banishment of Pontius Pilate. The next procurator or governor after this Agrippa, was Antonius Felix, before whom Paul spoke, (Acts xxiv.); and who was succeeded by Porcius Festus, before whom Paul (whose cause had been left undecided by Felix) again defended himself. The younger Agrippa was present at this defence, and joined Festus in declaring that he had done nothing worthy of death or of bonds. (Acts xxv.) Festus died in Judea, about A. D. 62, and was succeeded by Albinus. After him came Gessius Florus, a cruel and avaricious governor, under whose mal-administration the Jews, driven to desperation, took up



arms against the Romans, and commenced that war which terminated in the destruction of Jerusalem by Titus, and the extinction of their own existence as a nation, in the year 70, A. D.

To these events—the destruction of Jerusalem, the final subversion of the Jewish nation, the dispersion of the people, and the long-continued devastation of the land which was to follow—so many well-known prophecies relate, that it must be quite unnecessary to cite them.

From the time of its last invasion by the Romans, Judea, inhabited almost entirely by Christians and Pagans, continued a part of the Roman empire until the year 637; when the Saracens, under their caliph Omar, having rapidly overrun the greater part of the east, invaded Judea, and held it till 1079, when they were driven out by the Seljukian Turks; who in their turn were expelled by the armies of the Crusaders, who, assembling in countless numbers from almost every nation in Europe, soon overspread the country, and converted it from a Mahometan to a Christian state, with a king at its head, the first of whom was Godfrey of Bouillon. The Crusaders held possession of Judæa about 90 years, from 1099 to 1188; during which time a regular church establishment was instituted, consisting of a patriarch, with many archbishops; and priories, abbeys, convents and nunneries, of different orders, without number. These different religious establishments were rich in the possession of extensive lands, castles, and towns; and furnished 7000 troops for the defence of the state. Saladin, the sultan of Egypt, overthrew this Christian government, and annexed Judea to his empire, in which state it was held by his successors about 50 years; when it was wrested from them, together with Egypt, by their own foreign slaves, the Mamelukes; who retained it till the year 1517, when it was seized by the Ottoman Turks, under whose despotic sway, in darkness and desolation, it remains at the present day.

Such is a brief outline of the history of this once favoured country: and who can contemplate its present condition—its cities in ruins; its fields lying waste; its ports deserted; its roads, bridges, and fountains broken up and destroyed; its inhabitants few and wretched, deprived alike of every source of knowledge and enjoyment, and stripped by the extortions of a rapacious government and the plunder of the Arabs; property insecure; and labour useless—who can contemplate

all this without feeling a deep conviction of the truth of the prophetic denunciations, so frequent in Scripture, against this land; once so peculiarly favoured by the divine protection?

The ancient Jews seem to have been almost exclusively a pastoral people, a nation of farmers and shepherds; their patriarchs, lawgivers, judges, kings, warriors, prophets,—were all, at different times, tillers of the ground and keepers of flocks; and suffered no degradation from their station as husbandmen. In the patriarchal ages, and long after, throughout the eastern world, as in Arabia at the present day, the pastoral life was the most honourable, and wealth and rank were estimated by the amount of flocks and herds. Even the females of rank thought it no disgrace to be similarly employed; and the daughters of Bethuel, of Laban, and of Jethro, were found tending their fathers' flocks. In such a state of society, the distinctions of rank must have been fewer and less disproportioned than in modern civilized nations. There were no idle people living on the sweat of the brow of their fellowmen, and looking down with scorn on those whom Providence especially honours by making them *useful* in their generation.

The face of the country in Judea is beautifully diversified with hills and plains—hills now barren and gloomy, but once cultivated to their summits and smiling in the variety of their produce, chiefly the olive and the vine; and plains, over which the Arab now roves to collect a scanty herbage for his cattle, but once yielding an abundance of which the inhabitants of a northern climate can form no idea. Rich in its soil, glowing in the sunshine of an almost perpetual summer; and abounding in scenery of the grandest and most beautiful kind; this happy country was indeed a land which the Lord had blessed: but Mahometan sloth and despotism, as the instruments employed to execute the curse of heaven, have converted it into a waste of rock and desert, with the exception of some few spots which remain to attest the veracity of the accounts formerly given of it.

The hills of Judea frequently rise into mountains; the most considerable of which are those of Lebanon and Hermon, on the north; but those which surround the sea of Galilee and the Dead Sea are also of considerable elevation. The other mountains of note are Carmel, Tabor, Ebal, and Gerizim; with the mountains of Gilboa, Gilead, and Abarim; with the summits of the latter, Nebo and Pisgah; a description of which will be found under their respective heads. Many of

the hills and rocks abound with caverns—the refuge of the distressed, or the resorts of robbers.

Owing to the scarcity of rain in Judea, and the heat and dryness of the atmosphere, there are but few rivers; and as these all rise within its boundaries, their course is short, and their size inconsiderable. The principal is the Jordan: the other remarkable streams are, the Arnon, Jabbok, Kishon, Kedron, Besor, Sorek, and the stream called the river of Egypt. For a description, the reader is referred to these articles.

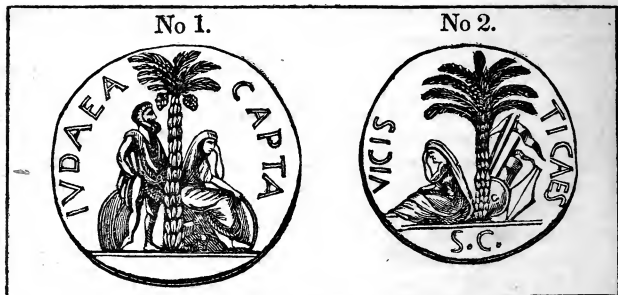
This country was once adorned with woods and forests; as we read of the forest of cedars in Lebanon; the forest of oaks in Bashan; the forest or wood of Ephraim, &c. Of these the woods of Bashan alone remain as described by travellers; the rest have been swept away by the ravages of time and of armies, and by the gradual consumption of the inhabitants, whose indolence and ignorance have prevented their preserving the trees or planting others.

Wildernesses or deserts are frequently mentioned in the sacred writings. Of these there are but few in Judea, which must not be compared with the extensive wastes of Arabia and Africa; they are of small extent, and consist of uncultivated tracts, either mountainous and rocky, or plain and sandy. Those in this country are, the wilderness of Ziph, of Tekoa, of Kedemoth, and of Judea.

Judea, under its present governments, is divided into pashalicks, or districts, each governed by its pasha, or petty prince, subject to the Turkish sultan or emperor. Of these districts there are three: Acre and Gaza, on the coast, of which the latter is the chief, and may be said to include the former; and that of Damascus on the east, including Jerusalem, Hebron, Naplous, and Tiberias: the pasha of Damascus holding the pashalick of Aleppo, is, in fact, the viceroy of Syria.

Lately the pasha of Egypt, having revolted from the sultan, has obtained possession of this country; but what may be its future destiny, considering the present disturbed state of the Turkish empire, must be left to conjecture.

The present inhabitants of Judea consist of a mixed population of Turks, Syrians, Arabs; Latin, Greek, and Armenian Christians; Copts, Druses, and Jews. Of these the poor Jews form but a small proportion, and live in obscurity and retirement; compelled to use every art to escape the tyranny and rapacity of their ferocious rulers.



No. 1. A medal representing *the daughter of Zion*, by which figure the Hebrew poets and prophets personified their country, sitting under a palm tree, in a mournful attitude; accompanied by a prisoner whose hands are tied behind him. This captive figure may represent the nation of the Jews, or one of their chiefs. Inscription *JUDÆA CAPTA, Judea vanquished, or conquered.* This may remind us of the captives in Babylon who "sat down and wept;" but what is more remarkable, we find Judea represented as a woman in sorrow, sitting on the ground, in a passage of the prophet which foretells the very captivity recorded on these medals.

No 2. has on one side of the palm tree, a collection of arms and standards; and on the other, the daughter of Zion, weeping as before, and addressing the conqueror, *VICISTI CÆSAR, thou hast conquered Cæsar!*



No. 3. The side represents Victory, inscribing on a shield the triumph of the Romans; she tramples, at the same time, on a battered helmet. Motto *VICTORIA AVGVSTI, the victory of Augustus.* The second represents a warrior holding a blunt spear, a sheathed sword, and

trampling on a helmet. This denotes peace procured at the expense of the vanquished, whom we see depicted by the figure of a woman weeping, under a palm tree.



No. 4. The head is Vespasian; the reverse represents Peace holding up an olive branch, and burning the implements of war before an altar; behind her is a column, importing a trophy of success. After the conclusion of the Jewish war, this emperor built a temple to Peace, in which he deposited the spoils of Judea, after having carried them in triumph.

*Judea, wilderness of:* a neglected tract of country, lying along both sides of the Jordan, and perhaps the Dead Sea. It was called a wilderness, not because it was absolutely uninhabited; but because it was less populous than the other parts of the country. Here John the Baptist first taught, and Christ was tempted. Matt. iii. 1. Mark i. 4. 13.

### K.

**KABZEEL**, a city of Judah, near the south-western shore of the Dead Sea, (Josh. xv. 21.) and was the native place of Benaiah, one of David's mighty men. 2 Sam xxiii. 20.

**KADESH**; See *Part I.* p. 47.

**KADMONITES**, an ancient people of Canaan. See *Part I.* p. 33.

**KANAH**, a brook on the border of Ephraim and Manasseh. (Josh. xvi. 8. xvii. 9.) Also a city of Asher. Josh. xix. 28.

**KARKAA**, a place in the border of the tribe of Judah. Josh. xv. 3.

**KARKOR**, a town in the tribe of Gad, near the head of the Arnon. Judges viii. 10.

**KARTAH**, a city of Zebulon, given to the Levites. Josh. xxi. 34.

**KARTAN**, a city of Naphtali, given to the Levites, (Josh. xxi. 32.) probably the same as *Kiriathaim*. 1 Chron. vi. 76.

**KATTATH**, a town of Zebulon, (Josh. xix. 15.) called *Kitron*. Judges i. 30.

**KEDAR**, a district in the north of Arabia Felix, so called from Kedar, the son of Ishmael. (Gen. xxv. 13.) The people dwelt in tents, (Psalm cxx.) were rich in cattle, (Isa. lx. 7.) of a swarthy complexion, (Song i. 5.) and excellent archers. Isa. xxi. 17.

**KEDEMOTH**, a city of Reuben, near the river Arnon, from which the *wilderness of Kedemoth* probably received its name, lying near it. Josh. xiii. 18. Deut. ii. 26.

**KEDESH**, a city of Naphtali, (Josh. xix. 37.) given to the Levites, (xxi. 32.) and a city of refuge. (xx. 7.) It is frequently called in Scripture *Kedesh-Naphtali*, to distinguish it from another place of the same name in the tribe of Judah. It was situated in the east of Naphtali, 20 miles from Tyre; and is called *Kadesa* by Josephus, and *Kedes* in the Greek of Tobit i. 2.

*Kedesh* was also a city of Judah, (Josh. xv. 23.) but it seems never to have been a place of much note. There was also a place of this name in Issachar, (1 Chron. vi. 72.) probably the same called *Kishion*. Josh. xix. 20.

**KEDRON**, a brook. See *Kidron*.

**KEHALATHAH**, an encampment of Israel in the wilderness. Numb. xxxiii. 22.

**KEILAH**, a city of Judah, (Josh. xv. 44.) eight miles north-west of Hebron. It was still a place of some note in the fourth century; and it is said that the tomb of Habakkuk, the prophet, was shown there. 1 Sam. xxiii. 1. 1 Chron. iv. 19.

**KENATH**, a town of Manasseh, east of Jordan. Numb. xxxii. 42.

**KENITES**, and *Kenizites*, people of Canaan. See *Part I.* p. 33.

**KEZIZ**, a valley in the tribe of Benjamin. Josh. xviii. 21.

**KIBROTH-HATTAABAH**, an encampment of the Israelites in the wilderness. See *Part I.* p. 46.

**KIBZAIM**, a city of Ephraim. Josh. xxi. 22.

**KIDRON**, a brook running through the valley of Jehoshaphat, on the east of Jerusalem, between the city and the Mount of Olives. This brook has but a small quantity of

water, and is often quite dry; but upon sudden and heavy rains it swells and runs with great rapidity. It was thus of singular service to the city, as it received the contents of the common sewers, and upon every such flood carried them off into the Dead Sea. Not only the blood poured at the foot of the altar in the temple, but the filth from the sacrifices, was carried by a drain into this brook.

**KILMAD**, supposed to be a city of Media. Ezek. xxvii. 23.

**KINAH**, a city of Judah. Josh. xv. 22.

**KIR**, a city of Assyria or Media, to which the people of Damascus were carried captive by Tiglath-Pileser. 2 Kings xvi. 9.

**KIR-HERES**, the capital of Moab, the same as Rabbath-Moab and Ar. This place was ravaged by the Assyrians and Chaldeans. Isa. xv. 1. Jer. xlviii. 31. 36.

**KIRJATH**, or *Kiriath*, the Hebrew word which signifies a city; whence we so frequently find it in the names of places. There was a town of this name in the tribe of Benjamin. Josh. xviii. 28.

**KIRJATHAIM**, a city of Moab, given to the tribe of Reuben. Numb. xxxii. 37. Josh. xiii. 19.

Also a city of Naphtali, (1 Chron. vi. 76.) thought to be the same as Kartan. Josh. xxi. 32.

**KIRJATH-ARBA**, the ancient name of Hebron. *See Part I* p. 32.

**KIRJATH-BAAL**, a city of Judah, called also Kirjath-jearim. Josh. xv. 60.

**KIRJATH-HUZOTH**, the royal city of Balak, king of Moab. Numb. xxii. 39.

**KIRJATH-JEARIM**, a city of the Gibeonites, (Josh. ix. 17.) called also Kirjath-baal, and Baalath: given to Judah, and afterwards to Dan. Josh. xv. 60. xix. 44. *See Part I* p. 56.

**KIRJATH-SEPHER**, *Kirjath-sanna*, or *Debir*, a city of Judah. *See Part I* p. 57.

**KISHION**, a city of Issachar, given to the Levites. Josh. xix. 20. xxi. 28.

**KISHON**, a brook or river of Canaan. There seem to have been two streams of this name, both rising near Mount Tabor, in the tribe of Zebulun; one flowing westward into the Mediterranean, and the other eastward into the Sea of Galilee. It is certain that the greater Kishon ran westward, and passed near Mount Carmel, as we read, (1 Kings xviii. 40.) that the prophets of Baal were brought down from the mountain, and

slain at the brook of Kishon. Mr. Maundrel, the traveller, tells us that this stream runs through the middle of the plain of Esdraelon, and continuing its course close by the side of Mount Carmel, falls into the sea at a place called Caiapha.

**KITHLISH**, a city of Judah. Josh. xv. 40.

**KITRON**, a city allotted to Zebulun, from which the Canaanites were not driven out. It appears to have been a strong place. Judges i. 30.

**KITTIM**, descendants of Javan, the son of Japheth. See *Part I.* p. 19.

**KOA**, a region in Babylonia, mentioned in the prophecies of Ezekiel, xxiii. 23.

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### L.

**LACEDÆMON**, (1 Macc. xii.) a famous city of Greece, called also Sparta, which indeed was the proper name of the city, Lacedæmon being that of the country, according to Strabo and Stephanus. This city was the capital of Laconia, and situated on the Eurotas. It was smaller than Athens, but equal or superior in power; and in its most flourishing state had no walls, the bravery of its citizens rendering them needless. In the time of Cassander, however, walls were erected, which were pulled down by Philopæmon, 188 years after Christ. Some time after this, Laconia was reduced to the state of a Roman province, by the consul Mummius. The town of Misistra now stands about a mile from the ancient Lacedæmon. It appears, from ancient writers, that the Jews claimed kindred with the Lacedæmonians, and that the latter, after examination of their ancient records, allowed this kindred. Mr. Bryant supposes that the Lacedæmonians were originally emigrants from the same country as Abraham.

**LACHISH**, a city of Judah. (Josh. xv. 39.) See *Part I.* p. 57.

**LAHMAM**, a city of Judah. Josh. xv. 40.

**LAISH**, or *Leshem*, a city near the head of the Jordan, taken by the children of Dan, (Josh. xix. 47. Judges xviii. 7. 29.) and thence called Dan. See *Cæsarea Philippi*.

**LAKUM**, a city of Naphtali. Josh. xix. 33.

**LAHAI-ROI**, a well. See *Part I.* p. 34.

**LAODICEA**, a city of Phrygia in Asia Minor, situated on the river Lycus, not far from Colosse. Its ancient name, according to Pliny, was Diospolis, which was afterwards changed to Rhoas. It was rebuilt by Antiochus Theos, who named it Laodicea, in honour of his wife Laodice. There are several



other cities of this name mentioned in profane history; but the above-mentioned is the Laodicea of the New Testament. Col. ii. 1 Rev. iii. 14.

This city was once one of the most commercial and wealthy in Asia; but, having been several times almost destroyed by earthquakes, has been deserted by its inhabitants, and is now a scene of ruins. The former wealth and luxury of its people may be inferred from the remains of sumptuous buildings yet visible; among which are two spacious theatres, with seats rising in numerous rows, one above another. A modern traveller says, "We saw no traces of either houses, churches, or mosques; all was silence and solitude. A fox, which we first discovered by its ears peeping over a brow, was the only inhabitant of Laodicea."

LASHAH, a city in the border of Canaan, probably not far from Sodom. Gen. x. 19.

LASEA, a city in the island of Crete. Acts xxvii. 8.

LEBANON, the name of two opposite and parallel ridges of mountains, called by the Greeks and Latins, *Libanus* and *Anti-Libanus*, situated on the north of Canaan, and extending from the neighbourhood of Sidon on the Mediterranean, towards Damascus. The highest summits of these mountains are covered with snow most of the year; but their sides and the less elevated parts, are represented as being fruitful and cultivated, enjoying a delightful temperature, and producing corn, fruits, oil, and the best wine in Syria. Many rivers and streams have their sources in the mountains of Lebanon, the springs of which are increased by the melting of the snow on the higher elevations. The Jordan, the Barrady, the Orontes, and many smaller streams, all flow from these mountains in different directions.

Though the mountains of Lebanon are of considerable extent, yet the name is commonly confined to that part on which the cedars grow; other names being given to other parts of these celebrated mountains. The cedars of Lebanon are famed in Scripture, and trees of them are yet found there, which are described by travellers as being thirty-six feet in circumference round the trunk, and evidently of great age. There are not many remaining, but, according to appearances, they were formerly more numerous than at present.

LEBAOTH, a city of Judah, (Josh. xv. 32.) called *Beth-Lebaoth*, xix. 6.

LEBONAH, a place not far from Shiloh, on the north. Judges xxi. 19.

LEHABIM, descendants of Misraim, the son of Ham. *See Part I.* p. 26.

LEHI, a place in Judah, called also *Ramath-lehi*, where Samson killed 1000 Philistines with the jaw-bone of an ass. Judges xv. 9. 14. 17.

LESHEM, *see Laish.*

LEVI, one of the twelve tribes of Israel. *See Part I.* p. 62 and 67.

LIBANUS, *see Lebanon.*

LIBNAH, an encampment of the Israelites in the desert. (Numb. xxxiii. 20.) Also a city in the tribe of Judah, 16 miles south-west of Jerusalem; given to the Levites. (Josh. x. 29. xii. 15. xv. 42. xxi. 13.) Also a city of Asher, called Shihor-libnath. Josh. xix. 26.

Lod, a city, (1 Chron. viii. 12. Neh. xi. 35.) called in the Greek *Lydda*. 1 Macc. xi. 34. Acts ix. 35.

LODEBAR, a place east of Jordan, near Mount Gilead. 2 Sam. ix. 4. xvii. 27.

LUBIM, a people of Africa, inhabiting the country near Egypt. 2 Chron. xii. 3. xvi. 8. *See Lybia.*

LUDIM, the descendants of Lud, son of Misraim. *See Part I.* p. 25.

LUHITH, a place in the country of the Moabites, east of the Dead Sea. Isa. xv. 5. Jer. xlvi. 5.

Luz, a city of the Canaanites, afterwards called Bethel. (Gen. xxviii. 19.) Also a city appropriated to the sons of Joseph, not far from Shechem. (Josh. xvi. 2.) Another city of this name was built in the land of the Hittites. Judges i. 26.

LYBIA, or *Libya*, in Hebrew, *Lubim*. (2 Chron. xii. 3. xvi. 8. Nahum iii. 9. Jer. xlvi. 9. Dan. xi. 43.) A country of Africa, lying west of Egypt; extending along the coast as far as Cyrene, and to an unknown distance into the interior. In a larger sense, Lybia seems to have been sometimes used for nearly the whole of Africa west of Egypt. It is mentioned in the New Testament, (Acts ii. 10.) where certain Jews from this country, being at Jerusalem on the day of Pentecost, were converted by Peter. This country is now called Barca, and is separated from Tripoli by the Gulf of Sidra. It is generally a sandy desert, inhabited by a few wandering Arabs, who subsist chiefly by plunder.

**LYCAONIA**, a province of Asia Minor, west of Cappadocia; having Galatia on the north, Cilicia and Pisidia on the south, and Phrygia west. St. Paul preached in Iconium, Lystra, and Derbe, cities of this province; (Acts xiv. 1-6.) and the churches established here by him and Barnabas, were supported till the subjugation of the country by the Saracens.

**LYCIA**, a province in the south-west of Asia Minor, on the coast of the Mediterranean. Its capital was Myra, where Paul entered a ship to go to Rome, in order to appear before Nero. (Acts xxvii. 5.) The Lycians were formerly celebrated for their justice and equity; but before the Christian era, many of them on the sea-coast were addicted to piracy.

**LYDDA**, called in Hebrew *Lod*, (1 Chron. viii. 12.) and sometimes by the Greeks *Diospolis*; a town in the way from Jerusalem to Cæsarea, about 15 miles east of Joppa, and 33 from Jerusalem. Here Peter healed a man who had kept his bed with the palsy eight years. (Acts ix. 32.) It is now a ruined village, called by the Arabs Lydd, having a market once in a week, where traders resort to sell cottons and other commodities.

**LYDIA**, a province of Asia Minor, probably peopled by Lud, the son of Shem. (See *Part I.* p. 25.) It lies on the east of the Egean Sea; having Mysia on the north, Phrygia on the east, and Caria on the south. In the times of the last Lydian kings, Cræsus and Alyattes, the country was much more extensive, comprehending the whole territory from the Egean Sea to the river Halys. This country was conquered by Cyrus, and has since been the prey successively of the Greeks, Romans, Saracens, and Turks.

The gospel was early introduced into Lydia, and churches established in its chief cities, Thyatira, Sardis, Philadelphia, &c.; it is even said that some vestiges of Christianity remain here to the present day.

**LYSTRA**, a city of Lycaonia, the native place of Timothy. Acts xvi. 1.

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## M.

**MAACHATH**, a place belonging to the Amorites, situated in the north of the district allotted to Manasseh, east of Jordan. Josh. xii. 5. xiii. 13.

**MAACHA**, or *Beth-maacah*. See *Abel-beth-maacah*.

MAARATH, a city of Judah. Josh. xv. 59.

MACEDONIA, a large province north of Greece; bounded north by the mountains of Hæmus; east by Thracia and the Egean Sea; south by Thessaly and Epirus, in Greece; and west by the Ionian and Adriatic seas.

This country was anciently called Emathia, and has been supposed by some to have been peopled by the descendants of Madai, the son of Japheth.

Caranus, the first king of Macedonia, began his reign 814 years before the Christian era. In the reign of Amyntas I. about 547 years before Christ, the Macedonians, upon being threatened with an invasion, became tributary to the Persians. Having, however, shaken off the Persian yoke, Macedonia continued to increase in power; and at length, during the reign of Philip, 337 years before Christ, all Greece was brought under the dominion of this nation. Alexander the Great, son and successor of Philip, raised Macedonia to its height of

No. 1.



## No. 2.



No. 1. A representation of an ancient bronze figure of a goat with one horn, which was dug up in Asia Minor. It is supposed to have been affixed to the top of a military standard, in the same manner as the Roman eagle; and it is related in history, that Caranus, the first king of the Macedonians, ordered goats to be carried before the standards of his army.

No. 2. An engraving from a piece of sculpture on a pilaster in the ruins of Persepolis; in which a goat is represented, with a large horn growing out of the middle of his forehead, and a man in a Persian dress is seen by his side, holding the horn with his left hand, by which is signified the subjection of Macedon to Persia, as we have above mentioned, in the year 547 before Christ.

power and greatness; and made it the third kingdom which had obtained the empire of the world, having no less than a hundred and fifty nations under its dominion. But after the death of Alexander, the empire, being divided among his generals, quickly fell into weakness and contention, and was soon swallowed up in the rising and all-conquering power of the Romans. Macedonia, when visited by the apostle Paul, (*Acts xvi.*) was a Roman province; and several of its cities, Thes-

salonica, Amphipolis, Berea, Philippi, &c. are mentioned in the New Testament, in which Christianity was founded at an early period.

This country was doubtless comprehended under the term *Chittim*, by the prophet Daniel, by which term he describes Greece in general; and the symbol by which this nation is designated, that of the *goat with one horn*, (Dan. viii. 5.) has been proved, by reference to medals, coins, and inscriptions of great antiquity, to have been the ancient symbol proper to Macedonia, as that of Persia was the ram.

No. 3.



No. 3. It has been supposed that the Macedonians derived their origin from Media, and probably thence brought this symbol of their country, which may once have been also proper to Media. This plate represents another sculpture at Persepolis; in which are seen two single-horned goats, walking together, but each directed by its proper superintendent; signifying the two provinces of Upper and Lower Media, subject to Persia, and under Persian governors.

Other ancient medals represent the head of a ram joined with the head of a single-horned goat, implying either the united empire of Persia and Media, or the conquest of Persia by the Macedonians under Alexander.

The fact that both Media and Macedonia were represented by the goat with one horn, explains the reason of Daniel's perplexity on seeing the vision, as he could not tell which of the two countries was intended as the conqueror of Persia, until he was informed. Dan. viii. 15.

**MACHPELAH**, the cave in which Abraham and the other patriarchs, with their wives, were buried. It was situated near Hebron, and was in the piece of ground which Abraham bought of Ephron, the Hittite, (Gen. xxiii.) which is the first

piece of land mentioned in history as sold or bought. A church built over this cave is now converted into a mosque, into which neither Jews nor Christians are allowed to enter; but they are permitted to look through holes made in the walls.

**MADAI**, a son of Japheth. *See Part I.* p. 17.

**MADMANNAH**, a city of Judah. Josh. xv. 31.

**MADON**, (Josh. xii. 19.) probably the same as Maron, in Syria, north of Mount Libanus.

**MAGDALA**, a place visited by our Saviour, (Matt. xv. 39.) otherwise called Dalmanutha. (Mark viii. 10.) It is supposed to have been situated somewhere on the eastern coast of the sea of Galilee; and was probably the native place of Mary Magdalene, from which she took her surname. The situation of this place is, however, uncertain; and writers differ in their opinions respecting it, some placing it on the east, and others on the west of the sea of Galilee, while others suppose it to have been near the head of the Jordan.

**MAGED**, a city east of Jordan, taken by Judas Maccabeus. 1 Macc. v. 36.

**MAGOG**, a son of Japheth. *See Gog*, also *Part I.* p. 17.

**MAHANAIM**, a city east of Jordan in the tribe of Gad, given to the Levites. Josh. xxi. 38. *See Part I.* p. 37.

**MAHANEH-DAN**, a place near Kirjath-jearim, where the Danites encamped on their way to Laish. (Judg. xviii. 12.) The name means *the camp of Dan*.

**MAKEZ**, a place supposed to belong to the tribe of Dan. 1 Kings iv. 9.

**MAKELOTH**, an encampment of the Israelites in the wilderness. Numb. xxxiii. 25.

**MAKKEDAH**, a city of Judah. (Josh. xv. 41.) *See Part I.* p. 57.

**MALLOS**, a city of Cilicia, whose inhabitants revolted from Antiochus. 2 Macc. iv. 30.

**MAMRE**, a fertile plain or valley, near Hebron, where Abraham dwelt, and where he built an altar to the Lord. (Gen. xiii. 18.) The city of Hebron was also sometimes called Mamre. Gen. xiii. 18.

**MANASSEH**, one of the twelve tribes of Israel, whose inheritance was partly on the east, and partly on the west of Jordan. *See Part I.* p. 65 and 67.

**MAON**, a city in the south of Judah, (Josh. xv. 55.) near which was a desert called the *Wilderness of Maon*. (1 Sam. xxiii. 24.) Also a country in Arabia. Judg. x. 12.

**MARAH**, an encampment of the Israelites in the desert. *See Part I. p. 44.*

**MARALAH**, a city in the border of the tribe of Zebulon. Josh. xix. 11.

**MARESHAH**, a city of Judah, (Josh. xv. 44.) near which a battle was fought between Asa, king of Judah, and Zerah, king of Cush, or Ethiopia, in which the latter, with an army consisting of a million of men, was defeated. 2 Chron. xiv. 10.

**MASHAL**, a city of Asher, (1 Chron. vi. 74.) called also *Misheal* and *Mishal*. Josh. xix. 26. xxi. 30.

**MASREKAH**, a city of Edom. Gen. xxxvi. 36.

**MEARAH**, a city probably near Sidon. Josh. xiii. 4.

**MEDEBA**, a city east of Jordan, in the tribe of Reuben; said by Eusebius to be near Heshbon. It is one of the cities of Moab, mentioned by Isaiah; and appears, from Josephus, to have been afterwards conquered by the Arabians. It is noted in the wars of the Maccabees. 1 Macc. xi. 36.

**MEDIA**, the country of the Medes, situated in Asia, south and west of the Caspian sea; and bounded north by the Caspian, and the river Araxes; east by Parthia; south by Persia; and west by Assyria and Armenia. The Medes are denoted in Scripture by the term Madai, whence it has been generally supposed that this country was peopled by Madai, the son of Japheth. (*See Part I. p. 17.*) The province of Media was first raised into a kingdom, by its revolt from the Assyrian monarchy, B. C. 820; and after it had for some time enjoyed a kind of republican government, Dejoces, by his artifice, procured the title of king, 700 B. C. After a reign of 53 years, he was succeeded by Phraortes; who was succeeded by Cyaxares, B. C. 625. His successor was Astyages, in whose reign Cyrus became master of Media, B. C. 551, and ever afterwards the country remained subject to the Persians.

Media is frequently mentioned in the Old Testament, and particularly by Daniel the prophet, who lived when Belshazzar was slain, and the kingdom of Babylon taken by the Medes and Persians. Rages was also in Media, (Tobit i. 14. iii. 7, &c.) and into this country were the captive Israelites carried by Salmaneser. 2 Kings xvii. 6. xviii. 11.

The northern parts of this country, lying between the Caspian mountains and the sea, are very cold and barren; but the southern parts produce all sorts of grain, and necessaries of life, and are so pleasant that the country adjoining to Tauris,



probably the ancient capital of Media, Ecbatana, has been called the garden of Persia.

**MEGIDDO**, a city of Manasseh, in the tribe of Issachar. (Josh. xvii. 11.) See *Part I.* p. 60.

**MEJARKON**, a city of Dan. Josh. xix. 46.

**MEKONAH**, a city of Judah. Neb. xi. 28.

**MELITA**, an island in the Mediterranean, now called Malta; situated 60 miles south of Sicily, and being about 15 miles in length from east to west, and 25 in breadth from north to south. This island is thought to have been that of the Phæacians mentioned by Homer, at that period named Iperia, and governed by Eurymedon. It appears that the Phenicians, navigating the Mediterranean, took possession of this island about 1519 before Christ, and founded a colony which became flourishing and powerful. They established, of course, the worship of their divinities, as well as of those adored in Egypt; though perhaps the latter were derived direct from that country by a colony from the neighbourhood of the Nile, which, perhaps, settled in the island. The name of Ogygia succeeded to that of Iperia: the island now had kings, and Dido was here received with due honour on her voyage to lay the foundation of Carthage. The Greeks became masters of Ogygia about 786 before Christ, and from them its name of Melita is handed down to us. About 528 B. C. the Carthaginians overpowered the Greeks, and exercised the sovereignty of Melita, but without expelling the former inhabitants: to these succeeded the Romans, who under Attilius Regulus took the island, yet their dominion was not established till the beginning of the second Punie war. Malta was now in prosperity, and its manufactures were considered at Rome as articles of luxury. Under the Roman government occurred one of the most remarkable events in the history of Malta; the shipwreck of St. Paul, about A. D. 56. (Acts xviii. 1.) Publius was at this time *Protos*, or chief.

On the division of the Roman empire, Malta fell to the lot of Constantius. It was seized by the Vandals in 454, but retaken by Belisarius 533, conquered by the Arabs in 870, and by count Roger, or his brother Guiscard, in 1090. It passed to the Germans by the marriage of Constance, heiress of Sicily, with Henry IV., son of the emperor Frederick Barbarossa; but its prosperous days were now over, and its riches had disappeared. It was at length united to the crown of Spain, and Charles V. gave it to the knights of St. John of

Jerusalem, who here established themselves, A. D. 1530. These knights were in number 1000, of whom 500 were to be resident in the island; the others being dispersed through Christendom, in their several seminaries in France, Italy, and Germany. The knights surrendered the island to Napoleon Bonaparte, who, being on his way to Egypt, in 1798, with a formidable expedition, stopped at Malta, and took possession.

This island is now in the possession of the British, and is noted for its stupendous fortifications. It produces a variety of excellent fruits, though the island is wholly a rock, not having above three feet depth of soil.



No. 1. A medal of Malta, exhibiting the head of the goddess Proserpine, with a small globe, or egg, or stone, upon her head; an emblem frequent among Egyptian deities. The reverse shows a divinity to which two attendants are making offerings, and holding a canopy over the deity; from their hips issue wings, and their lower limbs resemble those of the ox. This resembles the Hebrew cherub, which had several wings and the legs of an ox; and may serve to prove that the cherubic figure was known to other eastern nations beside the Hebrews, and was, as among them, appropriated to attendants on the deity. This medal is remarkable for the Punic letters *ALL*, above the canopy, which prove its antiquity; and as they are also found upon medals of a much later date, they show the prevalence of the Punic language in this island, and justify the appellation *barbarians*, given to the inhabitants, (Acts xxviii. 2. 4.) showing that it is to be explained, not by referring it to savage manners, but to a foreign tongue. The signification of these letters is uncertain, but are supposed to refer to the goddess *Urania*, whom the Arabs, according to Herodotus, called *Alilath*, and for which the letters *ALL*, *alil*, or *alili*, may stand. Scaliger proves *Urania* to be the moon; and the deity on our medal is probably the Phenician *Astarte* or *Asharoth*.

No. 2.



No. 2. A medal with the inscription *MELITAION*, of *Melita*, the intention of which is difficult to ascertain. The figure on the reverse has two pair of wings, one pair at his shoulders, and the other at his hips. He wears a cap divided into two points, has a necklace of beads, and carries in his hands a crook or sickle, and a flail. These, with the wheat ear which appears with the head, seem to refer to the production of grain; and may denote the worship of the goddess of fertility. The figures, as well as those of No. 1, have an Egyptian air, and denote the ancient colonization of Malta from Egypt.

**MEMPHIS**, a city of Egypt, (Hosea ix. 6.) called in Hebrew *Noph*, which *see*.

**MEPHAATH**, a city of the Levites in Reuben, in the land of Moab. Josh. xiii. 18. xxi. 37.

**MERATHAIM**, a province of Chaldea, upon the Tigris, probably not far from Nineveh. Pekod, Koa, and Shoa, were places also in its vicinity. Jer. i. 21. Ezek. xxiii. 23.

**MEROM**, a lake in the north of Canaan. Josh. xi. 5. *See Part I.* p. 58.

**MEROZ**, a city of Galilee. Judges v. 23.

**MESHA**, a mountain. *See Part I.* p. 21.

**MESHECH**, a son of Japheth. *See Part I.* p. 19.

**MESOPOTAMIA**, a country lying between the rivers Tigris and Euphrates, whence its name from the Greek *MESOS*, *between*, and *POTAMOS*, *a river*; but in Hebrew it is called *Aram Naharain*, i. e. Syria of the rivers; and sometimes *Padan Aram*. In Josh. xxiv. 2, 3. it is *Eber hanaar*, beyond the river, rendered in our translation, "the other side of the flood." Under these different names this country is much celebrated in Scripture. It extended to Armenia on the north, and seems to have included a considerable portion of Shinar or Chaldea, to the south.

At an early period this country was subject to the Assyrians

and Chaldeans. After this it was successively subjugated by the Persians, the Greeks, the Romans, the Parthians, the Saracens, the Seljukian Turks, the Tartars, and finally the Ottoman Turks. Strabo informs us that it was divided into two parts, the first of which he called Mesopotamia Felix, which is probably the upper part of the country, the Padan Aram of Scripture. The other part he styles *incultæ et aspera*, uncultivated and rugged, which was the southern part of the country towards Babylon. Anciently Mesopotamia contained many cities, and seems to have been populous and flourishing; but there is now in this country no place of much consequence.

**METHEG-AMMAH**, a place taken by David from the Philistines, (2 Sam. viii. 1.) probably the same as Gath. 1 Chron. xviii. 1.

**MICHMASH**, a city of Ephraim on the border of Benjamin, east of Bethaven. 1 Sam. xiii. 5.

**MIDDIN**, a city of Judah. Josh. xv. 61.

**MIDIAN**, a country lying south-east of Canaan, on the east of the Dead Sea, and south of Moab; peopled by the descendants of Midian, the son of Abraham and Keturah. (See *Part I* p. 35.) The Midianites were early a commercial people, and traded to Egypt in spices, balm, &c. and some of them were among the merchants who bought Joseph of his brethren and carried him into Egypt. The Midianites are frequently mentioned in Scripture, and appear to have been a roving people, and to have spread abroad into several regions different from their original country. The capital of this country was called Midian, and its remains were to be seen in the time of Jerom and Eusebius, lying on the river Arnon, south from the city of Ar. There is also a place in Arabia, on the shore of the Red Sea, now in ruins, called Madyan by the Arabian geographers, who affirm that it is the place where Jethro the priest of Midian resided; and they still show the well from which Moses watered the flocks.

**MIGDAL-EL**, a city of Naphtali. Josh. xix. 38.

**MIGDAL-GAD**, a city of Judah. Josh. xv. 37.

**MIGDOL**, a place on the frontier of Egypt. Exod. xiv. 2. See *Part I* p. 43.

**MIGRON**, a place mentioned with Michmash, (Isa. x. 28.) and probably near it; apparently a city of Benjamin. 1 Sam. xiv. 2.

**MILETUS**, a sea-port town of Caria in Asia Minor, said to

nave been settled by a colony from Crete. This was the birth-place of Thales, one of the seven wise men of Greece, and also of several other eminent philosophers. It was visited by St. Paul, (Acts xx. 15.) where he was met by the elders of the church of Ephesus, as he could not take that place in his way.

Miletus was once exceedingly powerful and illustrious, and its early navigators extended its commerce to remote regions. The whole Euxine Sea, the Propontis, Egypt, and other countries, were frequented by its ships, and settled by its colonies. These colonies, which were settled abroad, amounted to no less than 80, or as Seneca says, 380. The history of this place, after the declension of the Greek empire, is very imperfect. The whole region has suffered frequent ravages from the Turks. One of their sultans, in 1175, sent twenty thousand men with orders to lay waste the Roman provinces, and bring him sea-water, sand, and an oar. All the cities on the river Meander and on the coast were then ruined. Miletus was again destroyed, near the close of the thirteenth century, by the victorious Ottomans. It is at present a mean place, and the whole site of the former city, to a great extent, is overspread with rubbish, and grown up with thickets. The principal monument of its ancient magnificence, is a theatre in ruins, 457 feet long, with a front of marble. There are also remains of the wall, broken arches, a few scattered pedestals and inscriptions, with marble urns, and many wells. One of the pedestals supported a statue of Adrian, and another the emperor Severus, which has this inscription, "The senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities both in Pontus and Egypt, and various other parts of the world."

From the number of forsaken mosques among the ruins, it is evident that Mahometanism has flourished in its turn at Miletus.

The Miletus at which Trophimus was left sick by St. Paul, (2 Tim. iv. 20.) is supposed to have been Miletus in the island of Crete; because when St. Paul visited Miletus on the continent, Trophimus went with him to Jerusalem, and St. Paul did not return to that Miletus. (Acts xx. 17.)

MILLO: this word in Hebrew signifies *filled up*, and probably refers to a deep valley in Jerusalem, between the old city on Mount Sion, and the temple on Mount Moriah. This val-

ey is supposed to have been filled up by David and Solomon, and a place made for the people to assemble, probably in a house or castle built for that purpose. (2 Sam. v. 9. 1 Kings ix. 15. 24. xi. 27. 2 Chron. xxxii. 5.) The Millo mentioned in Judges ix. 6. probably refers to a person of that name.

MINNI, a region in Armenia. Jer. li. 27.

MINNITH, a city east of Jordan, not far from Heshbon. Judges xi. 33. Ezek. xxvii. 17.

MISHAL, a city of Asher, near Mount Carmel, otherwise called Mashal. Josh. xix. 26.

MISPAT, or *En-mishpat*, a fountain, also called Kadesh, where Moses and Aaron were judged for their unbelief. Gen. xiv. 7. Numb. xx. 12. xxvii. 14.

MISREPHOTH-MAIM, a city in the north of the tribe of Asher near the sea. Josh. xi. 8. xiii. 6.

MITHCAH, a station of the Israelites in the wilderness. Numb. xxxiii. 28.

MITYLENE, a principal city of the island of Lesbos, which at last became so considerable as to give name to the whole island, which is yet called Metelin. This island is about seven miles from the main land of Troas or Mysia, and is one of the largest islands in the Archipelago. St. Paul visited Mytilene in his way from Corinth to Jerusalem, (Acts xx. 14.) and from the 5th to the 8th century we find Christian churches here.

This place is memorable for having produced many eminent persons, as Sappho, the poetess, Pittacus, one of the seven wise men of Greece, Alcæus, Theophanes, Arion, &c. The city is on the south-east side of the island, and is well fortified.

MIZAR, a hill near the Dead Sea, probably not far from Zoar; a place of resort for David, and where he appears to have received some peculiar manifestations of divine goodness. Psalm xlii. 6.

MIZPAH, or *Mizpeh*: this name in Hebrew signifies a *watch tower*, or a look-out station; and it is not strange that in a hilly country, and one perpetually exposed to the incursions of enemies, like that of the Israelites, that we find many places distinguished by this name.

1. Mizpeh, a city of Judah. Josh. xv. 38.
2. Mizpeh, in Benjamin. Josh. xviii. 26. Judg. xx. 1. 1 Sam. vii. 5. 1 Kings xv. 22. 2 Kings xxv. 23. Jer. xl. 6.
3. Mizpeh of Gilead, a city of Gad or Manasseh. (Judg. x.

17. xi. 11. 29. 34.) called Ramath-mizpeh, Josh. xiii. 26. *See Part I.* p. 37.

4. The land of Mizpeh, and the valley of Mizpeh (Josh. xi. 3. 8.) were in the east of Canaan, near the mountains of Hermon or Gilead.

5. A place in Moab, (1 Sam. xxii. 3.) probably the *watch tower* in the wilderness mentioned in 2 Chron. xx. 24.

MIZRAIM, a name for Egypt, which was peopled by the descendants of Mizraim, the son of Ham. *See Egypt.*

MOAB, a country east of the Dead Sea, and south of the river Arnon, inhabited by the descendants of Moab, the son of Lot. *See Part I.* pp. 34. 56.

MODIN, a city or town west of Jerusalem, probably in the tribe of Dan, situated on a hill, and famous for being the dwelling and burying place of the family of the Maccabees. 1 Macc. ii. 1. 15. ix. 19. xiii. 25.

MOLADAH, a city of Judah, afterwards given to Simeon. (Josh. xv. 26. xix. 2.) It lay near the southern boundary of Canaan.

MOLASTHI, a town not far west of Jerusalem, the native place of the prophet Micah. Mic. i. 1.

MOREH, a celebrated plain, and also a hill near Sichem or Shechem. *See Part I.* p. 30.

MORIAH, a mountain in Jerusalem, on which the temple was built by Solomon. 2 Chron. iii. 1.

MOSELA, (Deut. x. 6.) or *Moseroth*, (Numb. xxxiii. 30.) one of the encampments in the wilderness, near Mount Hor, where Aaron died.

MYNDUS, an island in the Icarian sea. 1 Macc. xv. 23.

MYRA, a city of Lycia in Asia Minor, where St. Paul embarked on board a vessel of Alexandria, in order to go to Rome. (Acts xxvii. 5.) Myra was the metropolis of Lycia, under the Romans; and was afterwards the see of a Christian archbishop.

MYSIA, a province in the west of Asia Minor, bounded north by the sea of Propontis and Bithynia; east by Phrygia; south by Lydia; and west by the Egean sea. St. Paul preached in this province. Acts xvi. 7.

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## N.

NAAMAH, a city of Judah. Josh. xv. 41.

NAARATH, a city of Ephraim, (Josh. xvi. 7.) called also

*Naaran*, (1 Chron. vii. 28.) situated, according to Eusebius, five miles from Jericho.

**NABATHÆANS**, or *Nabathites*, the descendants of Nebaioth, the son of Ishmael, (Gen. xxv. 13.) inhabiting Arabia Deserta. These people are hardly mentioned in Scripture before the time of the Maccabees; but in the several wars which the Jews maintained against the Syrians, the Nabathæans alone showed them friendship, while most of the other surrounding nations were against them. 1 Macc. v. 24, 25, &c.

**NACHON**, the name of a place, (2 Sam. vi. 6.) called also *Chidon*. 1 Chron. xiii. 9.

**NAHALAL**, a city of Zebulon, given to the Levites. (Josh. xix. 15. xxi. 35.) The Canaanites were suffered to dwell in it, not being driven out. Judges i. 30.

**NAHALIEL**, an encampment of the Israelites in the wilderness. Numb. xxi. 19.

**NAHASH**, the name of a city, (1 Chron. iv. 12.) the situation of which is not known.

**NAIN**, a city in Issachar, about six miles south of Mount Tabor, and near the town of Endor. Here Christ restored the widow's son to life. Luke vii. 11.

**NAIOTH**, a place near Ramah, to which David withdrew from Saul. (1 Sam. xix. 18, 19.) Samuel, with the sons of the prophets, also dwelt here.

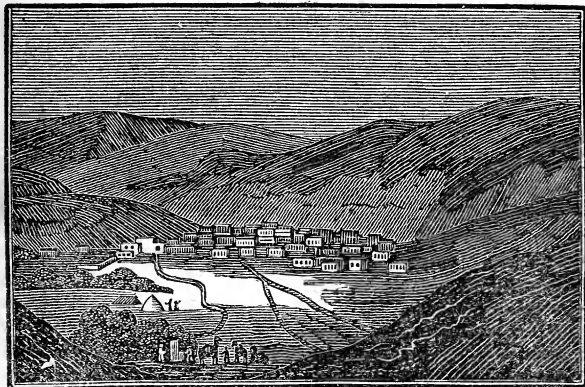
**NAPHTALI**, one of the twelve tribes of Israel. *See Part I.* p. 67.

**NAPHTUHIM**, a people descended from Misraim. *See Part I.* p. 26.

**NAZARETH**, a small city in the tribe of Zebulon, in Lower Galilee, west of Mount Tabor, remarkable as being the place where our Saviour was brought up, and where he resided until about thirty years of age. (Matt. ii. 23. Luke ii. 51. iv. 16.) From this place he received the name of a Nazarene.

The ancient city was built upon a hill; (Luke iv. 16. 29.) but according to the accounts of modern travellers, the present town stands at the foot of it, and is surrounded on all sides by hills and mountains. It is but a small place, and its inhabitants are about one third Mahometans, and the remainder Christians, chiefly of the Greek church. The fathers of the Holy Land have an inn here, for the reception and entertainment of pilgrims. The place is still shown where stood the house of the Virgin Mary; and on the hill near the town, is a rock on the top of a precipice, said to be the place where the





View of Nazareth.

inhabitants were about to cast down Jesus. Both Turks and Christians have a great veneration for this place and its neighbourhood. Nazareth is 90 miles from Jerusalem, and 24 from Acre.

**NEAH**, a city of Zebulon. Josh. xix. 13.

**NEAPOLIS**, a city in the east of Macedonia, to which St. Paul came after he had left Samothracia. (Acts xvi. 11.) Neapolis or Naplous, according to Jerom, was also a name afterwards given to the ancient Sichem or Shechem.

**NEBALLAT**, a city of Benjamin. Neh. xi. 34.

**NEBO**, a celebrated mountain east of the Jordan. *See Part I.* p. 49. There were also two cities of this name, one in the tribe of Reuben, probably near Mount Nebo, (Numb. xxxii. 38.) and another in Judah, (Ezra ii. 29. x. 43.) thought to be the same afterwards called Nabau, eight miles south of Hebron.

**NEIEL**, a city in the boundary of the tribe of Asher. Josh. xix. 27.

**NEKEB**, a city of Naphtali, (Josh. xix. 33.) supposed by some to be the place called in the same verse Adami.

**NEPHTOAH**, a fountain in the tribe of Benjamin. Josh. xv. 9.

**NETOPHAH**, a place probably near Bethlehem. Ezra ii. 22. Neh. vii. 26. 1 Chron. ii. 54.

**NEZIB**, a city of Judah. Josh. xv. 43.

**NIBSHAN**, a city of Judah. Josh. xv. 62.

**NICOPOLIS**; there were two cities of this name; one in

Epirus, near the Gulf of Ambracia, and another in Thrace, near the eastern border of Macedonia: it is uncertain at which of them Paul passed the winter, and from where he sent word to Titus, who was then in Crete, to join him there; but it was probably that in Macedonia. (Titus iii. 12.) There was also a place in Judea called in later times Nicopolis, situated 22 miles north-west of Jerusalem.

NILE, the great river of Egypt, to the periodical inundations of which this country is indebted for its remarkable fertility.

The sources of the Nile were so much unknown to the ancients, that the search for them became a proverb to express any thing ridiculous or impossible. The Ptolemies, Cæsars, Alexanders, and Neros, were all unsuccessful in their efforts to discover the head of the Nile; and this honour was reserved for the distinguished Scottish traveller, Bruce, who was some time in Abyssinia, and visited the fountains of this celebrated river, which are in that country, in a district called Geesh. The people here pay divine honours to the Nile, and thousands of cattle have been sacrificed to the spirit of the river, who has his priests; and here the surrounding tribes annually assemble to make their offerings. This solemn anniversary cancels all offences, and their quarrels and animosities are here terminated. This, however, is not the principal branch of the Nile; for Mr. Bruce himself confesses that the Bahr el Abiad, or White River, is three times as large as the Abyssinian branch. This White River is supposed to rise at least 700 miles farther south-west, in the Mountains of the Moon, in the interior of Africa; and Mr. Bruce says that if it were not for this river, the Nile itself would be dry eight months in the year, and at no time would it carry across the desert so much water as to answer the purposes of agriculture in Egypt. The source of the *real* Nile is then yet to be discovered.

After leaving Abyssinia, the Nile flows through Nubia into Egypt, and a little below Cairo divides itself into two great branches, which, with the Mediterranean Sea, form the island called the Delta. There are several smaller branches. The ancients reckoned eleven mouths to the Nile, of which seven were considerable. In upper Egypt the high banks prevent the expansion of the river during its inundations, and no part of it is overflowed except the lower part of the Delta. The lands near the river are watered by machines, and where the breadth of the country renders it necessary, canals are cut to lead the water from the river. When the inundation reaches only to

the perpendicular height of twelve cubits, a famine necessarily follows in Egypt, nor is the famine less certain should it exceed sixteen cubits; so the just height is between the two. The Nilometer is a pillar erected in the river, on which are marked the degrees of the ascent of the water. There were several of these in different places; and at the present time there is one on the island where the Nile is divided into two arms, one of which passes to Cairo, and the other to Gizeh. In the beginning of the inundation the water is of a greenish colour and unwholesome to drink; but afterwards it becomes red and very muddy. This redness is a certain sign that the waters from Abyssinia have arrived in Egypt, and the colour is owing to the soil of that country and Sennaar, which is a red clay, while the soil of Egypt is very black. The inundations of this river are produced by the great rains which fall in Abyssinia and the adjacent countries, from about the beginning of June to the end of August; and when the river exceeds its usual rise, which is about twenty-four feet, it causes great destruction and distress, sometimes carrying away whole villages, and rendering much of the country unfit for the purposes of agriculture, as the superfluous water cannot be drained off in time for the inhabitants to sow their seed.



Cataract of the Nile.

In the course of this river there are several cataracts; but the largest, generally denominated, by way of eminence, the

*Cataract of the Nile*, is particularly worthy of notice. The river is about half a mile in breadth, and the depth of the fall 40 or 50 feet. About half a mile below, the rocks, on the opposite sides, approach each other within 30 feet, where a bridge of a single arch has been cast over, from which the cataract is seen with great advantage.

NIMRAH, a city of Gad or Reuben, east of the Jordan, (Numb. xxxii. 3.) and probably the same called Nimrim in Jer. xlviii. 34. and Isa. xv. 6.

NINEVEH, an ancient city of Assyria, built by Asshur, the son of Shem, (Gen. x. 11.) or, according to another reading of the text, by Nimrod, the son of Cush. (See *Assyria*, also *Part I.* p. 25.) Nineveh was not only one of the most ancient, but also one of the most famous, powerful, and populous cities in the world. It stood upon the banks of the Tigris, and was probably founded not long after the building of the tower of Babel. In the time of the prophet Jonah, who was sent thither under Jeroboam the second, king of Israel, about 800 years before Christ, Nineveh was a very great city, its circuit being three days' journey. (Jonah iii. 3.) Diodorus Siculus says, it was 48 miles in circumference, and surrounded by walls 200 feet high, and so broad that three chariots might drive on them abreast; with 1500 towers, 200 feet high. It is allowed by Strabo to have been much greater than Babylon. At the time of Jonah's visit, it was so populous as to contain more than 120,000 persons who could not distinguish their right hand from their left. (Jonah iv. 11.) If this, as is generally understood, mean young children, the total number of inhabitants may be computed to have exceeded 600,000. Nineveh was so strong as to have been deemed impregnable; and there was an old prediction concerning it, that it should never be taken until the river became its enemy. This prediction induced Sardanapalus to make it a place of retreat from his enemies, who besieged it three years without success; but at last the river overflowing, carried away a large portion of the wall. This accident so terrified Sardanapalus that he burnt himself and his treasures, and left the city to the besiegers. Destruction being threatened to this city by the preaching of Jonah, it then escaped on repentance. But the people afterwards resuming their wicked courses, it was destroyed by Astyages, king of the Medes, that it might no longer be an encouragement to the Assyrians to rebel against him, as they formerly had against some of his predecessors.

The ruin of this great city was foretold by the prophets Nahum and Zephaniah, in a very particular and pathetic manner, and the uncertainty of its situation at the present time is a complete fulfilment of these prophecies. It is supposed to have been situated near the place now called Mosul, where travellers in latter years have discovered extensive ruins; and traditions yet remain in that country respecting the ancient city. They show a mosque on a hill, which is said to be the place where Jonah was buried. The place is now called Nunia.

**No**, a city of Egypt. (Nahum iii. 8. Jer. xlvi. 25.) See *Ammon-no*.

**NOB**, a city of the priests, (1 Sam. xxii. 11. 19.) situated, according to Jerom, twelve miles from Gibeah, who says its ruins were yet to be seen in his time.

**NOBAH**, a city east of Jordan, (Numb. xxxii. 42.) to which Gideon pursued the Midianites. Judges viii. 11.

**NOB**, *land of*: See *Part I.* p. 12.

**NOPH**, or *Memphis*, an ancient and famous city of Egypt, and for a long time the residence of its kings. It was situated on the western bank of the Nile, not far above the modern Cairo, and in the same neighbourhood as the pyramids. The kings of Egypt took great pleasure in adorning this city, and it was their place of residence until the time of the Ptolemies, when the seat of government was removed to Alexandria, and Memphis began to decline, its population removing in great numbers to the new capital; yet it was still a large city in the time of the emperor Augustus. Six hundred years after, it was taken and ravaged by the Saracens, who afterwards built another city near it, to which another was afterwards added, which is known to us under the name of Cairo. These last, however, were on the opposite side of the river from Memphis, being on the eastern shore.

Memphis once contained many beautiful temples, dedicated to different Egyptian idols, to which the prophet Ezekiel refers, (xxx. 13.) This city is frequently mentioned by the prophets, who foretell the miseries it was to suffer from the kings of Chaldea and Persia. (Isa. xix. 13. Jer. xliv. 1. Hosea ix. 6. Ezek. xxx. 13. 16.) These prophecies have been strictly fulfilled, the city having been taken and almost ruined by Cambyses, and other conquerors; and being now so completely destroyed, that the spot on which it stood is not certainly known. Jeremiah said, "Noph shall be waste and

desolate, without *an inhabitant*;" and not a family or a cottage now remains. Only some traces of ancient ruins are found, to mark the place where it is supposed the great city once stood in its pride and magnificence.

**NOPHAH**, a city of Moab, belonging to the Amorites; afterwards possessed by the children of Israel. Numb. xxi. 30.

**NOPHET**, a city of Manasseh.

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O.

**OBOTH**, an encampment of the Israelites in the wilderness, between Punon and Ije-abarim. Numb. xxi. 10. xxxiii. 43.

**OLIVES**, *Mount of*: a hill situated nearly a mile east of Jerusalem, the brook Kidron running between it and the city. There are three summits to Mount Olivet, or it consists of three hills ranged one after another from north to south, of which the northern is the highest. It was from the middle summit that our Saviour ascended to heaven; and over the place of ascension is erected a small building, adjoining to which is a Turkish mosque. The southern summit was that on which Solomon built temples to the gods of the Moabites and Amorites, (1 Kings xi. 7.) and hence this is called the Mount of Corruption. (2 Kings xxiii. 13.) On Mount Olivet are yet shown caverns cut under ground, called the sepulchres of the prophets; and twelve arched vaults standing side by side, built in memory of the apostles, who are said to have compiled their creed in this place; also the spot where Christ uttered his prophecy concerning the final destruction of Jerusalem, of which city there is a full view from the top of this mountain. The places called Gethsemane, Bethphage, and Bethany, were all on or about the Mount of Olives.

**ON**, a city of Egypt. *See Part I.* p. 39.

**ONO**, a city of Benjamin. 1 Chron. viii. 12.

**OPHIR**, a country celebrated in Scripture for its gold, the situation of which is doubtful, though it has been the subject of much inquiry; and about which many conjectures have been proposed by the learned. It is generally thought to have taken its name from Ophir, the son of Joktan; and we are told in Scripture, that the thirteen sons of Joktan dwelt from Mesha to Sephar, a mountain of the east. (Gen. x. 30.) But as Mesha and Sephar are places as much unknown as Ophir itself, it has been necessary to look to other circumstances relating to this country, in order to discover its situation. From an examination of the passages of Scripture, in which

mention is made of this country, it appears: 1. That the same ships which went to Tarshish, went also to Ophir. (1 Kings xxii. 48. 2 Chron. xx. 36. 1 Kings ix. 28. x. 22.) 2. That these ships set out from Ezion-gaber, a port on the Red Sea, and after a voyage of three years, returned freighted with gold, peacocks, apes, spices, ivory and ebony. (2 Chron. viii. 18. ix. 21.) 3. That the gold of Ophir was more esteemed than any other gold mentioned in Scripture, and that it was more abundant in that country than any other known at that time. By these tokens, search has been made for the country of Ophir; and we shall give a brief sketch of the conclusions of some of the learned writers on this subject.

It is asserted by Josephus that Ophir is in the *Indies*; but as this is a very indefinite term, it is uncertain to what country of India he refers. Accordingly a host of commentators have given us their labours in explanation, almost every one fixing upon a different country, and proving, to his own satisfaction at least, that it was the real Ophir. Malacca, Celebes, Malabar, the island of Ceylon, Pegu, Java, Sumatra, Siam, and Bengal, have all had their advocates. Others have looked in quite another direction, and have found Ophir in the island of Hispaniola, Cuba, and in Peru. Some have chosen Africa, and have placed it on the eastern coast, in Sofala or Mozambique; while others have made Solomon's ships double the Cape of Good Hope, and sail to Guinea and the gold coast, on the west. Others, still more adventurous, have pursued the same course around Africa, and entering the Straits of Gibraltar, have found Ophir on the Barbary coast of the Mediterranean, or in Spain. Calmet supposes that Ophir was somewhere in Armenia, and that the gold was brought down to the Persian Gulf and there put on board the ships; and that they took in their apes, ebony, and peacocks, on the coast of African Ethiopia, and their ivory and spices in Arabia, on their return to the Red Sea. Dr. Wells is sanguine in support of his theory, that the vessels sailed some distance up the river Indus, and there took in their cargoes. Mr. Bruce thinks Ophir was at Sofala, on the east of Africa, and proves that the voyage could not have been made by such ships as those of Solomon, against the periodical moonsoons which blow in those regions, in less than three years. He mentions a place on the coast of Abyssinia, which he calls Tarshish, where he supposes the vessels stopped for some time on their voyage. Dr. Doeg has very ingeniously proved that the ships

of Solomon sailed from the Red Sea round Africa, entering the Mediterranean, and, visiting the colony of Tarshish settled in Spain at Tartessus, there took in part of their lading, and probably obtained the rest along the coast of Africa on their return. This indeed is not improbable, as the ships were navigated by Tyrians and Phenicians, who were a sea-faring people, and by far the most commercial and enterprising of any nation of antiquity. It was the Phenician mariners who, according to Herodotus, conducted the ships of Pharaoh Necho, king of Egypt, from the Red Sea by the same passage round Africa, and entering the Straits of Gibraltar, returned to Egypt by the Mediterranean. This was about two centuries after the time of Solomon. There is a circumstance connected with this voyage, which gives considerable weight to the truth of the relation. Herodotus says that the mariners reported a fact which, for his part, he could by no means believe to be true, namely, that in one part of the voyage their shadows fell the contrary way to what they usually did: a natural consequence of having crossed the equinoctial line, of the existence of which that ancient writer was probably ignorant. The fact of this voyage round Africa by the Phenician navigators, proves them to have possessed sufficient courage and nautical skill, to perform the voyage in the time of Pharaoh, and why not then in the reign of Solomon? Our limits will not allow us to pursue this subject further; but from what has already been said, our readers will perceive that all attempts to determine the situation of the land of Ophir, must rest chiefly upon conjecture.

OPHNI, a city of Benjamin. Josh. xviii. 24.

OPHRAH, a city of Manasseh, and the native place of Gideon. (Judges vi. 11.) Also a town of Benjamin. Josh. xviii. 23.

ORTHOASIAS, a maritime city of Phenicia, opposite the island of Aradus, and near Tripolis. (1 Macc. xv. 37.) It is now called Tortosa, and still shows interesting antiquities.

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P.

PADAN-ARAM, a country supposed to lie in the north-west of Mesopotamia. Gen. xxviii. 2. 6.

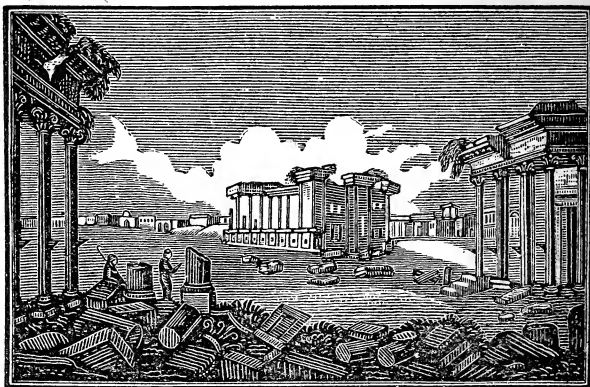
PALESTINE, a name properly denoting the country of the *Philistines*, but frequently used to designate the whole land of Canaan, otherwise called the Holy Land, or Judea.

PALMYRA, a city in the desert of Syria towards the Eu-



phrates, called in Scripture *Tadmor*, and built by Solomon. (1 Kings ix. 18.) Here was a stream of water and a fertile spot in the midst of that vast desert, and the place being convenient for carrying on the trade with India, and also preserving the intercourse between the Mediterranean and Red Sea, a city was built here by that commercial and enterprising monarch of the Hebrews. Its situation was extremely favourable for the caravan trade, and it soon became a rich and powerful city. It seems to have early passed out of the Jewish nation, probably soon after the death of Solomon, as the Hebrews were then engaged in civil dissensions, and were divided into two kingdoms. Tadmor then submitted to the dominion of the Babylonians and Persians, and afterwards to the Macedonians under Alexander, and the Seleucidæ, his successors. But when the Roman power gained an ascendancy in the east, and the Parthians seemed to limit their conquests farther eastward, Palmyra enjoyed a free trade, and was undisturbed by the contending powers, probably in a great measure owing to its situation in the midst of a vast desert, where armies could not well subsist while they reduced it by force. With these advantages of freedom, neutrality and trade, for nearly two centuries, it acquired a state of wealth answerable to the magnificence of its noble structures. In the reign of Adrian it sided with the Romans against the Parthians, and was much favoured and embellished by that emperor. From this time to that of Aurelian, about 148 years, this city continued to flourish and increase in wealth and power to such a degree, that the inhabitants brought a powerful army into the field to the assistance of the Romans against the Persians, for which service the emperor Gallienus gave a share in the empire to Odenathus, one of the lords of Palmyra. He, with his son, being murdered by a kinsman, his wife Zenobia assumed the government of the east; but, her ambitious designs displeasing the emperor Aurelian, he marched against her, and having in two battles routed her forces, he besieged her in Palmyra. The town was yielded to him, and Zenobia, flying with her son, was pursued and taken. Aurelian spared the city, and leaving a small garrison, marched for Rome with his captive. The inhabitants, believing he would not return, again asserted their independence, and killed the garrison he had left in the city. Aurelian hearing of this, though already arrived in Europe, returned, destroyed the city, and put to the sword nearly all the inhabitants. After this it never revived,

and gradually sunk into the state of a miserable village. It is now in ruins, and the splendour and magnificence of its porticoes, temples, and palaces which yet remain, have been the wonder of travellers, who describe them as the most beautiful in the world.



Ruins of Palmyra.

On these ruins are still found a great number of inscriptions, some in Greek, and others in the ancient Palmyrene characters. The pillars are mostly of marble, from the mountains of Syria; but there are some of porphyry, of great magnitude, and wonderful, considering the distance they must have been brought; no quarries of that stone being known nearer than in Egypt, about midway between Cairo and Syene, between the Nile and the Red Sea. This stone is very valuable for colour and hardness, and the Egyptian quarries furnished blocks of any magnitude.

PAMPHYLIA, a province of Asia Minor; bounded north by Pisidia, east by Cilicia, south by the Mediterranean, and west by Lycia, and part of Phrygia. That part of the Mediterranean along its coast was called the sea of Pamphylia. (Acts xxvii. 5.) Perga was one of its cities, where Paul and Barnabas preached. (Acts xiii. 13.) The Pamphylians were a commercial people, and it is probable that many strangers flocked there, among whom were Jews, as we find "dwellers in Pamphylia" mentioned as having come to Jerusalem on the day of Pentecost. The country is fertile and well cul-

tivated; but the lower part is extremely hot in summer, and the people retire to the mountains in the northern part of the province, which are a part of the range called Mount Taurus.

PANEAS, a city of Syria; the same otherwise called Laish, Leshem, Dan, and Cæsarea Philippi.

PAPHOS, a city in the island of Cyprus, now called Baffo; anciently famous for the worship of Venus. (See medals of *Cyprus*.) Paul and Barnabas preached here, and converted to Christianity Sergius Paulus, the Roman proconsul or deputy. Acts xiii. 6.

PARAN, a desert or wilderness south of the Land of Canaan. See *Part I.* p. 46. The Paran mentioned in Deut. i. 1. and 1 Kings xi. 18. appears to have been a city, and is probably the same which Eusebius says gave name to the Desert of Paran, being situated in its neighbourhood.

PARTHIA, a country lying east of Media, having Hyrcania on the north, Aria on the east, and the desert of Caramania on the south. This country was for a long time connected with Media, and together with it fell to the kings of Persia, being afterwards, with Persia, subdued by Alexander the Great; it continued so until about 250 years before Christ, when Arsaces, a noble Parthian, wrested his own country, and the other provinces east of the Euphrates, from the Græco-Syrian empire, and erected the Parthian kingdom. This new power became a troublesome enemy to the Romans, and sometimes carried its conquests from the Hellespont to the Euphrates, and even to the Indus; on the other side triumphing over Egypt and Libya. The Parthians at length submitted to the Romans, under Augustus Cæsar, so far as to receive for their kings such as should be appointed by the emperor and senate of Rome; but this submission was not of long continuance. The government was overthrown by the Persians about A. D. 232, and in 640 the country was overrun by the Saracens. The ancient Parthia is now the Persian province of Irak; and is a fine and healthy country, though rather hilly. The ancient Parthians were distinguished for the veneration they paid to their kings; and for their peculiar manner of fighting on horseback, when, pretending to retreat, they discharged their arrows with great precision and effect, shooting them backwards over their heads. We find Jews from this country attending the Pentecost at Jerusalem, (Acts ii. 9.) where they appear as distinct from the Elamites or Persians.



No. 1. A medal of Parthia, representing the head of one of its kings; and on the reverse, objects and implements of worship, with guards standing on each side of the altar. The head of a man in the flame of the altar, seems to denote that the Parthians worshipped deities allied to those of India, as we sometimes find the head of the Hindoo deity Brahma surrounded with flames. This tends to strengthen the idea of the progress of idolatry from the east.



No. 2. Similar in design to No. 1. The heads on these medals are said to be portraits of the kings of Parthia, in whose reign they were struck. In the globe worn by this head is a symbol, supposed to be that of a departed spirit, raised to divine honours. Among the deities of Egypt, we find very frequently a globe borne on the head, as by Isis, &c. The inscriptions on these medals are supposed to be the ancient Persian characters.

PARVAIM, a place from which Solomon received gold. (2 Chron. iii. 6.) It is thought to be the same as Ophir, or Havilah.

PASDAMMIM, (1 Chron. xi. 13.) the same as Ephesdammin, a city of Judah. 1 Sam. xvii. 1.

PATARA, a city of Lycia, in Asia Minor, once a sea-port with a good harbour. St. Paul arrived at this place from

Rhodes, and sailed hence to Phenicia. (Acts xxi. 1.) This city was beautified by many temples, one of which was dedicated to Apollo, and contained an oracle not much inferior in wealth and credit to that of Delphi. Patara, though once the capital of the province, is now an inconsiderable town.

**PATHROS**, a city and district of Upper Egypt, named from the Pathrusim, descendants of Misraim. (Gen. x. 14.) This place is mentioned in Isa. xi. 11. Jer. xlv. 1. 15. Ezek. xxix. 14. xxx. 14. and appears to have been considered distinct from the Egypt of Scripture, which was the lower part of the country now called by that name. Pathros is believed to have been what is now called Upper Egypt, the Thebais of the Greeks. Some have thought the Pathros of Isa. xi. 11. to mean Arabia Petrea.

**PATMOS**, an island of the Archipelago or Egean Sea, near Samos. It has a good harbour, and is 25 or 30 miles in circumference. To this island, as well as to others in different parts, did the Roman government confine offenders; a punishment which was laid by the emperor Domitian on St. John the divine, who here wrote his revelation to the churches of Asia. (Rev. i. 9.) The Greek monks of the island yet show the cell or grotto in a rock, in which it is said he wrote, and which they call Apocalypsis. In this island is a large convent, with a college for the education of Greek monks or *caloyers*, who are spread over all Greece. They are said to be ignorant and superstitious, though they have great influence over the people: scarcely a piratical vessel is without its caloyer or priest, to give absolution to its plundering and lawless crew for their murders and other crimes. The island of Patmos is exceedingly rocky, and but little cultivated: population about 3000.

**PAU**, a city of Edom, where king Hadar dwelt. Gen. xxxvi. 39.

**PELUSIUM**, a city of Egypt, called in Scripture *Sin*. (Ezek. xxx. 15, 16.) It was situated on the eastern channel of the Nile, thence called the Pelusiatic branch, and was near its mouth. It was well fortified, and is styled by Ezekiel "the strength of Egypt." Being on the eastern frontier of the country, it generally suffered the first attack of the Assyrian, Babylonian, and Persian invaders. It was besieged by Senacherib, Nebuchadnezzar, and Cambyses; by the latter of whom it was taken by a curious stratagem. He is said to have placed in front of his troops, when marching to the assault, a

number of those animals which were esteemed sacred by the Egyptians, such as cats, dogs, sheep, &c. by which means the Egyptian soldiers of the town were prevented from throwing their spears, or discharging their arrows on the assailants, by the fear of wounding or killing some of the sacred animals; and the place was thus easily taken.

The name Pelusium, is derived from the Greek *Pelos, mud*, and its Scripture name *Sin*, has in Syriac the same meaning, as has also the modern name of the place, which is called by the Arabs *Tineh*. According to some writers, *Damietta* stands nearly in the spot once occupied by Pelusium; but this appears to be an error. *Damietta* is at least 50 miles distant, at the other end of lake *Menzala*.

**PENIEL**, or *Penuel*, a place east of Jordan, near the brook *Jabbok*. See *Part I.* p. 37.

**PENTAPOLIS**, the *five cities*, a name sometimes given to the district which contained the cities, *Sodom*, *Gomorrah*, *Admah*, *Zeboim*, and *Bela* or *Zoar*, which were destroyed by fire, volcanic eruptions, and the sinking of the earth, on account of their great wickedness. See *Part I.* p. 31. also *Dead Sea*.

**PEREA**, a general name for the country east of Jordan; but which belonged particularly to that part of it lying south of *Iturea*, and which was once the possession of the tribes of *Reuben* and *Gad*.

**PERGA**, a city of *Pamphylia* in *Asia Minor*, visited by *St. Paul* and his company. (*Acts* xiii. 14.) This city was famous among the heathen for a temple of *Diana*, and the yearly festivals there held in honour of her, whence she is sometimes styled *Diana Pergæa*. Here *John*, surnamed *Mark*, quitted *Paul* and *Barnabas*, and returned to *Jerusalem*. This was one of the most considerable towns of the province, and *Christian churches* appear to have been maintained in it till the close of the eighth century.

**PERGAMUS**, a city of *Mysia* in the west of *Asia Minor*, and once the capital of the kingdom of *Pergamus*, which included the provinces of *Mysia*, *Æolia*, *Ionia*, *Lydia*, and *Caria*. This was once a noble city, and is celebrated as the native place of *Galen*, the famous physician. Here parchment was invented, and the city had a library of 200,000 volumes, which had been collected by its kings. This noble collection was afterwards transported to *Egypt* by *Cleopatra*, and added to the *Alexandrian library*. Previous to the use of parchment, writings were made upon *papyrus*, which was only manufactured

in Egypt, and Ptolemy forbade its exportation from that country, in order to prevent Eumenes, king of Pergamus, from making a library as valuable and choice as that of Alexandria. This gave rise to the invention of parchment at Pergamus, and it was thence called *charta pergamena*. The rival libraries of papyrus and parchment, united by Cleopatra, were fatally destroyed by the Saracens at Alexandria, A.D. 642.

Christianity was early established at Pergamus, but the church appears to have departed from the purity of the gospel in the time of St. John the divine, as a severe doom is threatened against it. (Rev. ii. 12.) The place is now called Bergamo, and presents many ruins which indicate its former magnificence. It yet contains a few families of Christians, who are much oppressed by the Turks; the present population is about 3000.

PERIZZITES, a people of Canaan. See *Part I.* p. 33.



Ruins of Persepolis.

PERSEPOLIS, the ancient capital of the Persian empire, situated on the river Araxes, now called the Bendemeer; and represented by the Greek writers as one of the richest and most magnificent cities in the world. It was taken by Alexander the Great, who here found 120,000 talents in silver and gold, which fell to his own share, after his soldiers had pilaged the city and taken what they pleased in money and jewels to an immense amount. But the chief beauty of this city was the royal palace, built upon a hill surrounded by three

walls, the first 16 cubits high, the second 30, and the third 60; all of them of black polished marble, with battlements and towers. The palace was of exceeding beauty and magnificence, the roof shining with ivory, silver, gold, and amber; and the king's throne being wholly composed of gold and the richest pearls. This noble and splendid building, one of the greatest ornaments of the eastern world, was consumed with fire by Alexander in a drunken fit, at the instigation of Lais, a courtesan, by way of revenge for the cities which the Persians had formerly burnt in Greece. Though Alexander, when sober, repented of his rashness, and ordered that it should be rebuilt, yet it never rose to its former glory; the conqueror dying shortly after, and the building being neglected. It appears to have soon fallen into ruin, as Quintus Curtius, who lived in the reign of Claudius Cæsar, says that no trace of it could have been found, if not indicated by the river Araxes, on whose bank it stood. Modern travellers, however, have discovered at a place called Chel-minar, on the river Bendemeer or Araxes, the most magnificent ruins of a temple or palace that are now in existence on the face of the earth. They lie at the north end of that spacious plain where Persepolis once stood, and are generally conjectured to be the remains of that palace which was burnt by Alexander. Persepolis is mentioned in 2 Macc. ix. 1, 2., but probably there means Elymais, as Persepolis was in ruins before the time of Antiochus, being destroyed by Alexander; whence it is probable that the author has put Persepolis for the capital city of Persia, though its true name was then Elymais, which the Greek author might translate into *Persepolis*, which signifies *the city of the Persians*.

PERSIA, an ancient and celebrated empire in Asia; extending from the Indus on the east, to the Euphrates on the west; and from the Caspian Sea and Mount Caucasus north, to the Persian Gulf and the Indian Ocean south; being about 1800 miles long, and 1100 broad. In the days of Ahasuerus, its extent was "from India even unto Ethiopia, over an hundred and seven-and-twenty provinces." (Esther i. 1.) This, however, describes the Persian empire in its largest sense. Persia proper was only a province of this empire, and was bounded on the north by Media; east by the deserts of Caramania; south by the Persian Gulf; and west by Chaldea, or Susiana. This was the ancient Elam, so called from Elam, the son of Shem, from whom its first inhabitants were descended; and

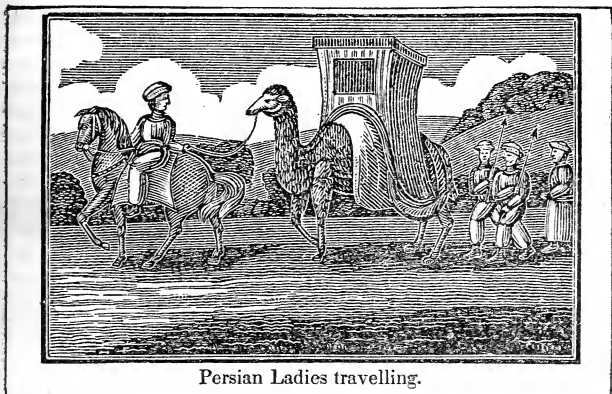


by which name it is known in Scripture till the time of Daniel the prophet, who lived in the reign of Cyrus. This prince united the kingdoms of Persia and Media, and is generally considered the founder of the Persian empire, which from this time began to be called Persia. The name is supposed to be derived from *Paras*, or *Peres*, a horseman, as the inhabitants were much on horseback, and it is even said to have been considered degrading in that country to be seen going on foot. From *Peres*, the Greeks formed their *Persis*, and the Latins *Persia*.

The people of Elam, or Persia proper, appear to have maintained an independent government for some centuries before they became subject to the Assyrian empire. From the dominion of the Assyrians they were partially delivered by Tiglath-Pileser; but were conquered and annexed to the kingdom of Media by Phraortes. About 500 years before Christ, Persia and Media were united by Cyrus, the founder of the Persian empire, and by whom it was raised to a high degree of power and dominion. Cyrus was succeeded by Cambyses, who is called Ahasuerus, (Ezra iv. 6.) and after a reign of seven years and five months he was succeeded by Orohastes, or Smerdis the magian, called Artaxerxes. (Ezra iv. 7.) He was killed, after a reign of only five months, by seven conspirators, one of whom was Darius Hystaspes, who succeeded him. This Darius is called Ahasuerus in the Hebrew book of Esther, and Artaxerxes in the Greek of the same book. He reigned 36 years, from the year of the world 3482 to 3519, being succeeded by Xerxes I., who reigned 12 years. His successor was Artaxerxes Longimanus, who reigned 48 years, from 3531 to 3579. After him was Xerxes II. who reigned but one year, being murdered by his brother Sogdianus, who reigned seven months, and was succeeded by Ochus, or Darius Nothus, who died in 3590, after a reign of 19 years. Next was Artaxerxes Mnemon, who reigned 43 years, being succeeded by Artaxerxes Ochus, from 3643 to 3666; after whom was Arses, who reigned three years, and died in 3668. His successor was Darius Codomanus, who reigned six years, and was conquered by Alexander the Great in 3674, which ended the empire of Persia, and made it tributary to the Greeks. After the death of Alexander, when the Macedonian empire was divided among his officers, Seleucus Nicanor made himself master of the Persian provinces, till the revolt of the Parthians introduced new revolutions in the east. Persia was

partly reconquered from the Greeks, and remained tributary to the Parthians for nearly 500 years. After this, the sovereignty was again placed in the hands of the Persians by the revolt of Artaxerxes, a common soldier, A. D. 229, who became the founder of the second Persian monarchy, which proved so inimical to the power of the Roman emperors. About A. D. 640, Persia was conquered by the Saracens, and submitted to the Mahometan dominion and religion, in which state it still continues.

Authors speak differently of the religion of the *ancient* Persians. According to Herodotus, they had neither temples, altars, nor statues, neither would they suffer any to be made, because they did not believe, as the Greeks did, that the gods were of human origin. They sacrificed on the highest mountains, and gave the name of God to the whole circuit of the heavens. They sacrificed also to the sun, the moon, the earth, and the water; and knew no other gods anciently but these. They afterwards learned from the Syrians and Arabians to sacrifice to Astarte, Urania, or Venus. Some modern authors think the ancient Persians had just notions concerning the deity, and believed in one God; and that the worship of the sun and the fire was merely relative. The Persians refer their religion to Zoroaster, who is thought by some to have been the same as Abraham; though others believe him to have been the pupil of Abraham. There seem to have been two persons named Zoroaster; the first, the founder of this ancient religion, and of whom are recorded miracles and prophecies; the second, a reformer of that religion, who lived in the time of Darius Hystaspes. The doctrine of Zoroaster teaches that the world was created in six days, that at the beginning God created a man and a woman, that there have been several terrestrial paradises, one universal deluge, one Moses and one Solomon. All this, however, the second Zoroaster may have taken from the history of the Jews. They hold the doctrine of two opposite principles or spirits, whom they call Ormusd and Ahriman, a good and an evil, who divide between them the government of the universe; but that finally the good will prevail over the evil. This Ormusd is the true God, called by the Arabians Allah, the author of all good; and Ahriman is the Eblis of the Arabians, the devil, the author of all evil. These doctrines of Zoroaster are still held in Persia by the Magians and Guebras, who are worshippers of fire and of the sun, and have never submitted to the religion of Mahomet.



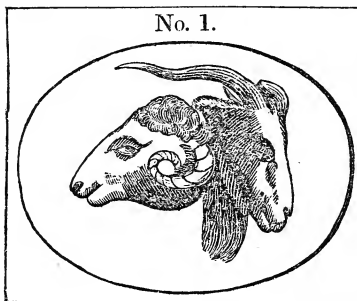
Persian Ladies travelling.

In their national character the Persians were warlike; they were early taught to ride, and to handle the bow, and were inured to bear the toils and fatigues of a military life. Their national valour, however, soon degenerated, and their want of employment at home, and their indulgence in luxury, rendered them unfit for war. In the reign of Xerxes, when the empire was in its most flourishing state, a small number of Greeks was able to repel an almost innumerable army of Persians.

The climate of this country is various. The mountainous parts are cold and dry; but in the south, from the Persian Gulf to the mouth of the Indus, the heat in summer is excessive. In the regions around Shiraz, the climate is said to be delightful, and the extremes of heat and cold unknown. Many parts of the country are fertile, and produce grain, fruits, and wine. The government is an absolute monarchy, the lives and estates of the people being entirely at the disposal of the reigning prince. The Persians are generally handsome and well shaped, and their manners very different from the Turks, whom they hold in great abhorrence, esteeming Jews and Christians much superior to them, and much nearer salvation. Though Mahometans, like the Turks, they are of the sect of Ali, between which, and the sect of Omar, to which the Turks belong, there exists all the enmity of sectarian prejudice and fanatical rancour. While a rude and insolent demeanour towards foreigners and Christians, marks the Turkish charac-

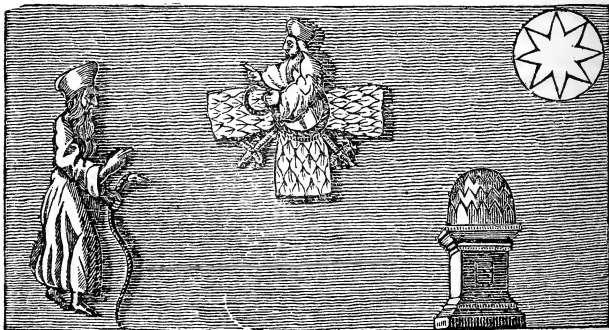
ter, the Persians are courteous to strangers, and free from those religious prejudices so prevalent in other Mahometan countries. They are hospitable to travellers, are fond of inquiring after the manners and customs of Europe, and in return readily afford information respecting their own country. The Persians excel in poetry: astrologers are said to be in great reputation among them. The art of printing has not yet been introduced into this country, but they excel in writing, having eight different hands, and their manuscripts are very beautiful. They write like the Arabs and other eastern nations, from right to left.

Ancient medals of Persia are yet in existence, which bear the figure of a ram, as the emblem of the Persian nation, and prove that Daniel employed the proper type of Persian dominion, when predicting its overthrow by the single-horned goat of Macedonia. This ram had two horns, "one of which was higher than the other, and the higher came up last." (Dan. viii. 3.) These were the kingdoms of Media and Persia, united under Cyrus, of which the Persian exceeded in power.



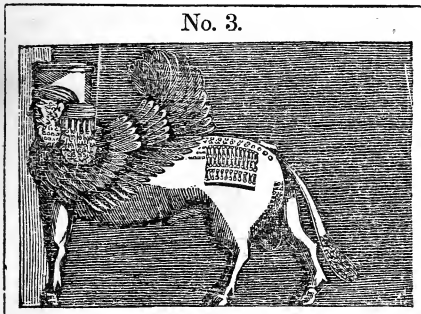
No. 1. An engraving from an ancient gem, representing the appropriate symbols of Persia and Macedonia, under the figures of a ram, and a goat with one horn. This gem was probably engraved in the time of Alexander the Great, and denotes the union of Persia and Macedonia under the same empire. We offer it as affording a remarkable illustration of the emblems employed by Daniel the prophet, to signify those two kingdoms.

No. 2.



No. 2. A representation of the ancient Persian deity Anammelech, the king of the clouds, the "god of Sepharvaim," (2 Kings xvii. 31.) who is represented in conversation with a human person, apparently of high rank and office; and is probably intended to signify an appearance of the deity, come down from the sun, to commune with one of his worshippers. The figure of the sun, and of the altar, seem to confirm this supposition.

No. 3.



No. 3. A figure sculptured at the entrance of the palace at Persepolis, and yet existing there. It has the ancient cherubic form, as represented attending on majesty; namely, the human head, the eagle's wings, and the body and legs of the ox. This appears to confirm the idea which we have elsewhere noticed, that

the cherubic figure was not peculiar to the Hebrews, but existed also in other eastern nations.

PETHOR, the city of Balaam. See *Part I.* p. 54.

PHARATHONI, a city of Ephraim, (1 Macc. ix. 50.) called Pirathon. Judges xii. 15.

PHARPAR, or *Pharphar*, a river of Syria, near Damascus, which unites with the Abana, called by the Greeks Chrysorrhoeas, and now named the Barrady. See *Abana*.

PHENICE, a port in the south-west of the island of Crete, where St. Paul, in his voyage to Rome, advised the ship's crew to spend the winter, because the season was too far advanced to pursue their voyage with safety; (Acts xxvii.) but neglecting his advice, they were shipwrecked at Melita.

PHENICIA, or *Phœnicia*, a province of Syria, on the coast of the Mediterranean, the boundaries of which appear to have varied at different times; by some writers appearing to extend from Orthosia as far south as Pelusium on the borders of Egypt; and by others its southern limit has been Mount Carmel and Ptolemais. After the conquest of the Land of Canaan by the Hebrews, the limits of Phenicia were narrow, and it had nothing of the country of the Philistines, who occupied the country from Mount Carmel to the borders of Egypt. Neither could it then have extended far inland, for the Israelites, having possession of Galilee, confined the Phenicians to the coast of the Mediterranean.

According to Herodotus, the Phenicians were seated on the Red Sea before they came to the Mediterranean, where they addicted themselves to navigation and commerce. Justin also says, the Tyrians were a people conducted by a chief named *Phenix*, who left their native land on account of the earthquakes to which it was subject. They first settled on the Assyrian lake, sea of Tiberias, and afterwards on the shore of the Mediterranean, where they built a city which they named Sidona.

The Phenicians preserved their independence, not only under Joshua, but also under David, Solomon, and the other kings of the Jewish nation. They were, however, subdued by the kings of Assyria and Chaldea, and afterwards were successively under the dominion of the Persians, Greeks, Romans, Saracens, and Turks; not having had any kings of their own for more than 2000 years. Their chief cities were Sidon, Tyre, Ptolemais, Berytus, Tripolis, Orthosia, &c. They were naturally an industrious people, and commerce and navigation were among them in the most flourishing state. They planted many colonies on the shores of the Mediterranean, particularly at Carthage and Utica in Africa, Marseilles in France, and several places in Spain, both within and without the Straits of Gibraltar. Their commerce, besides extending to all parts of the Euxine and the Mediterranean, reached even to the British isles, and to the shores of the Baltic. The ships of Solomon were navigated by Phenicians. They were also eminent in manufactures: the purple of Tyre, the glass of Sidon, their fine linens, and curious specimens of art in metals and wood, gave them such a superiority over the manufactures of other nations, that among the ancients, whatever was elegant, great, or pleasing, either in apparel or domestic utensils, received the epithet of *Sidonian*. The language of the Phenicians appears to have had little affinity to the other oriental tongues used in Arabia, Syria, &c. It was a dialect of the Hebrew, the same as that of the ancient Canaanites, and their letters or characters very nearly resembled those of the Samaritans. Their letters were the same in number as the Hebrew, but their form was larger, and they were more conformable to those of very ancient Greek inscriptions.

**PHILADELPHIA**, a city of Lydia in Asia Minor, 27 miles south-east of Sardis, and 40 from Smyrna. Its church seems to have been noted, in gospel times, for the purity of its faith

and practice; and in the address to this church, (Rev. iii. 7.) it is commended for its zeal, and not blamed for any vice. Like the other cities of this country, Philadelphia has undergone many changes and revolutions. It was named from its founder Attalus Philadelphus, brother of Eumenes, king of Pergamus. In the times of the Greek empire, it was frequently besieged in the wars with the Saracens and Turks; and in 1391 this city singly refused to admit Bajazet; but wanting provisions, was forced to capitulate. It was once well fortified, but has suffered much from earthquakes, and many parts of the city wall are yet standing, having large gaps rent in them by the violent concussions of the earth. It is yet a town of considerable extent, and being situated on one of the principal roads to Smyrna, is much frequented, especially by Armenian merchants. Among the inhabitants of this place are many Greek Christians, who live in friendly intercourse with the Turks, and have twelve churches, and a bishop.

*Philadelphia*, a city east of Jordan, so called by the Greeks; being the same as Rabbath, the ancient capital of the Ammonites.

**PHILIPPI**, a city of Macedonia, so called from Philip, king of Macedon, who repaired and beautified it, with the design of making it a barrier against the Thracians. Its former name was Dathos. In process of time it became a Roman colony, and was famous for two great battles fought near it, one between Julius Cæsar and Pompey, and the other between Augustus and Antony, on one side, and Cassius and Brutus on the other. St. Paul visited Philippi, and there converted several people; he also cured a servant maid, who had a familiar spirit, by which she foretold future events. Certain persons having stirred up the whole city against Paul, he was imprisoned; but having been informed that he was a Roman citizen, the magistrates liberated him, and made an apology for their ill treatment. (Acts xvi.) The Philippians appear to have been afterwards very grateful for the grace received from God, by the ministry of St. Paul. They assisted him on several occasions, and he appears to have regarded them with great affection, as his epistle to them is, of all his letters, the most pathetic, and full of kind and affectionate expressions. This city is now a scene of ruins; few inhabitants remain; but the ruins of temples, palaces, and other magnificent edifices of marble, attest its former splendour.

**PHILISTINES**, a people inhabiting the western part of Canaan along the coast; having five lordships or governments, named from their principal towns, Gaza, Askelon, Ashdod, Gath, and Ekron. The Philistines were descendants of the Casluhim and Caphtorim, of the family of Misraim, the son of Ham, and so brother to Canaan, the father of the Canaanites. (Gen. x. 6. 14.) We learn also from Gen. x. 19. that the coast from Sidon to Gaza originally belonged to the Canaanites; whence it follows that the Philistines must have become masters of it by dispossessing the Canaanites, the original inhabitants. This is probable, as the Philistines, being descended from Misraim, were settled in Egypt, or the parts adjoining on the south-west of Canaan. (*See Casluhim and Caphtorim, Part I. p. 26.*) Some writers have conjectured that the Philistines were a branch of the *Palli*, or shepherds who invaded Egypt from the east, in a remote period of antiquity; and that a colony of them occupied the southern coast of Judea. The time of their coming into the Land of Canaan is not known, but they appear to have been there a long time before Abraham came thither in the year of the world 2083, as they then had kings, and were in possession of several considerable cities. (Gen. xx. 2. xxvi. 1.) On the conquest of the country by Joshua, they were not driven out, and were almost constantly at war with the Israelites; and though subdued by David, and kept in subjection by some of the succeeding kings, yet they frequently revolted, and continued to harass the Hebrew government as long as it continued; being "thorns in their sides," as had been foretold as a punishment for their disobedience. (Judges ii. 3.) After the Hebrews had been carried into captivity, the Philistines probably took possession of a great part of the country, and appear to have become so considerable, that from them the Holy Land was called by the Greeks, Palestine, under which name it frequently occurs in Greek and Latin writers.

**PHRYGIA**, a region in Asia Minor, bounded north by Bithynia, east by Galatia and Lycaonia, south by Pisidia and Lycia, and west by Caria, Lydia, and Mysia. Its chief cities were Laodicea, Colossæ, and Hierapolis. Phrygia is frequently mentioned in the New Testament, as St. Paul travelled much in it, and established many churches. This country was divided into Phrygia the greater, called also *Pacatiana*, and Phrygia the lesser. According to Josephus and other writers, it was peopled by the descendants of Togarmah, the son of



Gomer, and grandson of Japhet; and the Phrygians accounted themselves as one of the most ancient nations in the world. They were of a servile disposition, and could only be kept to their duty by beating; whence came the proverb, *sero sapiunt Phryges*, the Phrygians are wise too late; or as Cicero says, made wise only by sufferings. For 2500 years they have been subject to the Lydians, the Persians, the Greeks, the Romans, and the Turks, the latter of whom still hold them in subjection.

**PHUT**, the son of Ham, whose posterity settled in Africa. *See Part I. p. 26.*

**PIBESETH**, a city of Egypt, situated south of Sin or Pelusium, and on the same branch of the Nile. (Ezek. xxx. 17.) It was also called Bubastis, which word signifies a she cat, under which form Diana was worshipped in Egypt. But others say that it signifies also a cow, and that the city was built in honour of Isis, who was here worshipped under that form.

**PI-HAHIROTH**, an encampment of the Israelites, near the Red Sea. *See Part I. p. 43.*

**PIRATHON**, a city of Ephraim, the native place of Abdon, a judge of Israel, who was buried there. (Judges xii. 15.) It is called Pharathoni, in 1 Macc. ix. 50.

**PISGAH**, a celebrated mountain, east of Jordan. *See Part I. p. 49.*

**PISIDIA**, a province of Asia Minor, bounded north and north-east by Phrygia and Lycaonia, south by Pamphylia, and west by Phrygia. Its principal city was Antioch, where Paul preached. (Acts xiii. 14. xiv. 24.) This country was once flourishing and populous, and Christianity was maintained here for seven or eight centuries.

**PISON**, one of the four rivers of Eden. *See Part I. p. 11.*

**PITHOM**, one of the cities built for Pharaoh, by the children of Israel, while in Egypt. *See Part I. p. 40.*

**PONTUS**, an extensive province in Asia Minor, on the southern shore of the Euxine, or Black Sea, called here the Pontic Sea; having Colchis and Armenia on the east, Cappadocia south, and Paphlagonia and Galatia west. Christianity was early established in this country, as we find the first epistle of Peter addressed to the faithful of Pontus, and the neighbouring provinces. (1 Peter i. 1.) This country revolted from the Persians, and became an independent kingdom; being in its most flourishing state under Mithridates the Great. It was afterwards conquered by Julius Cæsar, and became a Roman

province, though it was often governed by monarchs tributary to Rome. Under the emperors a regular governor was always appointed over it. In this province was the city of *Cerasus*, from which cherries were first brought to Europe, and derived their name *cerasa*, Latin, *cerises*, French, from the name of the city.

*POOLS of Solomon, See Bethlehem.*

*POTTER'S FIELD*, also called *Aceldama*, the field of blood, (Matt. xxvii. 7, 8. Acts i. 19.) a field purchased with the silver which had been given as the price of our Saviour's blood. It lay at the foot of Mount Zion, on the west side of the valley of Hinnom, and is yet shown at Jerusalem. It is a small piece of ground, not more than thirty yards long, and about half as broad. There is yet standing on it a square fabric, built for a charnel-house, into which the corpses are let down from the top. The Armenian Christians now possess this burying-place, for which they pay the Turks a rent of one sequin a day.

*PTOLEMAIS*, originally called *Accho*, a maritime city in the tribe of Asher, north of Mount Carmel, 27 miles south of Tyre, and 70 north of Jerusalem. The original inhabitants of this place were not driven out by the Israelites. Judges i. 31.

This city was afterwards called *Ptolemais*, from Ptolemy, king of Egypt, who enlarged and strengthened it; but after falling under the dominion of the Turks, it followed the example of many other cities, which, in like circumstances, cast off their Greek name, and took one similar to the ancient Hebrew appellation, being called *Acca*, *Acra*, or *Acre*. It was visited by the apostle Paul, (Acts xxi. 7.) being then known by its Greek name, *Ptolemais*.

The situation of *Accho* was very advantageous; on the north and east it was encompassed by a spacious and fertile plain, on the west by the Mediterranean, and on the south by a large bay which extended from the city to Mount Carmel. It was strongly fortified, and had a convenient harbour. This city has many times changed masters, having been successively under the dominion of the Romans, the Saracens, the Christians, and the Turks. During the time of the crusades it was the scene of bloody contests between the Christians and the infidels. It was attacked by the fleets and armies of the Crusaders in the year 1189, and after a siege of two years was taken by the combined forces of Philip of France, and Richard of England; but not till 100,000 Christians had fallen

in battle, and a greater number perished by disease. Under the dominion of the Crusaders, it was much strengthened and improved. The tutelar saint of the city was St. John, whence it has been sometimes called, *St. John d' Acre*.

In the year 1291, this place was invested by the Turks, with a powerful army. After a siege of thirty-three days, the walls and towers were demolished, the city was taken, and 60,000 Christians devoted to death or slavery. The town was entirely laid in ruins by the Turks, and remained almost desolate till about the year 1750, when it was again fortified by Daher, an Arabian chief. Here he maintained his independence against the whole force of the Ottoman empire, until basely assassinated in 1775. It was afterwards still further strengthened with fortifications by the famous Djezzar Pacha, who was assisted by Sir Sidney Smith, an English officer, in his defence against Bonaparte. Its inhabitants are about 40,000 there are here six Christian churches. The Jews also have a synagogue. The streets are very narrow. The port is one of the best on the coast; and the trade is considerable.

No. 1.



No. 1. Shows the head of Alexander on one side; and on the other, the inscription ALEXANDROU, with the two first Phenician letters of the name of the city, AK or OK, for Accho, also the date, supposed to be 26, i. e. 16 or 17 years after the death of Alexander. This medal was probably struck on the occasion of a festival in

honour of Alexander; such worship was paid to him while living, and was long continued after his death.

No. 2.



No. 2. A medal of Claudius, with the ceremony of driving the oxen, which was part of that constituting a colony. The numbers of the Roman legions established here and in Syria, are marked on the ensigns. But the most remarkable particu-

lar for our observation is, that Claudius is called Divos, a deity, during

his life-time. This is uncommon, but shows to what a height of flattery these Asiatics had attained. The same title is given to Herod, in person, Acts xiii. 22.

PUL, or *Phul*, (Isa. lxvi. 19.) supposed to be an island in the Nile, called Philæ, not far from Syene. It is probable that the people called Pul, in Scripture, inhabited not only this island, but also the adjacent country. On the island are ruins of very noble and extensive temples, built by the ancient Egyptians. The Phul are probably represented in Egypt to this day, by the Pholahs or Fellahs, who are mostly husbandmen and cultivators of the soil.

PUNON, an encampment of the Israelites in the desert, east of Edom. (Numb. xxxiii. 42.) This name is also written *Phunon*, and *Phinon*, and may have received its name from Phinon, a duke of Edom. (Gen. xxxvi. 41.) Eusebius calls the place Phanos, and says there were mines of metals there.

PUTEOLI, a city in Italy, where Paul stayed a week in his journey to Rome. (Acts xxviii. 13.) It is now called Pozzuoli, and is situated near Naples; being yet famous for its natural hot baths, in which it is said the water is of sufficient heat to boil eggs. These hot springs are many in number, and were celebrated in the time of Nero. They are eighteen miles from Mount Vesuvius, and probably receive their heat from the same subterranean fires which produce that volcano. From these baths, or pits of water, in Latin *putei*, the town probably took its name of Puteoli. It has suffered much from volcanoes and earthquakes; but vast ruins are yet visible, among which are the baths of Nero, and Cicero's villa; also a temple of Jupiter Serapis, an interesting monument of antiquity, being in a style of architecture different from the Greek and Roman temples, and built in the manner of the Asiatics, probably by Egyptian and Asiatic merchants settled at this place, which was once a great emporium of commerce.

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R.

RAAMAH, a place (Ezek. xxvii. 22.) probably named from Raamah, the son of Cush. See *Part I.* p. 24.

RAAMESSES, a city of Egypt, (Exod. i. 11.) supposed to be the same as Rameses.

RABBAH, or *Rabbath*, sometimes called Rabbath-Ammon, the capital city of the Ammonites, situated east of Jordan, and not far from the head of the river Arnon. (Deut. iii. 11.)

2 Sam. xi. 1.) It was taken by David, (2 Sam. xii. 29.) and was from that time subject to the kings of Israel, until the capture of the tribes east of Jordan, by Tiglath-Pileser, when the Ammonites practised great cruelties against the few Hebrews that still remained in that country. Hence we find the prophets Jeremiah and Ezekiel pronouncing severely against Rabbah. It was taken by Ptolemy Philadelphus, king of Egypt, who named it Philadelphia; and about 170 years before Christ, was again taken by Antiochus, king of Syria.

**RABBATH-MOAB**, the capital of the Moabites, called also *Ar* which *see*.

**RABBAH**, a city of Judah, (Josh. xv. 60.) and another in Issachar, written *Rabbith*. Josh. xix. 20.

**RACHAL**, a city of Judah. 1 Sam. xxx. 29.

**RAGES**, a city of Media, (Tobit i.) near which were probably situated the plains of *Ragau*, mentioned in Judith i. 5, &c. It is conjectured that this city was built by Reu, the son of Peleg; as the sons of Arphaxad, of whom came Peleg, the father of Reu, settled in these and the adjacent parts; and Reu is translated by the LXX, *Ragau*. In the beginning of the book of Judith, too, we have Arphaxad mentioned as reigning over the Medes in Ecbatana, that name probably having been given to this king in honour and memory of their great ancestor, Arphaxad, the son of Shem, and grandson of Noah.

This is supposed to be the city called at present Rey, inhabited by a polite and commercial people, who manufacture fine linen, cotton, and camblets, which are sent to all parts of the world. The Persians call it *the market of the universe*; and if so in the days of Tobit, it is no wonder that Jews were found there.

**RAHAB**, that tract of Lower Egypt called Delta by the Greeks. Psalm lxxxvii. 4. lxxxix. 10. Isa. li. 9.

**RAKATH**, a city of Naphtali, (Josh. xix. 35.) thought to be the same as Tiberias, on the Sea of Galilee.

**RAKKON**, a city of Dan. Josh. xix. 46.

**RAMAH**, a city of Benjamin, not far from Gibeon. (Josh. xviii. 25. Judges iv. 5. xix. 13.) It was situated on the road from Jerusalem to Samaria, and was rebuilt and fortified by Baasha, king of Israel, (1 Kings xv. 17.) that he might prevent communication with the king of Judah.

*Ramah*, in Mount Ephraim, called also *Ramathaim-zophim*.

the place where Samuel was born. (1 Sam. i. 1. 19.) See *Arimathea*.

*Ramah*, a city in the borders of Asher and Naphtali, (Josh. xix. 29. 36.) though it is probable there was a place of this name in each of these tribes.

*RAMESSES*, a city of Egypt, probably in the Land of Goshen. See *Part I.* p. 39.

*RAMOTH*, a city in the tribe of Gad, called also Ramoth-Gilead, and Ramoth-Mizpeh, from its situation near the mountains of Gilead, and the land of Mizpeh. (Josh. xxi. 38. xiii. 26.) This place is frequently mentioned in Scripture, particularly in the books of Kings and Chronicles. It was situated east of Jordan, near the brook Jabbok.

*RAMOTH-NEGEBH*, *Ramoth of the south*, a city of Simeon. Josh. xix. 8.

*RAPHON*, a place east of Jordan, in the neighbourhood of Carnaim, and not far from the brook Jabbok. Here Judas Maccabeus had his camp before he obtained the victory over Timotheus. 1 Macc. v. 37.

*RED SEA*, a branch of the Arabian Sea, or of that part of the Indian Ocean between the coast of Africa and India, extending towards the Mediterranean, and interposing between Egypt on the west, and Arabia on the east. Its Hebrew name is *Jam-Suph*, the weedy sea, from the abundance of sea-weed found in it. The country of Edom was adjacent to this sea, and the name Edom, in Hebrew, signifies *red*, being a name given to Esau after he had sold his birthright for a mess of red pottage. Hence it was called the Sea of Edom, which in process of time became the Erythræan Sea, *erythrus*, in Greek, denoting *red*. Hence the Latins, according to the signification of the Greek name, called it *Rubrum Mare*, and we from them call it the *Red Sea*. The Arabs call it *Bahr el Colzum*, the sea of drowning or overwhelming, probably in memory of the destruction of the Egyptians who pursued the Israelites. We have already mentioned the miraculous passage of the Israelites through this sea, (*Part I.* p. 43.) and have related a tradition spoken of by Diodorus, as existing among the ancient inhabitants of the adjacent regions. We cannot suppose this pagan is writing in favour of revelation. He knew not Moses, neither says he a word about Pharaoh and his host; and yet he records the miracle of the division of the sea in strong and plain terms, and from the mouths of unbiassed and undesigning pagans.

With respect to the width of the Red Sea where the Israelites crossed it, modern travellers describe it to be about twelve miles. One of them says, "From the fountains of Moses, which are seven or eight hours journey southward from Suez, may now be seen the aperture of the mountain on the western side of the sea, through which Israel passed into the water. This aperture is west-south-west from the fountains; the breadth of the sea there is about four or five hours travel."

The length of the Red Sea, from the Strait of Babelmandel to Suez, is about 1400 miles, and its general breadth about 120. It terminates towards the north in two arms or branches; the Gulf of Elath on the east, and that of Suez on the west, of which the latter is much the longest, and was the branch crossed by the Israelites. The tide here is said never to rise more than three feet and a half.

**REHOB**, two cities in the tribe of Asher are mentioned by this name. (Josh. xix. 28. 30.) They were situated in the north, and near them in the adjoining part of Syria, was probably the kingdom of Rehob, mentioned in 2 Sam. x. 6. 8.

**REHOBOTH**, an ancient city, built about the same time as Nineveh, and in the same country. It is uncertain whether it was situated on the Tigris or the Euphrates. A city of this name is also mentioned, (Gen. xxxvi. 37.) where Saul, king of Edom, was born. It is not known whether this was Rehoboth on the Euphrates, or a place of that name on a river of Edom. Rehoboth was also a name given to a well which was dug by Isaac, near Gerar. Gen. xxvi. 22.

**REKEM**, a city of Benjamin. Josh. xviii. 27.

**REMETH**, a city of Issachar; (Josh. xix. 21.) the same as Ramoth. 1 Chron. vi. 73.

**REMMON**, (Josh. xix. 7.) *See Rimmon.*

**REPHAIM**, the ancient giants of Canaan. *See Part I.* p. 34.

**REPHIDIM**, an encampment of the Israelites in the wilderness. *See Part I.* p. 44.

**RESEN**, an ancient city of Assyria, between Nineveh and Calah. (Gen. x. 12.) In the chronicle of Dionysius, patriarch of the Jacobins, A. D. 772, among the Ninevite cities which were depopulated by the Arabs, we find *Ressin*, which is mentioned with other cities of Assyria, and is no doubt the Resen of Scripture.

**REUBEN**, one of the twelve tribes of Israel. *See Part I.* p. 67.

REZEPH, a city mentioned in 2 Kings xix. 12. Ptolemy mentions a place called Rezipha, in Mesopotamia, east of the Euphrates, which is probably the same.

RHEGIUM, or *Regium*, a maritime city of Italy, visited by St. Paul on his voyage to Rome. (Acts xxviii. 13.) This place is now called Reggio, and is in the kingdom of Naples, on the Strait of Messina.

RHODES, a famous island, south of Caria, in Asia Minor, visited by St. Paul, (Acts xxi. 1.) and accounted in dignity next to Cyprus and Lesbos, among the Asiatic isles, being 40 miles long and 15 broad. The Septuagint and Samaritan bibles, instead of Dodanim, (Gen. x. 4.) read Rhodanim. St. Jerom, Eusebius, Isidore, and others, follow them, and think the isle of Rhodes was originally peopled by the Rhodanim, or posterity of Javan. Most ancient copies of the Scriptures, however, agree with our translation, and read Dodanim. From whatever source this island may have been peopled, it is certain that its ancient inhabitants were a powerful people, expert in navigation, and a formidable maritime power. They were called by the Romans, the maritime people; they commanded the neighbouring seas, and causes relating to naval affairs were decided according to the laws of the Rhodians.

This island was famed for a prodigious statue of brass, called the Colossus, which was erected standing astride over the mouth of the harbour, so that the ships sailed between its legs. It was seventy cubits high, and each of its fingers was said to be as large as a common-sized man. On account of its vast bulk, it was reckoned one of the seven wonders of the world. It was thrown down by an earthquake, and many years after, the brass of which it was made, being carried by the Saracens to Egypt, was enough to load 900 camels.

The people of Rhodes maintained a long contest with the Greeks, but having applied to the Romans for aid, the latter seized the island for themselves, and made it a Roman colony. In A. D. 1124, it was taken from the Saracens by the Venetians, and was afterwards taken by the Turks, who in their turn were driven off by the knights of St. John of Jerusalem. In 1522 it was attacked by Solyman, with 300 ships, and 200,000 men, and surrendered after losing 90,000 of its people; the loss of the Turks was much greater.

The soil of Rhodes is fertile, producing delicious wines and rich fruits, and its climate pleasant and healthy. Its population is about 36,000, of which one-third are Greeks, with a few Jews.



**RIBLAH**, a city of Syria, in the country of Hamath, north of Canaan. Numb. xxxiv. 11. 2 Kings xxiii. 33.

**RIMMON**, a city of Judah, given to Simeon. (Josh. xv. 32, xix. 7.) Also the name of a rock to which the Benjamites retreated. Judges xx. 45.) Also a valley. Zech. xiv. 10.

**RIMMON-METHOAR**, a city of Zebulun, (Josh. xix. 13.) called Rimmon. 1 Chron. vi. 77.

**RIMMON-PAREZ**, an encampment of the Israelites in the desert. Numb. xxxiii. 19.

**RISSAH**, an encampment in the wilderness, between Libnah and Kehelathah. Numb. xxxiii. 21.

**RITHMAH**, a station of Israel in the desert, near Hazeroth. Numb. xxxiii. 18.

**ROGEL**, a fountain near Jerusalem. The name imports *treading*, and it is supposed to have been the fullers' fountain, where they washed cloths by treading them with their feet. Josh. xv. 7. 2 Sam. xvii. 17.

**ROGELIM**, the plural of *Rogel*, a city of Gilead, apparently in the neighbourhood of Mahanaim. 2 Sam. xvii. 27.

**ROME**, the capital of Italy, and the metropolis of the Roman empire; founded by Romulus, 3252 years after the creation of the world, and 752 before the birth of Christ, during the reign of Jotham, king of Judah. The history of the city of Rome, and of the Romans as a people, is so extensive and so generally known, that we have no occasion to introduce it into this work; we shall merely treat of those parts of it which seem to be immediately connected with Scripture history.

Rome is not mentioned in the Old Testament; though most interpreters believe the Roman empire is referred to in Dan. ii. 40. under the name of the kingdom of iron, which bruises and breaks in pieces all other kingdoms. Also by the ships of Chittim, (Dan. xi. 29, 30.) is generally understood the Roman fleet by which Antiochus was obliged to desist from his designs against Egypt. In the apocryphal books of the Maccabees, and in the New Testament, Rome and its people are frequently mentioned. In 1 Macc. viii. 1, 2, &c. it is said that Judas, having heard of the fame of the Romans, sent two ambassadors to Rome, who were well received, and made an alliance with the Romans. This was in the year 161 before Christ, and 18 years after, this alliance was renewed by Jonathan, the brother of Judas Maccabeus, (1 Macc. xii. 1, 2, &c.) and again by Simon Maccabeus. (xiv. 16.) About three years

efore this, Quintus Memmius and Titus Manilius, the Roman legates, (2 Macc. xi. 34, &c.) being sent into Syria to settle some affairs with the king, Antiochus Eupator, interested themselves in promoting the tranquillity of the Jews, and wrote to them, confirming certain favours, and requesting to know what further they desired.

Of the wars which afterwards followed between the Jews and the Romans, of the capture of Jerusalem and the destruction of the temple, as well as the subsequent state of the country under the Roman government, we have already treated in the article *Judea*.

The establishment of the Christian church in Rome is ascribed to the apostles Peter and Paul. It is thought that Peter was led thither in the reign of Claudius; and Paul was carried there as a prisoner, where he afterwards dwelt and preached, "two whole years, no man forbidding him." (Acts xxviii. 30, 31.) Here he afterwards suffered martyrdom, together with St. Peter, as most believe, under the sanguinary reign of Nero. After the death of these eminent apostles, the Christian church continued to flourish at Rome, though frequently much persecuted by some of the cruel and wicked emperors who reigned in the decline of the Roman empire. Others, however, among whom was Adrian, treated them more mildly. Our limits forbid us to trace the progress of the gospel in the Roman empire, though it would be interesting to recite the accounts of the zeal of its advocates, and the fortitude of its martyrs; and to mark the final triumph of Christianity over the absurd rites of heathen idolatry.

**ROSH**, the name of a people. The Septuagint and other translations of the Scriptures, in Ezek. xxxviii. 2, 3. xxxix. 1. call Magog the chief prince of *Rosh*, Meshech, and Tubal. The people of Rosh are placed by Bochart, in the country on the Araxes between the Caspian and Black seas; and from them the present Russians have probably derived their origin and name.

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S.

**SABEANS**, a people of Arabia. (Isa. xlv. 14.) See *Sheba*.

**SABTAH**, and **SABTECHA**, sons of Cush. (Gen. x. 7.) See *Part I.* pp. 24, 25.

**SALAMIS**, a considerable city in the island of Cyprus, visited by St. Paul and Barnabas. (Acts xiii. 5.) This city gave name to the whole eastern tract of the island, opposite to the

coast of Syria. It was afterwards the see of the primate of the island. The city was destroyed by the Jews in the reign of Trajan; but being rebuilt, it was afterwards taken and razed by the Saracens, in the time of Herodius. It never recovered, and the see of the metropolitan bishop was removed to Nicosia. Out of the ruins of Salamis is said to have arisen Famagusta, the chief place of the island when it was taken from the Venetians by the Turks.

There was also an island called Salamis, on the south of Attica, in Greece.

**SALCHAH**, a city of Bashan. Deut. iii. 10.

**SALEM**, the city of Melchizedek, (Gen. xiv. 18.) generally understood to be Jerusalem.

**SALIM**, a place in the region of Samaria, near which John baptized. John iii. 23.

**SALMONE**, a cape in the island of Crete, passed by St. Paul. (Acts xxvii. 7.) Some think a city of this name was also situated there. The cape still retains its ancient name, but the city, if there was one, is gone.

**SALT SEA**, *See Dead Sea.*

**SALT**, *valley of*: a valley in the south of Judah, on the borders of Edom, near the Dead Sea. This valley is noted in Scripture for the frequent slaughters made there of the Edomites, by the Israelites. (2 Sam. viii. 13. 2 Kings xiv. 7. 1 Chron. xviii. 12. 2 Chron. xxv. 11.) In the first of these texts they are said to be *Syrians* that were smitten, but in 1 Chron. xviii. 12. they are Edomites, which is doubtless the true reading, not only on account of the situation of the valley of Salt near the frontier of the Edomites, but very distant from the Syrians, but also because the Greek, Syriac, and Arabic interpreters all read *Edom*, and not *Aram*, or *Syria*. The error in the Hebrew text evidently arose from the similitude of the Hebrew words אֶדְוֹם *Edom*, and אֲרָם *Aram*, the Hebrew ד D and ר R being very much alike, and easily mistaken one for the other.

**SAMARIA**, a country of the Holy Land lying between Judea on the south, and Galilee on the north, and extending from the Mediterranean on the west, to the Jordan on the east. It comprised most of the country once belonging to the tribes of Ephraim, Manasseh, and Issachar. That Samaria in the New Testament included the country between Judea proper, and Galilee, is evident from John iv. 3, 4. This province received its name from the city of Samaria, formerly the capital of

the kings of Israel, built by Omri, and named Samaria, after *Shemer*, the person of whom he bought the hill on which it stood. (1 Kings xvi. 24.) This city was founded about A. M. 3085. It was built upon a hill about eight miles north of Shechem, and, according to Josephus, was a day's journey from Jerusa.em. Being the capital of the kings of Israel, it was much ornamented and strengthened by them.

Samaria was first besieged by Benhadad, king of Syria, and was reduced to great extremity, but it was then miraculously delivered, according to the prediction of the prophet Elisha. It was afterwards taken by Salmaneser, king of Assyria, after a siege of three years. This prince carried away the Israelites, or the ten tribes, captive, and in their stead sent a colony of divers nations who patched up a religion out of the Jewish and their own heathenish rites. In the time of the Maccabees, this city was taken by one of that family, and laid in ruins. Herod the Great, being pleased with its situation, rebuilt it in a stately manner, adorning it with fine marble pillars and other sculpture, which are yet found in abundance among the rubbish which marks the place. He also inclosed it with a strong wall, and erected a temple. In honour of Augustus Cæsar, he named it *Sebaste*, a Greek name answering to the Latin *Augustus*. Herod Agrippa obtained this city of the emperor Caligula; and by taking part with the Romans under Vespasian, against the Jews, it avoided the calamities which fell upon the country in consequence of the war. But the inhabitants, afterwards adopting other politics, were exterminated from the country with the Jews, by Adrian, and the city has since gone to decay, having now but a few cottages, and convents inhabited by Greek monks. Some travellers who have traced its ruins, have conjectured it to have once been larger than Jerusalem.

*Samaritans*, a name commonly given in Scripture to the people sent by the king of Assyria to inhabit the country which was left desolate by the removal of the ten tribes into captivity. (2 Kings xvii. 24.) These strangers do not seem at first to have had any temple, or any fixed place or form of worship common to the whole; but each nation worshipped the deity they had been accustomed to in their own country. (2 Kings xvii. 29, &c.) But they soon understood, from the books of Moses which they possessed, and from the example of the Jews, their neighbours, that God was to be worshipped only in that place which he had chosen; and since the Jews

would not allow them to go to the temple at Jerusalem, they built a temple of their own upon Mount Gerizim, near the city of Shechem, which was then their capital. This temple was built by Sanballat, the governor of the Samaritans, whose daughter had married Manasses, the brother of Jaddus, the high priest of the Jews, and fearing that he would put her away, to avoid excommunication for having married a strange wife, Sanballat promised Manasses that if he would retain her, he would build a temple answerable to that at Jerusalem, and would make him the high priest of it; which was accordingly done. This proved the main occasion of the contention between the Samaritans and Jews, which had proceeded so far, that in the time of our Saviour they had no dealings with one another. (John iv. 9.) For though the temple erected by Sanballat had long before been destroyed by Hyrcanus the Maccabean, yet still there remained a place of worship. (John iv. 20.) This controversy respecting the right of the two temples as to the place appointed by God for sacrifice, was plainly determined by our Saviour against the Samaritans. For he was passing from Galilee through Samaria, and was determined to go to Jerusalem to celebrate there the feast of the tabernacles; for which cause the Samaritans refused to entertain him. Luke ix. 53.

The Samaritans having received the Pentateuch, or the five books of Moses, from the priest that was sent them by the king of Assyria, (2 Kings xvii. 27.) have preserved it to this day in the same language and character in which it was then written; that is, in the old Hebrew or Phœnician character, which is now called the Samaritan, to distinguish it from the modern Hebrew, in which the books of the Jews are now written. After the captivity, the Jews changed their old characters, and used the Chaldee, to which they had been accustomed at Babylon, and which they still continue to use. It is wrong, says Calmet, to give this the name of the Hebrew character, for that can be said properly only of the Samaritan text.

The Samaritans at present are very few in number, though there are still some residing at Shechem, now called Naplous. They yet have priests, who they say are of the family of Aaron; and they still offer sacrifices, and observe the Sabbath and the law of Moses with much strictness. Some are also found at Gaza, Damascus, and Cairo.

SAMOS, an island of the Archipelago, five miles from the

continent, and 40 miles south-east of Chios. It is about 80 miles in circumference, and is said to be naturally productive, though the agriculture is now much neglected. Its wine has long been celebrated for its excellence, and the island also produces honey and wax of superior quality. The inhabitants are about 12,000, chiefly Greeks; St. Paul visited Samos, on his voyage to Jerusalem. Acts xx. 15.

SAMOTHRACIA, a small island on the south-western coast of Thrace, at the head of the Egean Sea; where St. Paul landed as he went from Troas to Macedonia. (Acts xvi. 11.) This island is now called Samandrachi; it is about 20 miles in circumference, and has commodious harbours.

SANSANNAH, a city of Judah. Josh. xv. 31.

SAPHIR, a city (Micah i. 11.) thought by some to be Sephoris in Galilee; and by others Shamir, in the tribe of Judah, which is called *Saphir* in the Greek of Josh. xv. 48.

SARDIS, a city of Lydia in Asia Minor, situated on the banks of the Pactolus, and the royal city of the Lydian kings until Cræsus, the last of them, was conquered by Cyrus, the first Persian emperor. It was taken from Xerxes by the Greeks, which so affected him that he commanded one of his attendants to say aloud every day, while he was at dinner, "The Grecians have taken Sardis," thus continuing to remind him of it until it should be recovered. It was destroyed by an earthquake in the reign of Tiberius, who ordered it to be rebuilt; and it long remained to be the metropolis of the province of Lydia. Strabo tells us it was a great and ancient city; yet of later date than the state of the Trojans. It was situated at the foot of Mount Tmolus, which had on its top a high tower of white stone, built after the Persian manner.

Out of Mount Tmolus flowed the river Pactolus, celebrated among the ancients for the gold found among its sands. This gold was brought down by the current, and from it Cræsus and his ancestors amassed their riches; but now these springs of gold have failed. The rivers Pactolus and Hylas fall into the Hermus, and empty themselves into the Phocian Sea, now called Fogia, or Fochia. The prospect from the top of Mount Tmolus is exceedingly beautiful.

Sardis, now called Sart, is a poor village of shepherds; yet its ancient pillars and ruins still lift up their heads as if unwilling to lose the memory of their ancient glory. To the south of the town are extensive ruins, which show what Sardis was, before earthquakes produced its present desolation.

Among these are the ruins of a great church, possibly that addressed in Rev. iii. 1, 2, &c. the worshippers in which were insincere and wicked.



An ancient medal of Sardis, representing the head of the goddess Proserpine, who was worshipped in that city. The reverse shows the history of her being carried off by Pluto, whose horses are urged forward and directed by a cupid: under their feet lies an urn overturned, a serpent, the good genius, assisting in the affair. The inscription around the head, implies great dignity in this city: *ASIAS LYDIAS ELLADOS A METROPOLIS SARDIS*. i. e. *Sardis, the first metropolis of Asia, Lydia, and Greece*. This must, however, be taken with some allowance; for as Sardis was a city of the Lesser Asia, she could not, properly speaking, be the metropolis of Greece. The inscription on the reverse, *EPI SOU L ERMOPHILOU ASIARCH B NEOKORON*, commemorates Sulpicius Hermophilus, the Asiarch, under whom Sardis enjoyed a second Neocorate, or was a second time conservator of the sacred implements, ceremonies, &c.

**SAREPTA**, *See Zarephath.*

**SARID**, a city of Zebulun. Josh. xix. 10.

**SEA**, the terms *Great Sea, Western Sea, Sea of the Philistines*, &c. in Scripture, generally denote the Mediterranean, which lay west of the land of Canaan. Of the other seas mentioned in the sacred history, we have treated under their proper names.

**SEBA**, *See Sheba.*

**SECACAH**, a city in the south of Judah. Josh. xv. 61.

**SEIR**, *mount*; *See Part I.* p. 35. Also a mountain in the border of Judah, near Kirjath-jearim. Josh. xv. 10.

**SEIRAH**, a place probably near Bethel. Judg. iii. 26.

**SELAH**, (2 Kings xiv. 7.) *See Joktheel.*

**SELEUCIA**, a city of Syria, westward from Antioch, and near

the mouth of the river Orontes, built by Seleucus Nicanor. St. Paul and Barnabas embarked here, on their voyage to Cyprus. (Acts xiii. 4.) It is also mentioned in 1 Macc. xi. 8.

SEMECHON, *lake*; See *waters of Merom, Part I.* p. 58.

SEPHAR, a mountain, (Gen. x. 30.) generally supposed to be situated in Mesopotamia, though some conjecture it to have been in Arabia.

SEPHARVAIM, a people brought by the king of Assyria to inhabit the country of the Israelites after they had been carried into captivity. (2 Kings xvii. 24.) Their original dwelling is supposed to have been in the neighbourhood of Mount Sephar, in Mesopotamia. The city of Sepharvaim is mentioned in Scripture, (2 Kings xix. 13. Isa. xxxvii. 13.) and was probably the capital of these people.

SHAALABBIN, a city of Dan, (Josh. xix. 42.) elsewhere called *Shaalbim*, and *Shaalim*.

SHAARIM, a city of Simeon, (1 Chron. iv. 31.) noticed among the cities of Judah, (Josh. xv. 36.) and there called *Sharaim*.

SHAHAZIMAH, a city of Issachar. Josh. xix. 22.

SHALEM, a city of Shechem, (Gen. xxxiii. 18.) probably the original name of Sichern or Shechem.

SHALISHA, See *Baal-shalisha*.

SHAMIR, a city of Judah, (Josh. xv. 48.) and another in Ephraim. Judges x. 1.

SHAPHER, *mount*, one of the encampments of the Israelites, near Haradah. Numb. xxxiii. 23.

SHARON: there seem to be three places or districts of this name mentioned in Scripture. One in the west of Ephraim, between Cæsarea and Joppa; another in the east of Zebulun, between Mount Tabor and the sea of Tiberias; and another in the tribe of Gad, east of Jordan. The name *Sharon* signifies a plain, and seems to have been a place noted for fruitfulness and excellent pastures. 1 Chron. xxvii. 29. Isa. lxx. 10. Song ii. 1. Acts ix. 35.

SHARUHEN, a city of Simeon. Josh. xix. 6.

SHAVEN, a valley near Jerusalem, called also *the king's dale*. (Gen. xiv. 17.) *Shaveh-kiriathaim*, (Gen. xiv. 5.) was probably a valley near Kiriathaim in the tribe of Reuben.

SHEBA, and SEBA: there appear to be four people of this name mentioned in Scripture:—

1. Seba, a son of Cush, and grandson of Ham. Gen. x. 7.
2. Sheba, son of Raamah, and grandson of Cush. Gen. x. 7.



2. Sheba, a son of Joktan, of the family of Shem. Gen. x. 28.

4. Sheba, a son of Jokshan, who was the son of Abraham by Keturah. Gen. xxv. 2.

It appears most probable that Seba, the son of Cush, settled in Arabia Felix, and was the father of the Sabeans, noted for their riches and spices. Isa. lx. 6. Jer. vi. 20.

Sheba, the son of Raamah, is conjectured to have settled in the south-east of Arabia; and of this family may have been the merchants of Sheba mentioned by Ezekiel.

Sheba, the son of Joktan, has also been placed in Arabia by some writers; but more probably dwelt in the north of Mesopotamia.

Sheba, the son of Jokshan, dwelt in Arabia Deserta, and was probably the ancestor of the Sabeans who took away the flocks of Job.

All these families in Arabia were confounded by the Greeks under the general name of Sabeans; and Pliny says that the Sabeans nations spread themselves to both seas; i. e. from the Red Sea, or Gulf of Arabia, to the Gulf of Persia.

It has been contended by some authors, that Seba the son of Cush settled in Ethiopia, south of Egypt; and that thence came that queen of Sheba who visited king Solomon. (1 Kings x.) This was the opinion of Josephus; and Mr. Bruce relates that the Abyssinians boldly maintain that this queen was of their country, and that their kings are descended from Menilek, who they say was the son of Solomon by the queen of Sheba. They have a catalogue of the kings descended from her, with the order of their succession. Dr. Wells, however, agrees with the learned Bochart, and thinks the queen of Sheba was so named, not from any country in African Ethiopia, but from the south of Arabia Felix. Sheba was usually called the south country: and this queen is said to have come from the utmost parts of the earth, i. e. from the utmost parts of Arabia, southward. This part of Arabia also abounded with gold and spices, which were brought to Solomon by the queen: and it is related that women reigned over these Sabeans nations, as well as over the Ethiopians.

*Sheba*, a city of Simeon. Josh. xix. 2.

**SHEBAN**, a city of Reuben. Numb. xxxii. 3.

**SHEBARIM**, a place near Ai and Bethel. Josh. vii. 5.

**SHECHEM**, or *Sichem*. See *Part I.* p. 30.

**SHEMA**, a city of Judah. Josh. xv. 26.

**SHEMER**, the name of the hill upon which was afterwards built the city of Samaria. 1 Kings xvi. 24.

SHEN, a place near Mizpeh in Judah, (1 Sam. vii. 12.) probably the same called Seneh, xiv. 4.

SHEPHAM, a city of Syria, in the north-eastern border of Canaan; possibly the same called afterwards Apamea.

SHESHACH, a name by which Jeremiah is understood to mean Babylon. Jer. xxv. 26.

SHIEMAH, or *Sibmah*, a city of Reuben, situated, according to Jerom, near Heshbon. Numb. xxxii. 38. Josh. xiii. 19.

SHICRON, a city in the border of Judah. Josh. xv. 11.

SHIHON, a city of Issachar. Josh. xix. 19.

SHILHIM, a city of Judah. Josh. xv. 32.

SHILOH. *See Part I.* p. 61. This place is frequently mentioned in Scripture. The name in Hebrew may signify *dissolving*, or *untying the shoe*, or *peace*, or *abounding*; in Syriac, *illusiv*e, or *deceptive*.

SHIMRON, a city of Zebulun. Josh. xix. 15.

SHINAR. *See Part I.* p. 13.

SHITTIM, a place east of Jordan, in the Land of Moab, where the Israelites were encamped for some time. Numb. xxv. 1. Josh. ii. 1. *Part I.* p. 50.

SHOCOH, a place near Azekah. 1 Sam. xvii. 1.

SHOPHAN, a city of Gad. Numb. xxxii. 35.

SHUAL, a district invaded by the Philistines in the time of Saul; probably situated in the tribe of Ephraim. (1 Sam. xiii. 17.) The name *Shual* signifies *a fox*, and the Land of Shual, here mentioned, may have been so named from abounding with those animals. Shual may also mean *a path*, or *a fight*, or *the fist*, and from this latter meaning some have conjectured that the story of Samson's catching three hundred *foxes*, in order to burn the standing corn of the Philistines, (Judges xv. 4.) would have been better translated by saying that he took three hundred *handfuls* or sheaves, (*manipulus*, Latin, from *manus*, the hand,) and turned them end to end, and put a fire-brand in the midst, between the two ends, and cast them into the standing corn of the Philistines. A much more likely way of setting a field of grain on fire, than to catch three hundred foxes, and tie them two and two, with fire-brands between their tails; particularly if the fox of Scripture, as is allowed by the most learned commentators, was the animal known to us by the name of jackal.

SHUNEM, a city of Issachar, south of Mount Tabor. (Josh. xix. 18.) At this place dwelt the woman who so hospitably entertained the prophet Elisha, and whose child he restored to life. 2 Kings iv.

**SHUR**, a city of Arabia Petrea, which is supposed to have given name to the wilderness of Shur in its vicinity. (Gen. xvi. 7. xx. 1.) *Part I.* p. 44.

**SHUSHAN**, the capital of Susiana in Persia, situated upon the river Ulai. (Dan. viii. 2.) It was the winter residence of the Persian kings, from the time of Cyrus; but in the summer they removed to Ecbatana, on account of the heat. This city is also mentioned in the beginning of the books of Esther and Nehemiah, and is generally called *the palace*. It was anciently a rich and splendid city, and when taken by Alexander, he found here 50,000 talents of uncoined gold, besides wedges of silver, and jewels of inestimable value. The old city is now a heap of ruins; but there is said to be one near it now called Suster, which is a flourishing place, 122 miles south-west from Ispahan.

**SIBMAH**, the same as Shibmah.

**SIBRAIM**, a place between Damascus and Hamath. Ezek. xlvii. 16.

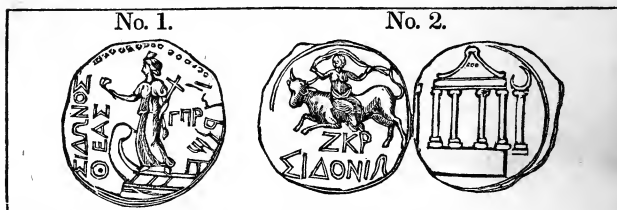
**SICHAH**, and *Sichem*, names of Shechem.

**SIDDIM**, vale of: *See Part I.* p. 31.

**SIDON**, a city of Asher, in the north-west of Canaan, or Phœnicia, on the coast of the Mediterranean, about 25 miles north of Tyre. It was one of the most ancient cities in the world, having been founded by Sidon, the son of Canaan, and great-grandson of Noah. Having long enjoyed an extensive commerce, it became one of the most opulent cities in the world, and in the time of Joshua, (xi. 8.) was called "Sidon the great," by way of eminence. The Sidonians were famous for ship-building, and hewing timber, (1 Kings v. 6.) and from this place Solomon had his principal workmen to build the temple. They were also distinguished in other arts, and are said to have been the first makers of transparent glass. Notwithstanding the strength, riches, and prosperity of Sidon, its ruin was foretold by the prophets Isaiah, Jeremiah, and others. This was accomplished in the time of Ochus, king of Persia; for the Sidonians having rebelled, he came against them with an army, and the city was betrayed into his hands, upon which the inhabitants in despair set fire to their own houses, and perished in the flames, with their wives and children, to the number of 40,000. In the time of the crusades, it was held by the Christians, but was afterwards taken from them by the Turks.

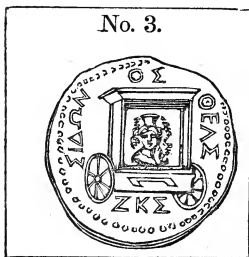
Sidon is now a mean place, though it yet has a considerable

trade, being the chief port of Damascus. It is now called Seyde, or Saide, and is 45 miles west from Damascus. There are three Christian churches here.



No. 1. An ancient medal of Sidon, representing Astarte holding a cross, and standing on a ship, having the modius, or sacred measure, on her head. Inscription, *SIDONOS THEAS, the Sidonian goddess*; also some Phœnician letters, which prove its great antiquity.

No. 2. The Sidonian goddess seated on a bull, probably having reference to the story of Europa: on the reverse the temple of Venus, as appears by the crescent surmounting a column. Inscription *SIDONIO*, date ZKP, 127, from the era of the Seleucidæ.



No. 3. The goddess in her car; on her head the modius, with flowers in festoons hanging from it on each side. The inscription the same as No. 1. Date 227



No. 4. Astarte resting her right hand on a trophy ; on her left stands Victory on a pillar ; at her feet is Silenus, and beside her a shell. This shell is supposed to be the purple murex, and to allude to the Tyrian dye, which was said to be extracted from it.

No. 5. The goddess in her temple, holding the long cross in her hand Silenus with his wine-bottle at her feet, a Victory on a pillar beside her Before the temple is an altar, and beside it the shell. This figure is in most respects similar to No. 4, and shows that there was a temple to this goddess in Sidon, and that she was worshipped in that city.

**SIHON**, *kingdom of*: See *Part I.* p. 53.

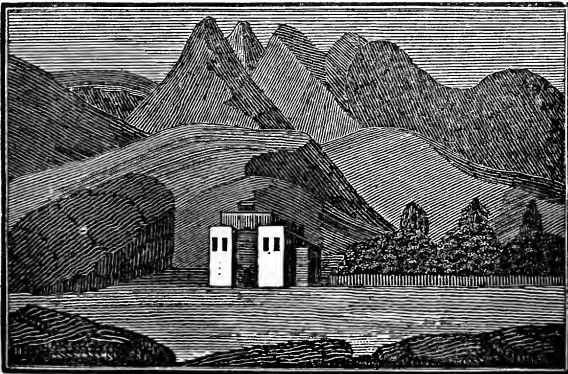
**SIHOR**, or *Shihor*, (Josh. xiii. 3. 1 Chron. xiii. 5.) a river supposed by some to be the Nile ; but was more probably a river falling into the Mediterranean near the southern boundary of the Land of Canaan, on the frontier of Egypt, and called in several passages of Scripture, the river of Egypt. See *Part I.* p. 32. *Shihor-libnath* was a river in the tribe of Asher. Josh. xix. 26.

**SILLOAM**, a pool or fountain on the south-west of Jerusalem, (Nehem. iii. 15. John ix. 7.) probably the same elsewhere called Gihon. The tower of Siloam (Luke xiii. 4.) is thought to have stood near this pool, towards the west. A church was formerly built over the fountain, but it has now gone to ruin.

**SIMEON**, one of the twelve tribes of Israel. See *Part I.* p. 64.

**SIN**, a desert between Elim and Sinai. (Exod. xvi. 1. Numb. xxxiii. 11.) See *Part I.* p. 44. Also a city of Egypt, (Ezek. xxx. 15.) afterwards called *Pelusium*, which see.

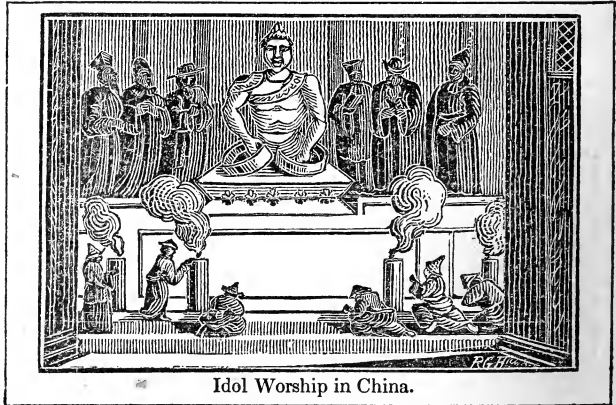
**SINAI**, a mountain in Arabia, between the two gulfs, at the head of the Red Sea. See *Part I.* p. 45.



View of Mount Sinai.

It seems probable, from Scripture, that Sinai and Horeb were only different heads or peaks of the same mountain ; and besides these there is another, now called the Mount of St. Catharine. The monastery of St. Catharine stands at the foot of Mount Sinai, and is strongly built of stone. On the east side is a window by which pilgrims and visitors are drawn up into the monastery in a basket which is let down by a rope and pulley. By the same means the monks also let down victuals and alms to the Arabs, to be better secured from outrage ; but they never suffer them to enter the monastery, the door of which is only opened to admit their bishop. The Greek Christians have been in possession of this monastery for a thousand years ; it having been given to them by the emperor Justinian. From this building there were formerly steps up the side of the mountain to its very top, the number of which was computed at 14,000. At present some of them are broken ; but those which remain are well made, and easy to ascend and descend.

SINIM, a place mentioned in Isaiah xlix. 12. supposed by learned commentators to mean China.



Idol Worship in China.

The Chinese are remarkable for the pertinacity with which they adhere to their ancient customs, and are no doubt essentially the same people which their ancestors were 2000 years ago. In common with other pagans they are gross idolaters, and have numerous temples dedicated to their still more numerous deities.

Among the numerous promises in the Scriptures, there is one which bears directly upon China, (Isaiah xlix. 12.) "Behold, these shall come from far, and lo! these from the north and west, and these from the land of the *Sinim*." Great philologists are agreed that *Sinim* was the name under which eastern Asia was known to the inhabitants of western Asia. The Arabs, Syrians, Malays, and Siamese, to this day, call it *Tsin Chin*, or *Shin*; and it may well be doubted whether the Hebrews, who knew the existence of Hindoostan (*Esther* i. 1.) under the name of *Hodu*, and of *Scythia* under the name of *Magog*, could be entirely ignorant of the largest and oldest of empires. *Sinim* is the Hebrew plural of *Sin*.

**SINITES**, descendants of Canaan. *Gen.* x. 17. See *Part I.* p. 28.

**SION**, or *Zion*, a mountain in Jerusalem, called also the *Mount of the Lord*, and the *holy mountain*.

**SIPHMOTH**, a place in Judah. *1 Sam.* xxx. 28.

**SIRION**, a name given by the Sidonians to Mount Hermon, which the Amorites called *Shenir*. *Deut.* iii. 9.

**SMYRNA**, a famous sea-port town of Ionia in Asia Minor, built by the *Æolians*, and afterwards strengthened by a colony from *Ephesus*. It is said to have received its name from a queen of the *Amazons*, called *Smyrna*, who took possession of it. It was afterwards destroyed by the *Lydians*, and remained almost deserted for 400 years, until *Antigonus*, one of *Alexander's* generals, and after him *Lysimachus*, restored it to its ancient splendour. About 180 years after Christ, it was nearly ruined by an earthquake, but was repaired by *Marcus Aurelius*. Having again fallen into decay, about A. D. 1675, it was restored by the *Turks*, who erected many stately buildings, chiefly from the ruins of the ancient city. Over the gate of a castle on the hill, the Roman eagle continues still engraved, and not far distant is the tomb of *Polycarp*, an early Christian martyr, who suffered death here, and who is supposed to be the *angel*, or pastor of the church in *Smyrna*, addressed in *Rev.* ii. 8.

*Smyrna* is at present a considerable city, and noted for its extensive commerce. Its port is one of the finest of the *Levant*, and is frequented by ships from nearly all parts of the world. It is visited by caravans from *Persia*, and by merchants from many eastern countries, who bring here their merchandise for traffic. A great number of Christians of all nations, sects, and languages reside here in security, and have several churches.



A medal of Smyrna, representing Ceres, the goddess of plenty, with the inscription, SMYRNAION PRON ASIAS, *Smyrna, the first of Asia*; i. e. the first of the cities in proconsular Asia. The reverse represents Jupiter sitting, and holding in his hand Victory. The inscription commemorates "Philotas, son of Hippicus."

SOCOH, or *Shocoh*, the name of two towns in Judah. Josh. xv. 35. 48. 1 Sam. xvii. 1. 1 Kings iv. 10. 1 Chron. iv. 18. 2 Chron. xi. 7.

SODOM, one of the five cities of the plain, or vale of Siddim, which were destroyed for their wickedness by fire from heaven. It seems to have been the most considerable of those cities, and probably stood near the present southern extremity of the Dead Sea. *See Dead Sea.*

SOREK, a brook or valley in the tribe of Dan, near Eshtaol. Judges xvi. 4.

SPAIN. It is asserted by ancient writers that St. Paul preached the gospel in Spain; and he tells us himself, (Rom. xv. 24. 28.) that he had resolved on going thither. Theodoret, and others, tell us that he preached, not only in Spain, but in other nations, and brought the gospel into the isles of the sea, by which he probably means Britain. The gospel was certainly planted in Spain at a very early period, and many ancient Spanish writers affirm that the apostle James, the son of Zebedee and the brother of John, was the principal missionary of the Spaniards. Many Latin and Greek writers certify that Paul executed his design, and visited Spain after recovering his liberty at Rome.

SUCCOTH, a place east of Jordan, near the brook Jabbok, where Jacob dwelt some time, (Gen. xxxiii. 17.) and where afterwards was a city belonging to the tribe of Gad. (Josh. xiii. 27. Judges viii. 5. 1 Kings vii. 46.) Also a station of the Israelites when preparing to leave Egypt. *See Part I. p. 42.*



**SUKKIM**, a people probably inhabiting the parts of Africa adjoining Egypt on the south. 2 Chron. xii. 3.

**SYCHAR**, (John iv. 5.) the same as Shechem.

**SYENE**, a city at the southern extremity of Egypt; (Ezek. xxix. 10.) where it is placed in opposition to Cush, or Arabian Ethiopia, to signify the whole extent of Egypt from south to north.

**SYRACUSE**, a famous city of Sicily, situated on the east side of the island, founded by a Corinthian colony about 732 B. C. It was afterwards under various governments, but became very powerful; and in the time of Dionysius, king of Syracuse, commonly called the tyrant, an army of 100,000 foot, 10,000 horse, and 400 ships were kept in constant pay. It fell into the hands of the Romans, under Marcellus, after a siege of three years, B. C. 212. This opulent city had two capacious harbours, and was well built, with stately and magnificent houses. Strabo says it was 22 miles in circumference; and Livy and Plutarch acquaint us that the spoil of it, when taken by Marcellus, was almost equal to that of Carthage. Here Archimedes, the celebrated mathematician, was killed by a common soldier, while he was intent upon his studies; by which Marcellus was much grieved. After this, Syracuse in some measure recovered its former prosperity; but was at length taken by the Saracens, A. D. 884, and razed to the ground. Some ruins of the ancient city yet remain; near which stands the modern town, a place of little consequence.

St. Paul, in his voyage to Rome, landed at Syracuse, and remained there three days. Acts xxviii. 12.

**SYRIA**, a country called in the early Scripture writings *Aram*, from Aram, the son of Shem, by whose descendants it was peopled. The name Syria is often applied in a vague and indeterminate sense, and it is well to state to what different countries it has been applied.

Syria, in its largest sense, includes all the country lying from Mount Taurus on the north, to the boundaries of Egypt and Arabia on the south; having the Mediterranean on the west, and the Euphrates, east. In some of the older authors, indeed, it seems to have also included Mesopotamia, called *Aram naharaim*, or Syria of the rivers. Hosea xii. 12.

Syria, thus taken in its largest extent, may be considered as divided into three parts: 1. Upper Syria, or Syria proper, the original country of Aram, lying north of Arabia, and extending from the Euphrates on the east, to Phenicia, west.

This was the original Syria, so called before it was conquered and annexed to Assyria. 2. Cælo-Syria, or Syria in the vale, a name generally applied to the country lying between the mountainous ridges of Libanus and Anti-Libanus; though sometimes extended to the region about Damascus. 3. Syria Palestina, including the Holy Land, and the country on the north-west of it, called by the Greeks Phenicia.

The term Syria in the New Testament is used in a more restricted sense, distinct from the Holy Land and from Phenicia, merely including the country lying north-east from the land of Canaan, having the Mediterranean and Phenicia on the west, and the Euphrates, east. In the early ages, Syria was divided into a number of small kingdoms, such as Syria Zobah, Syria of Damascus, Syria of Maacah, Syria of Rehob, &c. which were almost constantly at war with the Israelites. This country, in general, first became subject to Assyria, then to Babylon, next to Persia, and next to Alexander the Great. After his death, it was the seat of the kingdom of the Seleucidæ, which, in its turn, fell before the power of the Romans. It was next under the dominion of the Saracens, to whom succeeded the Turks, under whose government it exists at present. The ancient language of this country nearly resembled the Hebrew and Arabic, but still nearer the Chaldee; at present, however, the Arabic is the general language of the country.

**SYRO-PHENICIA:** this is Phenicia, properly so called, of which Sidon was the capital; but having by conquest been united with the Greek kingdom of Syria, it was called Syro-Phenicia. So we find a woman called by St. Mark, a Syro-phenician, (vii. 26.) because she was of this country, which was then considered as part of Syria. St. Matthew (xv. 22.) calls her a woman of Canaan, which she also was, as this country was peopled by the Canaanites, Sidon being the eldest son of Canaan. Gen. x. 15.

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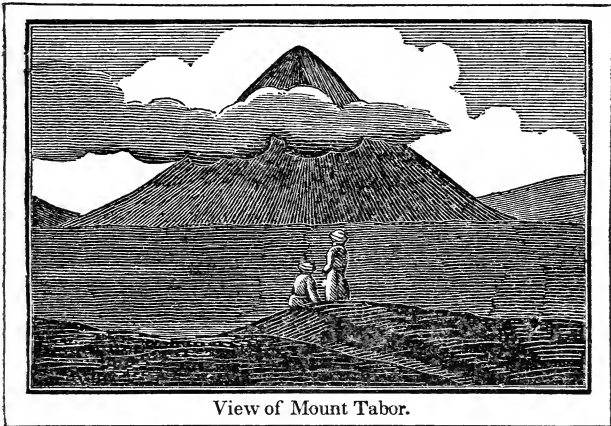
**TAANACH**, a city of Manasseh, in Issachar, near Megiddo. Josh. xvii. 11.

**TAANATH-SHILOH**, a place in the southern border of Ephraim. Josh. xvi. 6.

**TABBATH**, a place near Abel-meholah. Judg. vii. 22.

**TABERAH**, an encampment of the Israelites in the wilderness; north of Mount Sinai. Numb. xi. 3.

**TABOR**, a noted mountain in the tribe of Zebulun. It stands separate from all others, though there are some near it on the north; but these are much smaller. Its shape is almost conical; and its height about 3000 feet. On the summit were anciently a castle and other fortifications, which were very strong, and the scene of many sanguinary contests between the Crusaders and the Saracens. The ruins of these yet remain, and present stones of a monstrous size, which must have been carried up the mountain by some art now unknown. It is believed that on this mountain our Saviour was transfigured, in the presence of Peter, James, and John, (Matt. xvii. 1. Luke ix. 28.) and there yet remain three contiguous grottoes, made to represent the three tabernacles which St. Peter proposed to erect, in the astonishment that possessed him at the glory of the transfiguration.



View of Mount Tabor.

Travellers represent the prospect from the summit of Mount Tabor as singularly beautiful.

**TADMOR**, a city built by Solomon in the desert of Syria. 1 Kings ix. 18. *See Palmyra.*

**TAHPANHES**, *Tahapanes*, or *Taphnes*, a city of Egypt, mentioned frequently by the prophet Jeremiah, (ii. 16. xliii. 7, &c.) also by Ezekiel, (xxx. 18.) written *Hanes* in Isaiah. (xxx. 4.) It is thought to be the city called afterwards *Daphnæ Pelusiæ*, and situated not far from Pelusium.

**TAHATH**, an encampment of the Israelites in the desert, near Makheloth. Numb. xxxiii. 26.

**TAHTIM-HODSHI**, a tract in Manasseh, lying about lake Se-mechon, east of it, and near the head of the Jordan. 2 Sam. xxiv. 6.

**TAMAR**, a city supposed to be situated near the southern shore of the Dead Sea. Ezek. xlvii. 19.

**TANACH**, the same as Taanach.

**TAPPUAH**, a city on the frontier of Manasseh, but belonging to Ephraim, (Josh. xvii. 8.) probably the same elsewhere called En-tappuah. Another town of this name belonged to the tribe of Judah. Josh. xv. 34.

**TARAH**, an encampment of the Israelites in the desert, near Tahath. Numb. xxxiii. 27.

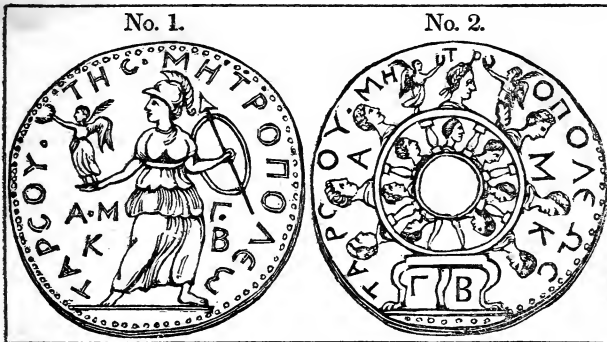
**TARALAH**, a city of Benjamin. Josh. xviii. 27.

**TARSHISH**, the original country of this name, or the settlement of Tarshish the son of Javan, was probably in Cilicia, in Asia Minor, in the region where afterwards was built the city of Tarsus. (*See Part I. p. 19.*) That this country was called Tarshish, we have the testimony of Josephus and many other ancient writers of good authority. The people, being an enterprising and commercial nation, established colonies in different countries, and these colonies being also called Tarshish, after the name of the parent state, it has become difficult to ascertain the situation of the different places mentioned in Scripture under this name.

Tarshish was a sea-port, from which the best specimens of ship-building were produced, so that ships built after the same manner were called ships of Tarshish, though not actually built there. (Isa. ii. 16. xxiii. 1. Psalm xlvi. 7.) Silver was the produce of Tarshish, (Jer. x. 9. Ezek. xxvii. 12.) and it also appears from Ezekiel that iron, lead, and tin were brought from that place. It was also distant, and westward, since Jonah intended to flee thither. But neither silver nor tin were supplied by Tarsus in Cilicia; and what is said of the fleets of Solomon and Jehoshaphat, (1 Kings xxii. 49. 2 Chron. ix. 21. xx. 36.) excludes this from being the Tarshish of these places; for they would not be likely to build vessels on the Red Sea to navigate to Cilicia; neither would Jonah quit Joppa for Tarsus, with the intention of avoiding the road to Nineveh. The Tarshish to which Jonah thought to flee, was probably Tartessus in Spain, anciently called Tarshish, and settled by a colony from the parent state in Cilicia. The ships

of Solomon and Johoshaphat were probably called "ships of Tarshish," from their being built in the same manner as those of Tarshish; but the Tarshish to which they sailed is unknown.

**TARSUS**, the capital of Cilicia, and the native city of St. Paul. (Acts ix. 11. xxi. 39.) This city was situated on the river Cydnus, and was probably very ancient. It was successively possessed by the Greeks and Romans, and was celebrated for the cultivation of learning. In the schools of this city, St. Paul was early imbued with a knowledge of history and the liberal sciences. Tarsus still survives, under the name of Tarsous, but it is mostly a heap of ruins.



No. 1. A medal of Tarsus, showing that Minerva, as the goddess of arts and sciences, was revered in this city. On the medal she holds a Victory offering a garland, turning from the goddess. Inscription, *Tarsus the metropolis*; the letters added are obscure in their import.

No. 2. This medal contains two circles of heads, each having seven, male and female; the heads of the inner circle are divided by spokes like those of a wheel. The upper head of the outer circle, which is crowned with laurel, has on each side of it a Victory offering a crown, with a palm branch in the other hand. The import of all this is obscure. Inscription the same as on the former, *TARSOU METROPOLEOS*, with the same added letters, A. M. K. G. B. which possibly mean *Auctorator Marcus Cæsar*; the second year.

**TAVERNS**, *three*, a place about 30 miles from Rome, where St. Paul was met by some Christians on his way thither. Acts xxviii. 15.

**TEKOA**, a city of Judah, nine miles south-east from Bethlehem. (2 Chron. xi. 6. xx. 20.) The prophet Amos was a native of this place. Amos i. 1.

**TEL-ABIB**, a place in Chaldea, to which some of the captive Israelites were carried. Ezek. iii. 15.

**TELEM**, a city of Judah, (Josh. xv. 24.) probably the same called Telaim, in 1 Sam. xv. 4.

**TEL-HARSA**, and *Telmelah*, places in Babylonia, situation unknown. Ezra ii. 59. Nehem. vii. 61.

**TEMAN**, a region in Arabia. Jer. xlix. 7. Ezek. xxv.

**THEBEZ**, a city in the tribe of Ephraim, not far from Shechem. Judges ix. 50. 2 Sam. xi. 21.

**THELASSAR**, or *Telassar*, a place of which the exact situation is not known, but it seems to have been in Assyria or Armenia. (2 Kings xix. 12. Isaiah xxxvii. 12.) It is thought to be the same as Ellasar. Gen. xiv. 1. 9.

**THESSALONICA**, now called *Salonichi*, an ancient city of Macedonia, situated at the head of the Thermaicus Sinus, or Gulf of Salonichi. It was once a powerful city; but passing successively under the dominion of the Greeks, Romans, Saracens, Venetians, and Turks, it gradually declined. Though now in a state of decay, it still exhibits some remains of its ancient greatness; and, having a noble harbour, is yet a place of considerable trade. In the times of the apostles, there seem to have been a number of Jews here, who had a synagogue, in which Paul preached, and converted some; but a tumult being raised against him, he was sent away from the city. Acts xvii. 1, 2, &c.

This place will long be memorable on account of two epistles written by St. Paul to the Thessalonians.

**THISBE**, the native place of Tobit, (i. 2.) It was in the tribe of Naphtali, and probably near the city called Kedesh in the Old Testament.

**THYATIRA**, a city in the north of Lydia, in Asia Minor, on the small river Lycus, not far from its source. Pliny says its ancient name was Pelopia, and according to Strabo, it was founded by a colony of Macedonians. Thyatira has suffered the same revolutions and changes of rulers as the other cities in this country, and, like most of them, now lies in ruins. It is called at present by the Turks Ak-hisar, or the white castle, from some cliffs of white marble in its vicinity. Among its ruins are found inscriptions, commemorating "the most potent and great city of the Thyatireans." The church of Thyatira was one of the seven addressed in the Revelations, (ii. 18.) This place is 26 miles north from Sardis.

Apollo represented in his car, as the god of day; his head surrounded by rays: the chariot in which he rides has somewhat the appearance of a rainbow. It is drawn by three lions; and under each of the exterior lions is a bull's head. This alliance of the solar light, the lions and the bull, is another evidence of the progress of idolatry from the east; the lions being, as Dr. Wells thinks the emblem of Mount Caucasus, and the bull of Mount Taurus; the subject of the medal being the representation of the solar light rising behind these mountains.



**TIBERIAS**, a city on the western shore of the sea of Galilee, near its southern extremity; built by Herod the tetrarch of Galilee, and named by him in honour of Tiberius Cæsar. The great privileges granted by Herod to the inhabitants of this place, made it quickly become one of the principal cities of these parts. In the time of the Jewish wars, Josephus took possession of this city, and defended it bravely for some time; but being taken by Vespasian, its walls were partly beaten down, and the city otherwise greatly demolished. In the days of its prosperity, it had thirteen synagogues and an academy; and here was held the last session of the Jewish Sanhedrim. Here also the Talmud, or body of the Jewish civil and canon law, was collected.

From this city, the Sea of Galilee is frequently called in the New Testament the Sea of Tiberias.

**TIBHATH**, a city of Syria, taken and plundered by David, (1 Chron. xviii. 8.) probably the same called Bethah. 2 Sam. viii. 8.

**TIMNAH**, a city of Judah. Josh. xv. 10.

**TIMNATH**, a city of Dan, in the country of the Philistines. Josh. xix. 43. Judges xiv. 1.

**TIMNATH-SERAH**, a city in Mount Ephraim given to Joshua, (Josh. xix. 50.) called also Timnath-heres, (Judges ii. 9.) whence Mount Heres. Judges i. 35.

**TIPHSAH**, a city on the Euphrates, which was the frontier of Solomon's extensive empire, (1 Kings iv. 24.) and probably the same afterwards called by the Greeks *Thapsacus*. There was also a city of this name in the tribe of Ephraim, six miles from Samaria. 2 Kings xv. 16.

**TIRZAH**, a city of Ephraim. *See Part I.* p. 61.

**TOB**, a country in Syria, north-east of the Land of Canaan, to which Jephthah retired, (Judg. xi. 3. 5.) and probably the same called *Ish-tob*, in 2 Sam. x. 6. 8. It is called *Tobie*, (1 Macc. v. 13.) and is probably the country of the *Tubieni*, mentioned in 2 Macc. xii. 17.



A medal of *Tob*, or *Tabe*, on which the inscription *DEMOS TABENON*, the *people of Tabe*, seems to infer the existence of a democratic government. This was not customary in Syria, though there is an instance of it in *Gaza*, of which there is a medal inscribed *DEMOS GAZAION*. Now we learn

that in *Tob* "there were gathered vain men to Jephthah, and went out with him," probably on military expeditions, he being their chief: and with this agrees the request of the elders of *Gilead*, that he would be their captain. *Ish-tob* signifies *Tob* of the chief, or leader, and seems to corroborate the democracy implied by the inscription on our medal. Whether this democratic form originated with Jephthah cannot be determined; but that it lasted after his time appears at least probable, and our medal proves that something like it was extant in the time of *Hadrian*, to whose reign this medal is referred.

**TOCHEN**, a city of *Simeon*. 1 Chron. iv. 32.

**TOGARMAH**, a son of *Gomer*. *See Part I.* p. 17.

**TOLAD**, a city of *Simeon*, (1 Chron. iv. 29.) written *El-tolad*. Josh. xv. 30. xix. 4.

**TOPHEL**, a place in the wilderness, near the *Red Sea*. Deut. i. 1.

**TOPHET**, the name of a place in the valley of *Hinnom*, near *Jerusalem*, rendered abominable by idolatry. 2 Kings xxiii. 10. Jer. vii. 31.

**TRACHONITIS**, a mountainous region lying on the north-east of *Canaan*, between *Iturea* and the country of *Damascus*, having *Bashan* or *Batanea* on the west, and *Arabia Deserta* east; and extending from *Iturea* to the country of *Damascus*. It seems to have been nearly the same as the country of *Argob*, (Deut. iii. 13.) or the region about *Mount Gilead*, which, from its craggy mountains, was called by the Greeks *Tra-*



*chonitis*, i. e. the rough or mountainous country. This region, together with Iturea, in the time of our Saviour, formed one tetrarchy. (Luke iii. 1.) In order to understand the meaning of the words *tetrarch* and *tetrarchy*, it is necessary to observe, that on the death of Herod the Great, his dominions were divided into *four* parts, which were thence called tetrarchies, from the Greek *tetra*, four, and *arche*, a government. Of these, the tetrarchy of Galilee belonged to Herod Antipas, that of Iturea and Trachonitis to his brother Philip, that of Abilene to Lysanias, and the fourth, consisting of Judea, Samaria, and Idumea, to Archelaus, the eldest son of Herod the Great, who for some time enjoyed the title of king, but being afterwards displaced, his kingdom was made a province of the Roman empire, and was governed by Pontius Pilate at the time of our Saviour's crucifixion.

**TRIPOLIS**, a city of Phenicia, on the Mediterranean, north of Sidon, and beyond the boundaries of the Holy Land. The name denotes *three cities*, and it is said to be so called because built by the joint expense of the three cities, Tyre, Sidon, and Aradus. It seems to have been of no great note in early times, and is mentioned in 2 Macc. xiv. 1. as the place where Demetrius landed with his forces. In the primitive days of the church, it was made an Episcopal see by the archbishop of Tyre, and had become a place of some account in the time of the crusades, being taken by the Christians, and made the capital of Phenicia under their government. It yet remains to be one of the principal towns along this coast, being tolerably fortified, and the houses neatly built with stone. It has some trade, and a French and Italian vice-consul generally reside here.

**TROAS**, a small country in Asia Minor, lying west of Mysia, on the sea-coast. It took this name from its principal city, Troas, built, as it is said, about four miles from the site of ancient Troy, by Lysimachus, a general of Alexander the Great, who peopled it from the neighbouring cities, and called it Alexandria, or Troas Alexandri, in honour of Alexander, who began the work, but did not live to complete it. In after times it was called simply Troas, which name, in the sacred writers, denotes the country as well as the city, but chiefly the latter.

St. Paul repeatedly preached in Troas, and here he left his cloak, his books, and his parchments. (2 Tim. iv. 13.) Here also he had a vision, in which the form of a man appeared to

him, and invited him to pass over into Macedonia to promote the work of God there. (Acts xvi. 9.) In this vicinity are yet seen fallen walls and other ruins, supposed to be the remains of ancient Troy, so famed by the poets for its ten years' siege by the Greeks; and also a number of conical mounds or tumuli, some of them a hundred feet in diameter at the base, supposed to be the tombs of Hector, Achilles, Patroclus, Ajax, and other heroes, slain in the Trojan war. The rivers Scamander and Simois yet meander through the plain of Troy and near their confluence was the site of the ancient Ilium. The Scamander has now but little water, and part of its ancient channel is overgrown with grass.

TROGYLLIUM, a promontory of Mycale, near Samos, at which was a town where St. Paul tarried one day. Acts xx. 15.

TYRE, a celebrated city of Phenicia, in the north-west of Canaan, belonging to the tribe of Asher, (Josh. xix. 29.) and situated on the coast, about 20 miles south of Sidon. It is supposed to have been originally built by a colony of Sidonians, whence it is called by Isaiah (xxiii. 12.) the daughter of Sidon; and stood at first on a high hill, on the continent, where its ruins still remain, under the name of Palæ-tyrus, or Old Tyre. In process of time the city was removed to an adjacent rocky island, very near the main land, and became a place of very great trade and wealth, for some time excelling Sidon itself. Hence Isaiah says of Tyre, that her merchants were princes, and her traffickers were the honourable of the earth. It was particularly famous for dying purple, said to have been first discovered by a mere accident, a dog's lips having been coloured purple by eating of a certain shell-fish. Tyre was taken and destroyed by Nebuchadnezzar; but having recovered from this, it flourished for a considerable time, until it was again demolished by Alexander the Great, who had joined it to the main land by a mole or bank of earth, and took it, after a siege of seven months, B. C. 332. Again recovering both its beauty and riches, this city became a confederate of the Romans, and for its fidelity was invested with the privileges of a Roman city. Under the dominion of the Christians it was the metropolitan see for the province of Phenicia; but in A. D. 636, it was subjected by the Saracens, and having remained under their dominion 418 years, it was taken by the Crusaders in 1124. It was finally subdued by the Turks, A. D. 1289, who still hold it.

Tyre is now called Sour, which resembles its ancient Hebrew name, *Zor*, or *Tzor*, and stands upon a peninsula which projects into the sea in an oval form. It is a solid rock, covered with brown earth, and is 800 paces long, and 400 broad. The place is now a miserable village, consisting of forty or fifty poor families, who subsist on the produce of their few rods of land, and a trifling fishery. Thus is fulfilled the prophecy that Tyre, the queen of nations, should be a place for fishers to spread their nets. (Ezek. xxvi. 5.) The glory of Tyre is departed,—and instead of the greatness and commercial prosperity described by Ezekiel, (xxvi. xxvii. xxviii.) there now remain but a few poor wretches harbouring amongst the ruins.



No. 1. A medal of Tyre, representing, as some have supposed, the Tyrians in the act of presenting a plan of their city to Dido, afterwards Queen of Carthage. But there appears no reason why Dido should wear the sacred measure on her head, as that was restricted to a divinity. It is therefore probable that this figure is Astarte, to whom the Tyrians are, as it were, devoting their city, by offering a representation of it.

No. 2. Represents a ship, on the acrostolium of which hangs a shield, a proper emblem of this mercantile and warlike city. On this vessel stands Astarte, holding a palm branch in her left hand; with her right she points with a sceptre, and is directing a boy genius, who is pouring a vase of water into the sea, from whence another boy genius appears to have recently taken two fishes, one of which, a dolphin, he offers to the goddess. This scene appears to pass on the sea shore, and may be allied to a custom still extant, which is mentioned by Volney. He says there is a well on the shore, containing good water, but from some unknown cause it becomes troubled in September, and continues for some days full of a reddish clay. This season is observed as a kind of festival by the inhabitants, who then come in crowds to the well, and pour into it a bucket of sea water, which they believe has the virtue of restoring the clearness of the spring.

## U.

**ULAI**, a river of Susiana in Persia, which ran by the city and palace of Shushan, the capital. It is said to have been the greatest river of the province, and that the Persian kings used no other water. On the banks of this river Daniel had a vision, described in Dan. viii. 2, &c.

**UMMAH**, a city of Asher. Josh. xix. 30.

**UPHAZ**, the name of a country producing gold, which some suppose to be the same as Ophir. Calmet supposes it was the region about the river Phasis, east of the Euxine or Black Sea.

**UR**, a place in the land of the Chaldees, which was the original residence of Abraham. *See Part I. p. 29.*

**UZ**, the country about Damascus, including part of Arabia Deserta, and extending to Arabia Petraea on the south. *See Part I. p. 22.* This agrees with what is said in the book of Job, (i. 15. 17.) respecting his cattle being carried off by the Sabeans, who were a people of Arabia; and also of his having been robbed of his camels by the Chaldeans, who dwelt on the east of Uz.

**UZZEN-SHERAH**, a city in the tribe of Ephraim, probably near Beth-horon. 1 Chron. vii. 24.

## Z.

**ZAAANAN**, a city of Judah, (Micah i. 11.) written *Zenan* in Josh. xv. 37.

**ZAAANANNIM**, a city in the limits of the tribe of Naphtali. Josh. xix. 33.

**ZAIR**, a city of Edom, probably the same as Seir, which is a name for Edom. 2 Kings viii. 21.

**ZALMON**, a mount near Shechem. Judges ix. 48.

**ZALMONAH**, an encampment of the Israelites in the wilderness, near Mount Hor. Numb. xxxiii. 41.

**ZAPHON**, a city of Gad. Josh. xiii. 27.

**ZAMZUMMIMS**, a race of giants who inhabited the country east of Jordan. *See Part I. p. 52.*

**ZANOAH**, the name of two towns in Judah. Josh. xv. 34. 56. Nehem. iii. 13. xi. 30.

**ZARED**, or *Zered*, a brook, or valley of Moab, on the east of Jordan. Numb. xxi. 12. Deut. ii. 13, 14.

**ZAREPHATH**, a city in the tribe of Asher, situated on the coast, between Tyre and Sidon. This was the place where the prophet Elijah dwelt while there was a famine in the land

of Israel. (1 Kings xvii. 9, 10.) It is called *Sarepta* in the New Testament. (Luke iv. 26.) In the time of Jerom they still showed the place where the prophet dwelt. There is yet a town here, called Saraphan, which consists of but a few houses on the top of the hills, half a mile from the Mediterranean. The ancient town probably stood between these hills and the sea, as an extent of ruins is now visible there.

ZARETAN, a place near the Jordan, (Josh. iii. 16.) called *Zartanah* in 1 Kings iv. 12. and *Zarthan*, vii. 46. The brazen vessels for the temple were cast in the clay ground between this place and Succoth.

ZARETH-SHAHAR, a city of Reuben. Josh. xiii. 19.

ZEBOIM, one of the cities of the plain, destroyed by fire from heaven. See *Part I.* p. 31.

A valley of this name is mentioned, 1 Sam. xiii. 18. and also a city in the tribe of Benjamin. Neh. xi. 34.

ZEBULON, one of the twelve tribes of Israel. See *Part I.* p. 66.

ZEDAD, a place in the northern border of the land of Canaan. Numb. xxxiv. 8. Ezek. xlvii. 15.

ZELAH, a city of Benjamin, (Josh. xviii. 28.) where Saul was buried. 2 Sam. xxi. 14.

ZELZAH, a place in the border of Benjamin. 1 Sam. x. 2.

ZEMARAIM, a town of Benjamin, near the border of Ephraim. Josh. xviii. 22. 2 Chron. xiii. 4.

ZENAN, See *Zaanan*.

ZEPHATH, and *Zephathah*, a city and valley in the tribe of Simeon. Judg. i. 17. 2 Chron. xiv. 10.

ZER, a town of Naphtali. Josh. xix. 35.

ZERED, See *Zared*.

ZEREDA, the native place of Jeroboam, situated in the tribe of Ephraim, (1 Kings xi. 26.) probably the same as *Zeredatha*. 2 Chron. iv. 17.

ZERERATH, a place in Manasseh. Judg. vii. 22.

ZIDDIM, a city of Naphtali. Josh. xix. 35.

ZIDON, See *Sidon*.

ZIKLAG, a city of Judah, afterwards given to Simeon. (Josh. xv. 31. xix. 5.) This was a city of the Philistines, and was given to David by Achish, king of Gath; after which it remained as a domain to the kings of Judah. 1 Sam. xxvii. 6.

ZIN, a wilderness near Mount Sinai, otherwise called *Sin*. See *Part I.* p. 44.

ZION, a mountain; the same as *Sion*.

ZIOR, a city of Judah. Josh. xv. 54.

**ZIPH**, a city of Judah, (Josh. xv. 55.) near Carmel and Maon, east of Hebron; near which was the wilderness of Ziph, to which David retired. (1 Sam. xxiii. 14.) There is another place of this name mentioned in Josh. xv. 24. as also belonging to Judah.

**ZIPHRON**, a place in the northern limits of the land of the Israelites. Numb. xxxiv. 9.

**ZIZ**, a cliff. 2 Chron. xx. 16.

**ZOAN**, a very ancient city of Egypt, and probably the first royal seat of the Pharaohs, or ancient kings of Egypt. That it was the first built city of Egypt is probable from Numb. xiii. 22. where we read that Hebron was built seven years before Zoan, in Egypt. This observation seems to have been made to show the antiquity of Hebron, which was done by naming the most ancient city of Egypt. Several of the miracles wrought before Pharaoh are said to have been done in the field of Zoan. (Psalm lxxviii. 12.) This city is also mentioned by the prophets Isaiah and Ezekiel. Zoan was called Tanis by the Greeks, and was situated on the second branch or mouth of the Nile, from the east, which was thence called the Tanitic mouth.

**ZOAR**, one of the five guilty cities of the plain, which was intended to be consumed with the others, but was saved at the intercession of Lot. *See Part I. p. 31.*

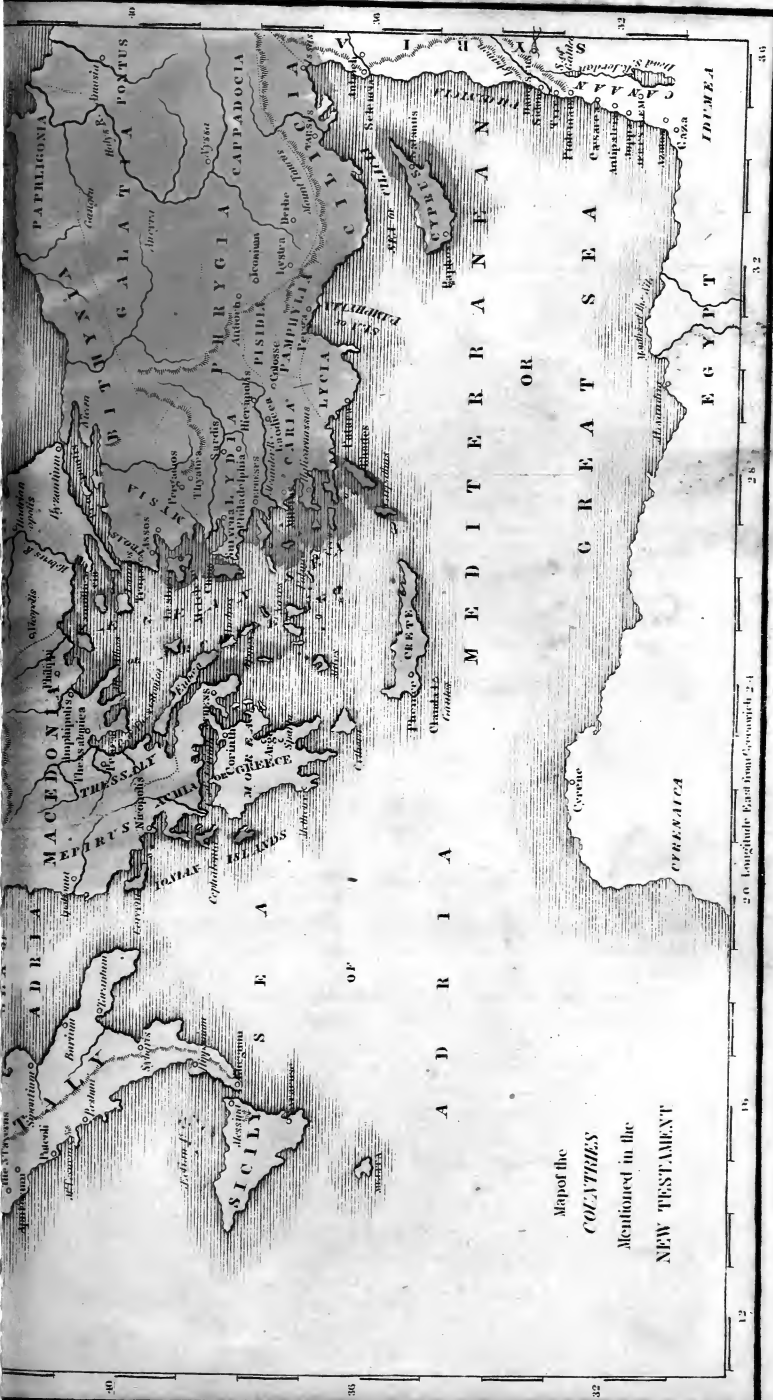
**ZOBAB**, a kingdom of Syria, in the neighbourhood of Damascus. 2 Sam. viii. 3. 1 Chron. xviii. 3.

**ZOHELETH**, a stone by the fountain of En-rogel, near the walls of Jerusalem. 1 Kings i. 9.

**ZORAH**, a city of Dan; the birth-place of Samson. (Judg. xiii. 2.) It was near the border of Judah, and was rebuilt or fortified by Rehoboam. (2 Chron. xi. 10.) It is written *Zoreah* in Josh. xv. 33.

**ZUZIMS**, a gigantic people, inhabiting the country east of the Jordan. Gen. xiv. 5.

THE END.



Map of the  
**COUNTRIES**  
 Mentioned in the  
**NEW TESTAMENT**





**SCRIPTURE**  
**NATURAL HISTORY.**

OR

A CONCISE ACCOUNT

OF THE

**Animals referred to in the Bible;**

INTENDED TO ILLUSTRATE

**THE MEANING OF THE SACRED WRITERS.**

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BY

**THOMAS T. SMILEY, A. M. M. D.**

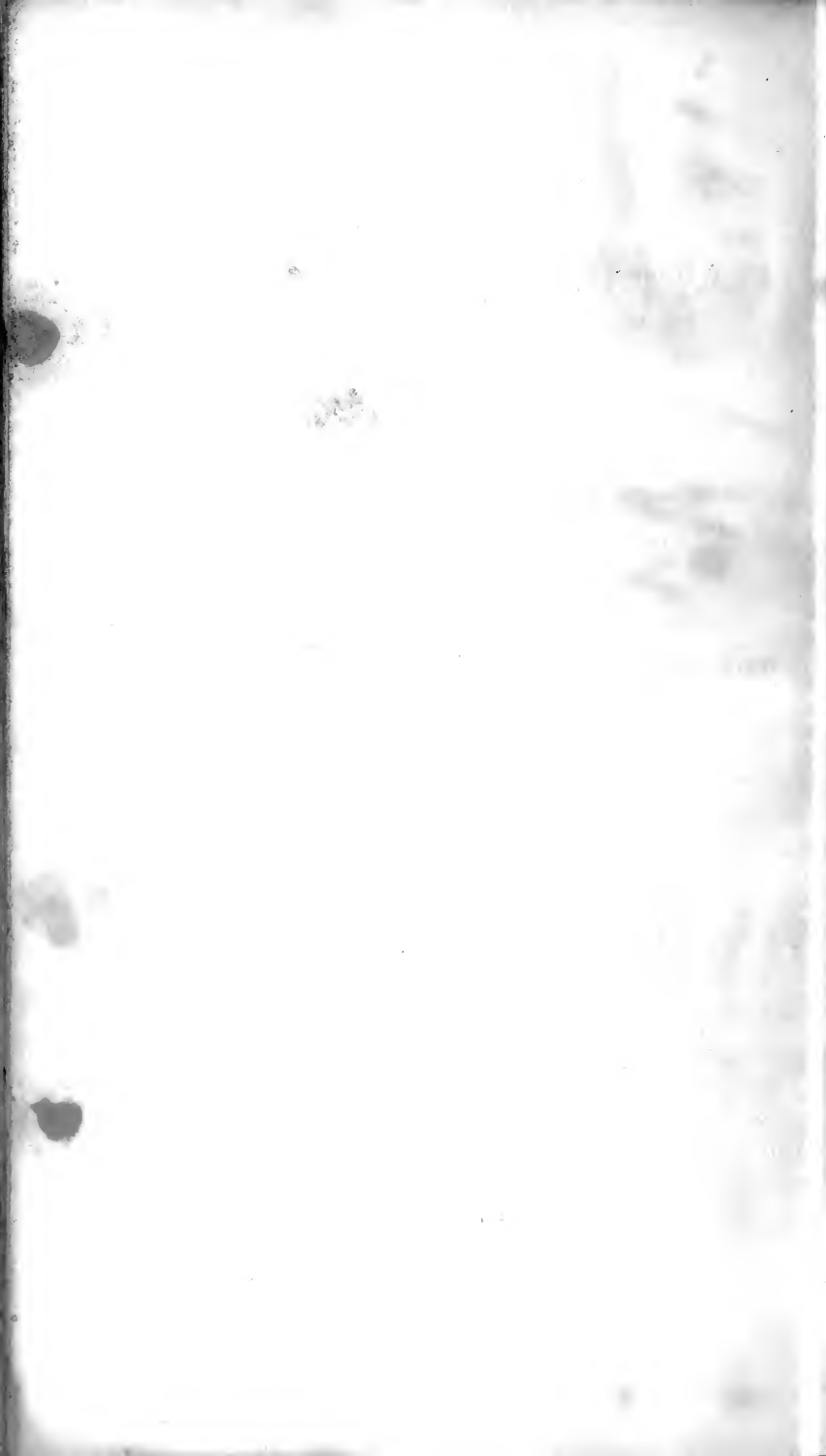
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WITH NUMEROUS ENGRAVINGS.

PHILADELPHIA:

JOHN C. CLARK, 60 DOCK STREET.

1836.



## PREFACE.

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ALMOST every object in Nature has been referred to by the sacred writers, to enforce the sublime truths contained in the Holy Scriptures. The manners, habits, and instincts of the Animal creation, especially, have furnished abundant materials for the illustration of every character and every passion which is found amongst the human race. In order, therefore, to understand the beauty and force of the similes and comparisons used in the sacred writings, we must study the Natural History of the animals mentioned therein, and when we do so, we shall find that every class of animals has furnished some quality or instinct, implanted by the Great Author of their existence, which has been referred to by the sacred writers for our instruction, and which, when duly considered, will tend greatly both to our profit and amusement, and can hardly fail to improve our understanding, and increase our gratitude to Him, to whom we are indebted for every good and perfect gift.

“ From the creatures of God, let man learn wisdom.”

THE  
LIFE OF  
SAMUEL JOHNSON  
BY  
JAMES BOSWELL  
IN TWO VOLUMES  
THE SECOND VOLUME  
LONDON  
PRINTED BY A. MILLAR, IN THE Strand  
MDCCLXXXIII

## SCRIPTURE NATURAL HISTORY.



**ADDER.** The adder is a venomous reptile, supposed by naturalists to be the same with the Asp. The poison is of such a rapid operation that it kills almost on the instant the bite is inflicted, without the possibility of applying any remedy. The most remarkable mention of it is in Psalm lviii. 4, where the adder or asp is said to "stop its ears that it may not hear the voice of the charmer." Some are of opinion that there is a sort of adder really deaf, which is of the most dangerous kind, and that the Psalmist here speaks of this species. Some authors think that the adder when old becomes deaf; others again, that it, as well as other serpents, possesses the sense of hearing in an exquisite degree, but that when any one attempts to charm it, it stops its ears by applying one ear close to the earth and stopping the other with the end of its tail. The expression is probably taken from actual observation of nature. That serpents are overcome as if charmed, so that while they would bite some persons with great violence they are harmless to others, has often been asserted by travellers in the East.

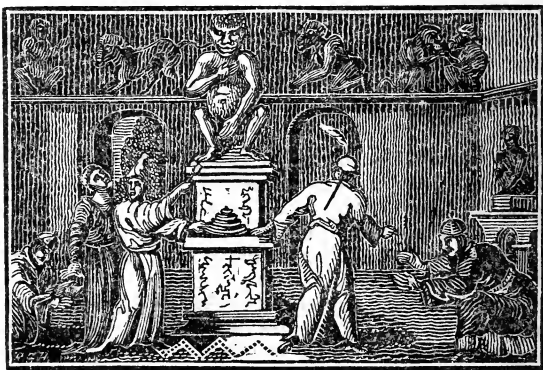
**ANT.** The ant, both by sacred and profane writers, is referred to as a pattern of industry. "Go to the Ant, thou sluggard, consider her ways and be wise," (Prov. vi. 6.) is an observation made by the wisest of men. It is said, (Prov. xxx. 25.) "the ants are a people not strong, yet they prepare their meat in Summer."

In our climate the ants are small in size, and in every respect, insignificant animals, when compared with those which inhabit the eastern tropical countries, which are no doubt the kind referred to by the sacred writer. In the East the ant is often found three-quarters of an inch in length, and constructs works which surpass those of the bees, beavers, and other animals, as much at least as those of the most polished nations exceed those of the least cultivated savages. Their dwellings con-

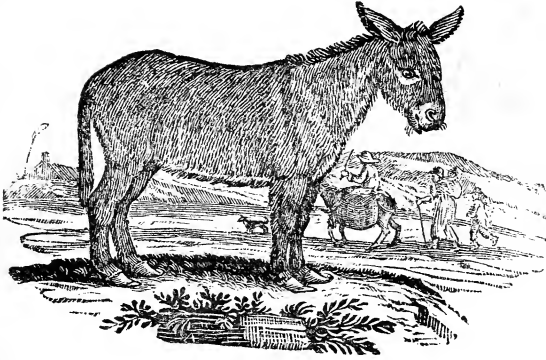
tain various apartments and galleries, constructed on a scale which, compared with the size of the architect, greatly exceed the labours of man. The height of their buildings is ten or twelve feet above the ground, and their galleries and subterraneous passages extend about as many feet below the surface of the earth. They are built in so solid a manner, that when half constructed, the wild bulls stand on the top for the purpose of discovering the approach of an enemy, and when completed, they support the weight of a man with perfect safety.

**APE.** The ape is an animal of the monkey tribe, and is mentioned (1 Kings, x. 22.) amongst the curiosities which Solomon's fleet brought from Ophir.

Those of the monkey tribe which have no tails are termed apes, and those which have short tails are called baboons. Of all the kinds of apes, the Pongo, or Ouran Outang, most resembles mankind. This animal grows from six to seven feet high, and possesses strength as great as that of several men together. They build sheds for their accommodation, and make use of clubs for their defence. Their faces are broad, and noses flat, and their skins, which are fairer than those of a mulatto, are covered on many parts of their body with tawney coloured hair.



Anciently, the Egyptians and some other nations worshipped apes, and they are still an object of adoration in many countries in the East. The engraving represents a temple in which apes are worshipped in the island of Japan.



Ass. An animal of the horse kind, with a long head, long ears, and round body, covered with short, coarse hair. Asses are generally of a pale dun colour, with a black streak along the back and another across the shoulders, with the tail hairy only at the end.

The Eastern asses are bigger and more beautiful than ours, and on them did even great men, as Abraham, Moses, and David's family ride. There are wild asses, which were once very common in Canaan and Arabia, and are still so in Africa; they are extremely beautiful, of a gray colour, and run so fast that only the fleetest horses can overtake them; they are jealous of their liberty, and are usually seen in flocks. To the wild asses the Ishmaelites are compared to represent their perpetual freedom and their restless and savage temper. (Gen. xvi. 12.) On the banks of the river Euphrates were asses altogether white, and on such the Hebrew princes rode in the days of Deborah. (Judges, v. 10.)

However honourable asses might be among the Jews before the days of David, or in more modern times among the lawyers of Persia, yet in the days of our Saviour, they were not in much more respect than among us at present, therefore his riding upon one in his triumphant entry into Jerusalem, marked him as the *debased* king of Israel. (Zech. ix. 9. John, xii. 14.)

Under the law, asses were unclean, and their firstlings were to be redeemed with a lamb, or to have their necks broken, and are emblems of stubborn and wicked men. Of old, the

ass was remarkably honoured by being made the instrument, by the miraculous interposition of God, in rebuking the madness of Balaam, when he attempted to urge her forward when stopped by the fear of the angel. (Numb. xxii. 22.) Nor ought men to ridicule this story till they demonstrate the incapacity of infinite power to make this animal speak, or the impropriety of rebuking a proud diviner, by such a stupid and contemptible creature.

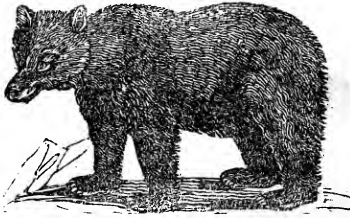
**BADGER.** The badger is a four-footed animal which burrows in the earth. It is of a greyish colour, with long, stiff hair, and it feeds on small animals, and on the roots of vegetables. The uppermost covering of the tabernacle, according to our translation, was made of badgers' skins, (Exod. xxvi. 14.) and they were also used for shoes, (Ezek. xvi. 10.) but it is now the general opinion of critics that the original word refers to the colour, and not to the animal, at any rate, not to the animal known to us by that name.

**BAT.** This animal has often been ranked with birds; but it has the mouth of a quadruped, not the beak of a bird: it is covered with hair, and produces its young alive, and in fact greatly resembles a mouse. It has no pretensions to be ranked amongst birds, except that it can fly; but in that respect its wings are entirely different from birds, being nothing more than thin, fleshy membranes.

During the winter, bats cover themselves with their wings and hang in a torpid state, in caves or old buildings. During the summer, they hide themselves in the day, and in the night flutter about, catching flies and other insects. Some bats have tails and others have none. Some bats, in China and other countries of the East, are as large as hens. The large bats of Brazil, Madagascar, and some other countries, fasten on persons whom they find sleeping, and suck their blood. Bats were unclean under the law. (Levit. xi. 19. Isa. ii. 20.)

**BEAR.** The bear is a large four-footed beast of prey, covered with a thick, shaggy fur, so as to appear like a shapeless lump. The colour of the bear is generally a blackish brown, but in cold countries it is white. The feet of bears are so formed, that in walking they always tread on their heel. They feed on fruits and flesh, and are very ravenous, extremely kind to their young, and become dreadfully enraged when deprived of them.





Bears are found in most countries, and they were common in Palestine. David attacked one as he attended his father's flock, and two she bears tore in pieces forty-two children, who mocked the prophet Elisha. (1 Sam. xvii. 34. 2 Kings, ii. 23, 24.)

God compares himself to a bear robbed of her whelps to mark his anger against his enemies. (Hos. xiii. 8. Lam. iii. 10.) Angry men are compared to bears robbed of their young. (2 Sam. xvii. 8. Prov. xvii. 12.) The Persian monarchy is represented by a bear, (Dan. vii. 5.) and Antichrist is said to have the feet of a bear. (Rev. xiii. 2.)



**BEE.** The bee is a small insect, bred from a worm, and very remarkable for skill and industry in gathering honey and wax from flowers. Bees have four wings, and a tail pointed with a sting, through which they emit a poisonous juice, and which, being barbed, often remains in the wound.

There are several kinds of wild bees, but the common bees have most attracted the attention of man. Their sagacity in collecting their honey and wax, in forming their combs, in distributing their labours, and in punishing idlers, is very remarkable. They seldom hurt any one with their stings unless hurt or provoked. Among the bees are three kinds in the same family or hive; the queen, the labouring bees, and the drones. The queen deposits her eggs in cells prepared for that purpose, and so brings forth a new swarm, to the number perhaps of twenty thousand in a year. There are sometimes two or three queens in the same hive, and they are much larger than any of the other bees. The labouring bees are far the most numerous, and collect the wax and honey, and prepare the combs in which the honey is deposited. The drones, or males, are larger than the common working bees, but are not so large as the queens.

The land of Judea was especially noted for the multitude of bees, and is often denominated a land flowing with milk and honey. Under the law the bee was unclean, (Lev. xi. 23.) though its honey was not. The armies of the Amorites, the Assyrians, and David's enemies, are compared to *bees*. (Deut. i. 44. Ps. cxviii. 12. Isa. vii. 18.)

In Palestine and the adjoining countries, the bee-hives are usually made of clay, about four feet long and half a foot in diameter. They lay ten or twelve of these over one another and cover them with a little roof.

**BEHEMOTH.** To convince Job of his insignificance before him, God requires him to consider this animal. He represents him as made with him, or near to his abode, harmlessly feeding on the grass of mountains, lying among willows, reeds, and fens, and as extremely fierce and courageous. The word Behemoth is Hebrew, and often signifies beasts in general, but in Job xl. 15-24, it has a reference to some particular animal. It is now generally conceded to be the river horse, or Hippopotamus.

The hippopotamus is a quadruped resembling partly the buffalo and partly the bear, though longer than either. His length from head to tail is about thirteen feet, his girth about the same, and his height six feet. His head is large in proportion, destitute of horns, and his mouth opens very wide. His eyes are small, and his ears also small and thin. In the lower jaw he has two tusks, about a foot long and somewhat crooked. His teeth are hard as flint, and will strike fire with

steel. His legs resemble those of a bear, are about three feet round, and three feet and a half in length; and each foot has a black hoof, divided into four claws at the end. His tail is very thick and short, tapering away to the end and cannot be twisted, and his skin is very thick and exceedingly tough. As he is not formed for swimming, he walks on the bottom of the river as other animals do on land. He feeds on fish, which he is said to catch with great facility, and also comes out frequently on the land to feed on rice, clover, and other vegetables, destroying by his huge feet more than he eats.

When pursued on land, he cannot move fast, and his resource is to plunge into the water and swim a great distance before he reappears. He commonly retreats from his pursuers, but if wounded, he becomes furious, and facing about, rushes against the boats, seizes them with his teeth, often tears pieces out of them, and sometimes sinks them under water.

“I have seen,” says a traveller, “an hippopotamus open his mouth, fix one tooth on the side of the boat, and another to the second plank under the keel, that is four feet distant from each other, pierce the side through and through, and in this manner sink the boat to the bottom.”

These animals are only numerous in some parts of the world; it even appears that the species is confined to particular climates, and is seldom to be met with out of the rivers of Africa.

**BITTERN.** Of all the sounds produced by the feathered race, there is none so dismal as that produced by the bittern. It is described as resembling the interrupted bellowings of a bull, but louder; and is heard at the distance of a mile, as if issuing from some formidable being that resided at the bottom of the waters.

Considering the dismal sound uttered by this bird, there would therefore be a peculiar propriety, when it was intended to prophesy the utter desolation of a city, to say that it should become “a possession to the bittern,” as in the prophecy against Babylon, (Isa. xxxiv. 12.) and that “the cormorant and the bittern shall lodge” in it, as in the prophecy against Idumea. (Zeph. ii. 14.)

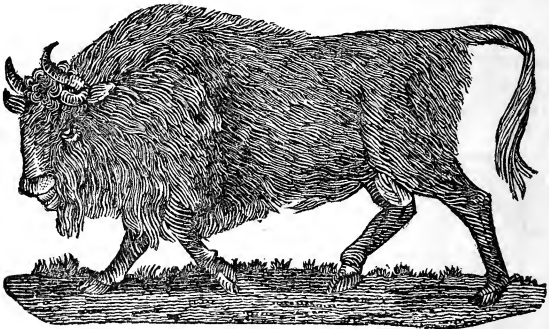
The bittern is a bird of the heron kind, but less; being not over four inches long. It differs from the heron chiefly in its colour, which is in general of a palish yellow, spotted and barred with black. It is a retired, timorous bird, con-

cealing itself in the midst of reeds and marshy places, and living upon frogs, insects, and vegetables, and though so nearly resembling the heron in figure, differing much in manners and appetite:

The foregoing description applies to the bird now known by the name of the bittern, but whether it is the animal to which the sacred writer referred in the texts quoted, cannot certainly be determined. The word here translated bittern, has by some interpreters been rendered the owl, a tortoise, the beaver; and Bochart will have it the hedge-hog. Notwithstanding all these conjectures, however, we incline to the opinion that the word has been correctly rendered by our translators.

**BOAR.** The wild boar is usually thought to be the parent of the swine kind. It inhabits Asia as well as Europe, and retains its character and manners in almost every climate.

It is well known that the flesh of the hog or swine was forbidden, as food, to the Hebrews, (Lev. xi. 7. Deut. xiv. 8.) who held its flesh in such detestation that they would not so much as pronounce its name. Amongst the gross abominations of which the Israelites were guilty in the time of Isaiah, that of eating swine's flesh is mentioned, (Isa. lxv. 4.) and for which punishment is denounced. (Isa. lxvi. 17.)



**BULL. BULLOCK. Ox.** The male of the cow kind. The Jews never mutilated any of their male animals, nor do the Mahometans, at the present time; their oxen were, therefore, bulls, properly so called. Besides the tame kind, whose

strength, fierceness, and pushing with their horns are well known, there is a wild kind of bulls found in various parts of the world, which are of great size, exceedingly fierce and swift, and dwell in extensive forests, chiefly in Europe and Africa. Another kind of wild bull is called the Buffalo, multitudes of which run wild in the forests of America, which is a large, shaggy, fierce animal. There are also a great number of wild buffalos in the countries of Africa and India, which are watered with many rivers, and furnished with large meadows.

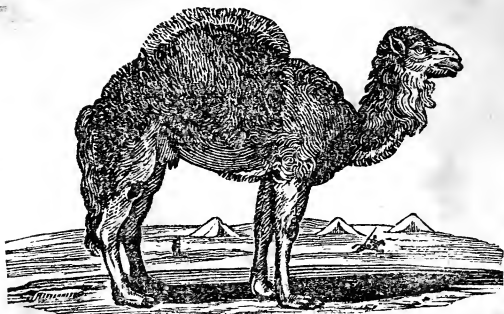
With the Hebrews, bulls were clean animals. Bullocks or young bulls were often sacrificed in burnt-offerings and peace-offerings, and sometimes in sin-offerings. They represented the pure, patient, strong and laborious Redeemer, sacrificed for us. (Heb. ix. 13, 14.) The twelve brazen oxen which supported Solomon's brazen sea, three of which looked to every quarter, might represent the twelve Apostles and their successors in the gospel ministry, who labour to exhibit Jesus as the great means of purification from sin. (1 Kings, vii. 25-44. Jer. lii. 20.) Wicked men, chiefly rulers, are called bulls of Bashan, to denote their strength and fierceness. Bashan was a district of country, east of the Jordan, noted for its rich pastures and fine cattle; hence the propriety of the comparison. A great many similar comparisons, in relation to this animal, are to be found in the Scriptures.

The cow is the female of the ox kind, and very noted for her nutritious and wholesome milk. A young cow is called a heifer. The young of the cow is called a calf. Amongst the Hebrews, cows and heifers, as well as oxen, were used to draw the plough. When a man was found slain in the field, and the murderer could not be found, the magistrates of the city next to the spot, took a heifer which had never been yoked, and after striking off her head, they washed their hands in water, protesting their innocence of the crime, and ignorance of the murderer, and, together with the Levites present, solemnly begged that God would not lay it to the charge of their nation. (Deut. xxi. 1-9.)

As the Hebrews had seen, and perhaps many of them had worshipped, the Egyptian god, Apis, which was a living bull, and sometimes adored in the form of one, or in the form of a man with a bull's head, they instigated Aaron to make them a golden calf in the wilderness, to which they, on the day after, observed a solemn festival. (Exod. xxxii.) When Jeroboam, the son of Nebat, who had resided for a time in Egypt,

got possession of the kingdom of Israel, he made two golden calves, the one he placed at Bethel, in the south, and the other at Dan, in the north of his kingdom. These calves, the ten tribes continued to worship for about two hundred and sixty years, till the kingdom of Israel was destroyed, and the people carried into captivity by the Assyrians. (1 Kings, xii. 27, 28. Hos. x. 5. xiii. 2. 2 Kings, xvii.)

**CALF.** The young of the cow kind. See *Bull.*



**CAMEL.** The camel and the dromedary do not include two different species, but only indicate two distinct breeds, subsisting from time immemorial, in the camel species. The principal, and indeed the only perceptible character in which they differ, consists in the camel's bearing two bunches or protuberances on its back, and the dromedary only one. The dromedary is also less, and not so strong as the camel; but they both herd and breed together, and the production from this cross breed is more vigorous, and of greater value than the others. The dromedary is, beyond comparison, more numerous and more universal than the camel; the camel being seldom found in any other place than Turkey, while the dromedary is to be found in all the northern parts of Africa, in Egypt, Persia, in South Tartary, and in all the northern parts of India.

The camel appears to be a native of Arabia, and his whole organization fits him for a residence in a sandy and barren country. His feet are formed for travelling in the sand, and are broad and flat to prevent him from sinking. He is also

able to live without drink for seven or eight days, and to feed on the hardest and driest herbage. The Arabs regard the camel as a present from heaven, without whose assistance they could neither exist, trade, or travel. With his aid, in a single day, they can place a tract of desert of fifty miles, between them and their enemies, and all the armies in the world would soon perish in pursuit of a troop of Arabs.

Camels are covered with fine hair, which they cast in the spring, and from which a fine kind of stuff is made. Their necks and legs are long and slender, and when they lift up their head it is very high. Their ears are short, and their tail about a foot long. Though camels chew the cud, yet as the division of their hoof is not complete, they were marked out by the law as unclean.

The camel, in ancient times, formed a large part of the wealth of great men. Abraham, (Gen. xii. 16.) Jacob, (Gen. xxx. 43.) and especially Job, had large numbers of them. The Midianites and Amalekites (Judg. vi. 5. vii. 12.) had camels without number. The Reubenites took fifty thousand from the Hagarites. (1 Chron. v. 21.) The clothing of John the Baptist was of camel's hair. (Math. iii. 4.) In the reference to this animal by our Saviour, (Math. xix. 24, and xxiii. 24.) the expressions are no doubt proverbial.

**CAMELION OR CHAMELION.** This animal is a kind of lizard, with a long flat tail, and usually of a greenish yellow colour. On each of its four feet it has five toes, two or three of which adhere together. Its snout is long, and it has two small openings for its nostrils; its eyes move in every direction, and often with a contrary motion. To catch flies it can dart out its tongue to the length of its whole body, and instantly contract it again. Some camelions, in Egypt, including the tail, are a foot in length. The camelion was once, very philosophically, believed to live on air. Its principal food is flies, which it catches with great facility, by darting out its tongue in the manner already described. Like the crocodile, this animal proceeds from an egg, and in its form, bears a strong resemblance to that animal.

The colour of this animal, in the shade, is a bluish grey, inclining in some places to a pale red and yellow. But when it is removed into the sun, then comes the wonderful part of its history. At first it appears to suffer no change of colour, but the whole surface soon seems to imbibe the rays of light, and the simple colouring of the body changes into a variety of

beautiful hues. Wherever the light comes on the body, it is of a tawny brown, but that part of the skin on which the sun does not shine, changes into several brighter colours, pale, yellow, or vivid crimson, which forms spots of the size of half one's finger; some of these descend from the spine half way down the back, and others appear on the sides, arms and tail. Sometimes the animal becomes all over spotted with brown spots of a greenish cast. The camelion is found in all warm countries both of the old and new world.

According to the Levitical law, (Lev. xi. 30.) the camelion was ranked among the unclean animals.

**CATERPILLAR.** When the sun calls up vegetation, and vivifies the various eggs of insects, the caterpillars are the first that are seen to make their appearance. All this class have eight feet, at least, and some sixteen, which may serve to distinguish them from the worm kind, which never have so many.

When the caterpillar first bursts from its egg, it is weak and feeble, and its appetites are in proportion to its size; but in its adult caterpillar state, it becomes the most ravenous of all animals, and will eat twice its own weight of leaves in a day. What would mankind do if their oxen or horses were equally voracious?

The body of the caterpillar, when anatomically examined, is found composed of rings, whose circumference is pretty near circular or oval. They are generally twelve in number, and are all membranous, by which this animal may be distinguished from any other insect that nearly resembles it in form. Caterpillars also, with regard to their external figure, are either smooth or hairy. The skin of the first kind is soft to the touch, or hard, like shagreen. The skin of the latter, is hairy, and as it were, thorny, and generally, if handled, stings like nettles.

The life of the caterpillar is almost one continued change; it undergoes eight or ten transformations before it assumes the last, or butterfly state.

When caterpillars are mentioned in the Holy Scriptures, it is either in reference to their immense numbers, or to their destructive and voracious habits, and are considered as instruments, in the hands of the Almighty, for inflicting his vengeance against the ungodly. By caterpillars, the Lord plagued the Egyptians and wicked Jews. (Ps. lxxviii. 46. Joel, i. 4. ii. 25.)

**CHAMELION.** See *Camelion*.



**CHAMOIS.** The chamois is only found on the most craggy places of the highest mountains. The Alps, the Pyrenees, the mountains of Greece, and those of the Archipelago, are almost the only places where it is to be met with.

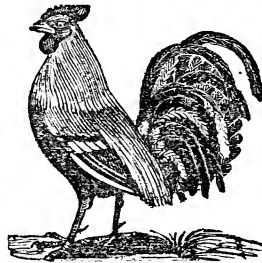


The chamois is a wild animal, but easily tamed, and very docile. It is about the size of a domestic goat, and resembles one in many respects. It is very agreeable, lively, and active beyond expression. Its hair is short, like that of the doe. In Spring it is of an ash colour, and in Winter, of a blackish brown. As they bound from rock to rock, they have rather the appearance of flying than leaping. The chamois feeds upon the best herbage, drinks but very little, and ruminates, like the goat, in the intervals of feeding. Its head is crowned with two small horns of about half a foot long, of a beautiful black colour, and rising from the forehead, almost betwixt the eyes.

The hides of these animals are very strong and supple, and good warm waistcoats and gloves are made of them. The hunting of the chamois is very laborious, as well as exceedingly difficult and dangerous.

This animal, by the Hebrew law, (Deut. xiv. 5.) was declared to be unclean; but it is disputed whether the Hebrew word, so translated, was really intended to be applied to the animal which now bears this name.

**COCK.** A well known domestic fowl, which has his head ornamented with a long fleshy crest, or comb, and has two wattles, lengthwise, under his throat. He is a robust and beautiful animal, whose feathers are often variegated with a number of elegant colours. He usually crows at two different times of the night; the first time, a little after midnight, and a second time, about break of day. This last is usually called cock-crowing, and at this time the cock crew for the second time, after Peter had thrice denied his Master. (Mark, xiv. 68-72.)



The hen, the female of the fowl kind, is so well known for

her great care and tenderness of her young, that it is unnecessary to do any thing more than refer to it. Our Lord, in his pathetic lamentation over Jerusalem, represents himself as having felt all the solicitude of a hen for her brood, but it would not accept his kindness and protection. (Mat. xxiii. 37.)

**COCKATRICE.** It does not appear that any such creature exists. The word so translated in our bibles, ought to be rendered *serpent*. It appears to have been a most venomous serpent which lurked in the holes of the earth. (Isa. xi. 8. xiv. 29. lix. 5. Jer. viii. 17.)

**COLT.** The young of the horse kind. See *Horse*.

**CONEY.** The coney is believed to have been a species of the rabbit or hare; but by the expressions in the Scriptures would seem to have been of a smaller size. Some have thought that the jerboa or jumping mouse, which is very common in Palestine, was the animal intended. (Deut. xiv. 7. Ps. civ. 18. Prov. xxx. 26.)

**CORMORANT.** This is an aquatic bird of the pelican kind, about the size of a large muscovy duck, and may be distinguished by its four toes being united by membranes together, and by the middle toe being toothed or notched, like a saw, to assist in holding its fishy prey. The head and neck of this bird are of a sooty blackness, and the body thick and heavy, more inclining, in figure, to that of the goose than the gull. They are remarkably voracious, and have a most sudden digestion. Their appetite is forever craving and never satisfied.

This bird has the most rank and disagreeable smell, and is more fœtid than even carrion, in its most healthful state. It is seen as well by land as sea; it fishes in fresh water lakes, as well as in the depths of the ocean. It builds in the cliffs of the rocks as well as on trees, and preys not only in the day time, but at night. Its power of catching fish has induced some nations, as the Chinese, to breed this bird up tame, for that purpose.

According to the Hebrew law, the cormorant was among the unclean birds. (Lev. xi. 17. Deut. xiv. 17.) It is referred to in the prophecies against Idumea, (Isa. xxxiv. 11.) and Nineveh, (Zeph. ii. 14.) as an emblem of desolation.

COW OR KINE. The female of the ox kind. See *Bull.*

CRANE. This is a tall, slender bird, with a long neck and long legs. The top of the head is covered with black bristles, and the back of it is bald and red, which sufficiently distinguishes this bird from the stork, to which it is nearly allied in size and figure. The plumage in general, is ash coloured, and there are two large tufts that spring from the pinion of each wing. These bear a resemblance to hair, finely curled at



the end, and the bird has the power of erecting or depressing them at pleasure. The height of the common crane is about three feet, and its length four feet, though the body is not heavier than that of a turkey.

Besides the species above described, there are two other varieties of the crane. The crowned or Belearic, and gigantic crane. The Belearic crane comes from the coast of Africa and the Cape Verd Islands, and is about four feet high. The gigantic crane is much larger than the other species, measuring, from tip to tip of the wings, fifteen feet, and in height, seven feet and a half, when standing erect. The gigantic crane is an inhabitant of Bengal, and is sometimes found on the coast of Guinea.

The crane is a very social bird, and is seldom seen alone. Their usual method of flying or sitting, is in flocks of fifty or sixty together, and while a part feed, the rest stand as sentinels on duty. For the most part, it subsists upon vegetables, and frequently makes great destruction in the fields of corn. As they are birds of passage, they are seen to depart and return regularly, at those seasons when their provision invites or repels them. In their migrations, it is amazing to conceive the heights to which they ascend when they fly. Their note is the loudest of all birds, and is often heard in the clouds, when the bird itself is entirely beyond the sight.

The cold Arctic region seems to be the favourite abode of these birds, and they come down into the more southern climates, rather as visitors than as inhabitants.

Hezekiah compares his cries of pain and distress, during his sickness, to the notes of this bird, (*Isa. xxxviii. 14.*) and the

Jews were more stupid than cranes, storks, and turtles, because they knew not the proper season of duty. (Jer. viii. 7.)

**CUCKOO.** This is a solitary bird, whose beak is smooth, its nostrils hang a little forward, and its tongue is shaped somewhat like an arrow. It has four toes; two before and two behind, and its bulk is nearly equal to that of the sparrow hawk. Though this bird cannot boast much of its plumage, yet it is conspicuous for the lightness of its form and for its peculiar habits. It is about fourteen inches in length, shaped somewhat like a magpie, and distinguished from all other birds by its round prominent nostrils. The head, neck, back, and wings, are of a dove colour; the throat is pale grey, and the breast and belly white, crossed with wavy lines of black. The legs are of a yellow colour, and the claws white. It was once doubted whether this bird was carnivorous, but it has been found that their favourite food consists of insects and flesh.

The female cuckoo is said to make no nest of her own, but to deposit a single egg in the nest of some other bird, by whom it is hatched, and the young reared.

The cuckoo is mentioned among the unclean birds; (Lev. xi. 16.) but it is very doubtful whether the bird now known by that name, is intended. Bochart, and some others, have thought the Hebrew word should have been rendered the sea-mew, or gull, but it is impossible to determine this point with certainty.

**DEER.** This is the name of a race of quadrupeds which includes several species; as the stag, or red deer, fallow deer, roebuck, reindeer, elk, moose, and some others.

All the deer kind have branchy horns, which at first are long, but become smooth, and fall off yearly, and the female seldom has any horns.

The stag is one of those mild, tranquil, and innocent animals which seem as if they were formed solely to adorn and animate the solitude of the forests, and enjoy, remote from man, the peaceful retreats of nature.

The horns of the stag continue to increase in bulk and height every year; from the second to the eighth, they remain beautiful, and much the same during the vigour of life; but as their body declines with age, their horns decline also. The horns of all the kinds of deer are, strictly, a bone, which sprouts from the bone of the forehead, and falling off every

year, is again renewed. The annual shedding of the horns forms an important distinction between the deer and goat kind, as animals of the goat kind never shed their horns.

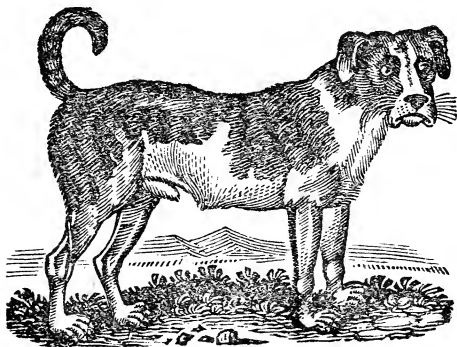
The stag, or red deer, is about four feet high. The male is called a *hart*, the female, a *hind*. The most common colour of the stag is yellow, though there are many found of a tawny red colour.

The stag and fallow deer, though of different species, have a very close resemblance to each other.

The roebuck is much smaller than the stag, with horns much less spreading and elegant. The female is called the roe.

The food of the deer is entirely vegetable, consisting chiefly of the tender shoots of trees, buds, and moss. The deer is a thirsty animal, drinking frequently, and in warm weather, plunging into the stream. The deer were allowed to be eaten, by the ceremonial law. (Lev. xi. 3. Deut. xiv. 5.)

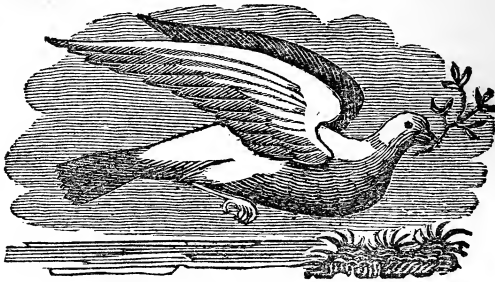
The deer is frequently mentioned in Scripture; but generally under the name of *hart* and *hind*.



**Dog.** This is a well known domestic animal, consisting of a great number of varieties, differing greatly in character and appearance. The dog, amongst the Jews (and at the present time, in the east) was held in great contempt. The condition of the dogs amongst the Jews, probably did not differ much from that which now exists in the East, where they run about in troops, without any distinct owners, as amongst us, and

procure food as they can best obtain it. That they were numerous and voracious in Jezreel, appears evidently by the history of Jezebel. By the ceremonial law, all the dog kind were unclean. (Deut. xxiii. 18.)

To compare a person to a dog, living or dead, was a most degrading expression. So David uses it. "After whom is the king of Israel come out? after a dead dog!" (1 Sam. xxiv. 14.) The name of dog is sometimes applied to one who has lost all modesty, and prostitutes himself to vile actions, and also, to greedy, voracious, and sordid persons.



**DOVE.** The dove includes all the birds of the pigeon kind. There are several varieties, as the common pigeon, the ring dove, turtle dove, wood pigeon, &c. All doves were, by the law, legally clean, and pigeons and turtle doves were the appointed offerings of the poor. (Lev. i. 14. xiv. 6-8.)

As it was difficult for all those who came from a distance to bring doves with them, the priests permitted the sale of these birds in the courts of the temple. Our Lord, one day, entered the temple, and with a scourge of rods, drove out those who traded in doves.

The dove is used as a symbol of simplicity and innocence. (Math. iii. 16. x. 16. Hos. vii. 11.) Noah sent the *dove* out of the ark to discover whether the waters were abated, and she returned bearing an olive branch in her mouth. (Gen. viii. 8. 10.)

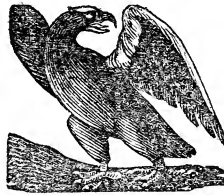
**DRAGON.** This word frequently occurs in the English Bible, but there is much difficulty in ascertaining the precise animal referred to, as the same original word is elsewhere rendered *serpents, sea-monsters, or whales.* The animal now

called a dragon, by naturalists, is a harmless sort of lizard; but it is evident that this cannot be the animal intended in the Scriptures, as it is generally referred to as possessing great strength and venom. It is most probable that the large serpent called the boa constrictor, which is the largest of the serpent tribe, and which, it is affirmed, is sometimes found in the hot countries of the East, fifty feet in length, is that which is intended by the sacred writers. The dragon is mentioned as an emblem of desolation, and to fortel that a city should become the habitation of dragons, was equivalent to devoting it to utter destruction. (Isa. xiii. 22. xxxiv. 13. Jer. ix. 11.) Satan is called a dragon because of his power, practice, and hurtfulness. (Rev. xx. 2.) And the heathen empire of Rome is likened to a great red dragon, because it, in a cruel manner, wasted the nations, and persecuted the church.

**DROMEDARY.** See *Camel*.

**EAGLE.** There are several varieties of eagles, as the golden eagle, the osprey, or sea eagle, the bald eagle, and some others.

Of all the varieties, the golden eagle is the largest, and when full grown, measures eight feet and a half from the tip of one wing to the tip of the other. Its bill is three inches long, of a deep blue colour, and the eye of a brilliant hazel colour. The sight and sense of smelling are very acute. The head and neck are covered with sharp pointed feathers, of a deep brown colour; but those on the crown of the head, in very old birds, turn grey. The whole body, above as well as beneath, is of a dark brown, and the feathers of the back are finely clouded with a deeper shade of the same.



Of all birds, the eagle flies the highest. When M. Raymond ascended Mount Perdu, in the Pyrenees, nearly three miles above the level of the sea, he saw an eagle, far above him, flying rapidly against a strong gale. Of all birds, also, the eagle has the quickest eye; but his sense of smelling is far inferior to that of the vulture. Though his wing is very powerful, yet, as he has but little suppleness in the joints of his legs, he finds it difficult to rise from the ground, when down; however, if not instantly pursued, he finds no difficulty in carrying off geese, hares, lambs, and kids.

An instance is recorded, in Scotland, of two children being carried off by eagles, but fortunately, they received no hurt by the way, and being instantly pursued, the children were restored, unhurt, out of the nests, to their affrighted parents.

The eagle is said to live to a great age, and, like other birds, sheds his feathers in the beginning of spring. After this, he appears with fresh strength and vigour, and his old age assumes the appearance of youth. To this David alludes when he says, "so that thy youth is renewed like the eagle's." (Ps. ciii. 5. Also, Is. xl. 31.) The eagle is usually referred to as an emblem of swiftness, cruelty, and oppression.

**FALLOW DEER.** An animal of the stag kind. See *Deer*.

**FERRET.** A small four-footed animal of the weasel kind, and in size between a pole-cat and a weasel. It was originally a native of Africa, but is now common in many other countries. Its upper teeth are straight, distinct, and short, and the lower, obtuse and clustered. It is used for taking rabbits, which it follows into their burrows in the ground. Under the law it was an unclean animal. (Lev. xi. 30.)

**FLEA.** A well known insect, troublesome to a variety of animals, and of which, one kind is much given to haunt beds that are occupied in the summer season. David likens himself to one, importing that it would cost Saul much trouble to take him, and he would obtain little profit by it. (1 Sam. xxiv. 14.)

**FLY.** A class of insects, some of which have two, and some four wings; some have teeth and others not. Flies chiefly abound in moist and warm countries, and were one of the plagues of Egypt. (Exod. viii. 24.)

**Fox.** An animal of the dog kind. Chiefly distinguished by its long and straight tail. It is a native of most countries, and is remarkable for its cunning, its winding motions, and rank smell. It cannot be tamed so as to become harmless, and is more fond of feeding on poultry, and other domestic animals, than on the wild.



Foxes are very numerous in Palestine. The foxes caught by



Sampson are, by some, thought to have been the jackall, which is still sometimes called the Eastern fox. Foxes are referred to in the Scriptures, as emblems of craft, mischief, and cruelty. (Judg. xv. 4. Luke, xii. 32.)



**FROG.** This is a well known amphibious animal, which lives partly in the water, and partly on the land. It has a short body, and four legs, the hind ones very long, for leaping with. They delight in pools of stagnant water, and are much given to croaking. Sometimes, during wet weather, they wander a considerable distance from their usual place of abode. When they were sent as a plague to the Egyptians, they appeared in such numbers as to cover the whole land; and after they were destroyed, were gathered together in heaps, and the whole country was affected by the putrifying smell. (Exod. viii. 5.) Frogs were unclean animals. (Lev. xi. 9.)

**GLEDE.** An old name for the kite. See *Hawk*.

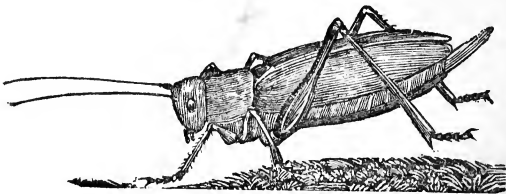
**GNAT.** A very small, troublesome insect, which often flutters about lighted candles till it burns itself. Those who are very zealous about trifles, while they indulge themselves in things evidently and heinously sinful, are said to strain at a gnat and swallow a camel. (Mat. xxiii. 24.)

**GOAT.** The goat is an animal about the size of the sheep, which it greatly resembles in its external structure, and in its general habits. They have hollow horns, which stand erect, and lean a little backwards, and which they do not shed, which serve to distinguish them from animals of the deer kind. They have not wool, like the sheep, but long, shaggy hair. The beard grows very long. The species of the wild goat are very numerous; they have generally larger horns than tame ones, and are remarkable for the facility with which

they are able to climb precipices; they can run on the sides of rocks, and leap from one to another.



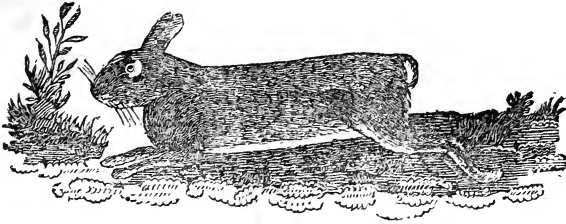
Under the law, goats were classed amongst the clean animals, and were used for offerings, and especially for sin-offerings. (Num. vii. 29.) The Greeks, who were likewise called Egeans, that is *goatish* people, are likened to a he-goat with one horn, that, without touching the earth, ran against, and trode down a pushing ram. Under Alexander, they, with incredible speed, marched into Asia and overthrew the Persian empire. (Dan. viii. 5.) Devils and wicked men are likened to goats; how vile, hurtful and disposed to climb in pride and self-conceit. (Lev. xvii. 3 Mat. xxv. 33.)



GRASSHOPPER. An insect of the locust kind, which it considerably resembles, but smaller. They are often abundant in meadows, and sometimes multitudes destroy the fruits of the earth. (Amos, vii. 1.) Some years ago, prodigious

swarms of them destroyed, for several years in succession, the harvests in Languedoc, in France. Flocks of them covered the earth four or five inches deep. Grasshoppers, under the law, were clean. (Lev. xi. 22.) The grasshopper is said to be a burden to the aged man. (Eccl. xii. 5.) That is, the slightest thing, annoys, troubles, and vexes him. They are often referred to as representing a great army, or multitude. (Judg. vi. 5. Jer. xlvi. 23.)

**GREYHOUND.** A species of dog remarkable for beauty and lightness of motion. In Prov. xxx. 31, four animals are mentioned as comely in going, and among them, according to our translation, one of those is the greyhound; but there is a great variety of opinion amongst critics, with respect to the animal intended.

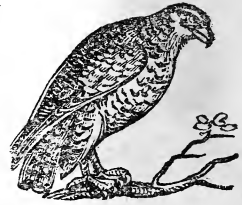


**HARE.** The hare is a well known animal, with a short tail, black eyes, double fore teeth, single under teeth, and no tusks. It has long ears, whereby it hears exceedingly well. It sleeps much, but always with its eyes open. Its feet are formed for swift running, especially up hill, as its hind legs are much longer than the fore ones. It is a very timorous animal, and multiplies exceedingly fast. It was unclean under the law, because, though it chewed the cud, it did not divide the hoof. (Lev. xi. 6. Deut. xiv. 7.)

Hares live about seven or eight years, and in a natural state, pass their lives in solitude and silence, and are never known to exert their voice unless they are forcibly laid hold of, tormented, or wounded.

**HART.** The male of the stag is called hart, the female, hind. See *Deer*.

**HAWK.** The hawk is a bird of prey, of which there are many species; as the falcon, goshawk, sparrow hawk. This bird has a short, strong, curved bill, notched at the point, eyes bright and piercing, thighs covered with long feathers, and crooked, strong claws. The colour is different, in the different species, and at different ages. The usual colour is brownish, and more or less striped with black and white. It lives upon small quadrupeds, and birds, or fish, which its rapid flight, keen vision, great fierceness and courage, enables it to pursue with success. It builds its nest in lonely situations, either in the crevices of rocks, or in hollow trees.



Amongst the Egyptians and some other ancient nations, the hawk was held in high veneration, and was even an object of religious worship.

Amongst civilized nations, the art of falconry has been held in great estimation, and a person of rank hardly ever went abroad without his hawk on his hand.

In the Bible, all the different species are thought to be included under the name of hawk, and it, as well as all the other birds of prey, was unclean by the Jewish law. (Lev. xi. 16. Deut. xiv. 15.)

**HEIFER.** A young cow, so called until three years old. See *Bull.*

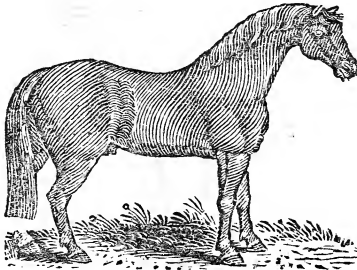
**HEN.** The female of the poultry kind. See *Cock.*

**HERON.** Of the heron there are a great many species, all differing in size, plumage, and figure, with talents adapted to their place of residence and peculiar pursuits, though they all possess the same general character of cowardice, rapacity, indolence, and insatiable hunger; and though in the midst of the greatest plenty, and constantly devouring, are ever found lean and almost destitute of flesh. Though scarcely weighing three pounds, it measures five feet from tip to tip of its wings. Its bill is five inches long, and sharp at the point. The middle claw of each foot is notched, to assist in holding its prey. Its nest, which consists of sticks laid across, and lined with moss, grass, or some other soft substance, is generally built on a lofty tree, near the water.

The heron lives on eels, fish, lizards, and such like articles of food, of which, especially in stormy weather, it finds it difficult to obtain a sufficient supply. By the Jewish law, the heron was placed among the unclean birds. (Lev. xi. 19. Deut. xiv. 18.)

**HIND.** The female of the stag. See *Deer*.

**HORNET.** An insect of the wasp kind, and considerably larger than the bee. The hornet is very troublesome and mischievous, and the sting is attended with much pain and inflammation. Great swarms of these plagued the Canaanites, in the days of Joshua. (Deut. vii. 20. Josh. xxiv. 12.) Elian tells us that the Phasaelites, who dwelt about the mountains of Solyma, were driven out of their native country by wasps. As these Phasaelites were Phoenicians, or Canaanites, it is probable this event is the same as took place in the days of Joshua.



**HORSE.** This animal is one of the noblest of the brute creation, and noted for his gracefulness, swiftness, docility, strength, and fitness for burden, draught, or war. (Job xxxix. 19-25.) Among the people of the East, in ancient times, horses were reckoned a grand present, (Eccl. x. 7.) and some will now scarcely allow Europeans to ride on them in their territories, except on their becoming proselytes to the Mahometan faith. God prohibited the Hebrews from multiplying horses. He ordered Joshua to hough, hamstring, or cut the sinews of all the horses taken from the Canaanites, and to burn their chariots with fire, which direction was designed, no doubt, to prevent their correspondence with foreigners, or trusting, in

war, to their chariots or horsemen. (Deut. xvii. 16. Josh. xi. 6.) In this manner David served the horses of Hadadezer, king of Syria. (2 Sam. viii. 4-5.) Solomon married the daughter of Pharaoh, and procured a fine breed of horses from Egypt. He, first of the Hebrews, contrary to the divine command, began to multiply horses, and had four thousand stables, forty thousand stalls, and twelve thousand horsemen. (1 Kings. iv. 26. 2 Chron. ix. 25.)

As the Eastern heathen, who worshipped the sun, imagined that he rode along the sky in a chariot, drawn by fleet horses, to communicate his light and warmth to mankind, they consecrated to him the finest horses and chariots, and in these, they either rode to the eastern gate of the city, when the sun rose, or held them so sacred that none might ride on them. Josiah removed from the temple the horses, or images of horses, which his father or grandfather had consecrated to the sun. (2 Kings, xxiii. 11.)

In the Scriptures, white horses denote the gospel; red horses represent cruel and bloody wars; pale horses denote famine; black horses may represent fearful judgments and death; and grizzled, speckled, or bay horses, mingled scenes of mercy and judgment. (Rev. vi. 2-3. xix. 11-14. Zech. vi. 2-3.)

**HORSE LEECH.** The leech is a sort of worm which lives in the water, and they have the power of drawing blood from any animal to which they attach themselves.

This animal is only mentioned in one place in the Bible, (Prov. xxx. 15.) where, on account of its thirst for blood, it is made the emblem of avarice and cruelty.

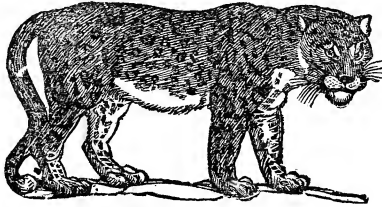
"The horse leech hath two daughters crying, give, give," by which are probably meant the two evil dispositions of avarice and cruelty, as mentioned above.

**KID.** The young of the goat. See *Goat*.

**KINE.** This word was formerly used for the plural of cow, and is found in several places in the Bible. See *Bull*.

**KITE.** A bird of the hawk kind. See *Hawk*.

LAPWING. Calmet thinks by the lapwing (Deut. xiv. 18. Lev. xi. 19.) is intended the bird now known by the name of the hoopoe, which is about the size of a thrush. Its beak is long, black, thin, and a little hooked. It has a tuft of feathers on its head, which it raises and lowers at pleasure. Its legs are grey and short, its neck and stomach of a reddish colour, and its wings and tail black, with white streaks. Its form is beautiful, but its voice is hoarse and unmusical. It generally builds its nest in old ruins, and is mentioned among the unclean birds.



LEOPARD. This formidable and sanguinary species of the cat tribe, is found nearly throughout the whole of Africa, and in Eastern and Southern Asia. He usually measures about three feet in length, exclusive of the tail, but sometimes reaches four feet. In rapacity, agility, and precision of motion, he is unrivalled by any other animal, even of the cat species. His prey, on which he darts from his hiding places, and even pursues up trees, consists of antelopes, monkeys, and the smaller quadrupeds. He is well distinguished from all other animals of his race by the vividness of his colouring, and the beauty of his markings. These consist of numerous rows of rose-like spots, passing along his sides. His tail is equal in length to the body, exclusive of the head, and is marked by a continuation of the spots on its sides.

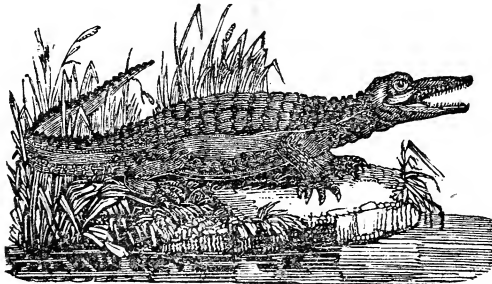
In captivity, the leopard is sometimes brought to a considerable degree of tameness, but it is not very safe to trust him, as the innate treachery of his race is now and then unexpectedly displayed.



*Hunting with Leopards.*

In Persia, and some other countries in Asia, there is a kind of leopard called the chetah, which is used in hunting by the higher classes. He does not, however, follow the chase like the dog, but steals on his prey after the manner of the cat, and other animals of the tribe to which he belongs.

The leopard is frequently referred to in the Scriptures, sometimes with reference to his patience in waiting for his prey; sometimes with reference to his swiftness, and at others, in reference to his fierceness and cruelty. (Isa. xi. 6. Hab. i. 8. Dan. viii. 6.)



**LEVIATHAN.** This word, in the original, occurs four times in the Old Testament, and is variously translated whale, dra-



gon, serpent, and sea-monster, and perhaps not improperly, as all these may be intended, though one description of animal only, appears to be marked out in the book of Job, where the word, in our Bibles, is not translated. (Job. xli.)

It was formerly supposed by commentators, that the whale was the animal described under the name of leviathan, but as the natural history of that animal became better known, it was apparent that the description could not, with any propriety, be applied to the whale, while Bochart and others showed that the description did apply, with great exactness, to the crocodile; and the identity of the leviathan and the crocodile is now generally admitted.

The crocodile is the largest animal of the lizard kind, and grows to a great length; being sometimes found thirty feet long, from the tip of the snout to the end of the tail; its most usual length however, is eighteen feet. Like other animals of the lizard kind, it has four legs, and feet bearing some resemblance to those of man. It is covered with a tough, scaly skin, which is very difficult to penetrate. The jaws seem to shut upon each other; but contrary to the general opinion, the lower jaw alone is moveable, the upper one being immoveably fixed to the skull. The distance to which the jaws open, is about a foot and a half, so that it could easily take in the body of a man.

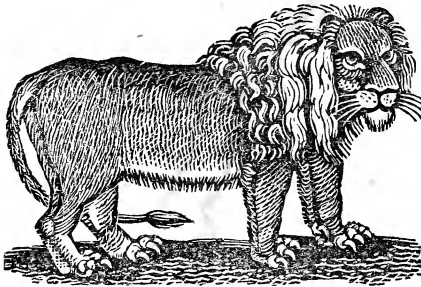
They are seen, in some places, lying for whole hours and even days, stretched in the sun, and motionless, so that one not accustomed to them, might take them for trunks of trees, covered with rough and dry bark; but the mistake would soon be fatal, if not prevented; for the torpid animal, at the near approach of any living thing, darts upon it, and instantly drags it into the water, and dives to the bottom.

The strength of the crocodile is very great, and though not so powerful on land as in the water, yet it is very terrible, even there. Except pressed by hunger, or with a view of depositing its eggs, it seldom leaves the water. Its usual method is to float upon the surface, and seize upon whatever comes within its reach; but when this method fails, it then goes closer to the bank. Disappointed of its fishy prey, it there waits in patient expectation of some land animal, that may come to drink, the dog, the bull, the tiger, or man himself. Striking the animal suddenly, with its tail, in a direction towards its mouth, it is instantly caught by its ponderous jaws, and, dragging it into the water, the victim, if not already killed, is soon drowned.

Desperate and bloody combats frequently occur between the crocodile and the tiger. All creatures of the cat kind are continually tormented with a parching thirst, which compels them to keep within the vicinity of rivers, to which they often resort to drink. It is on these occasions that they are seized by the crocodile, and they die not unrevenged. The instant the tiger is seized upon, he darts his claws, with great force, into the crocodile's eyes, while he plunges with his fierce antagonist into the river. There they continue to struggle for some time, but in the end, the tiger is generally drowned.

The crocodile is a native of most warm climates, both in the old and new world. In the Nile, and other great rivers of Africa, he abounds, as well as in the rivers of Southern Asia, and the hot climates of America. In many countries, they are eaten by the savage inhabitants; but their flesh has a strong, musky odour, and is far from being palatable food.

The king of Egypt is called a leviathan, (Ps. lxxiv. 14.) and satan himself is so denominated by the prophet Isaiah, who predicts his destruction and the downfall of his kingdom. (Isa. xxvii. 1.)



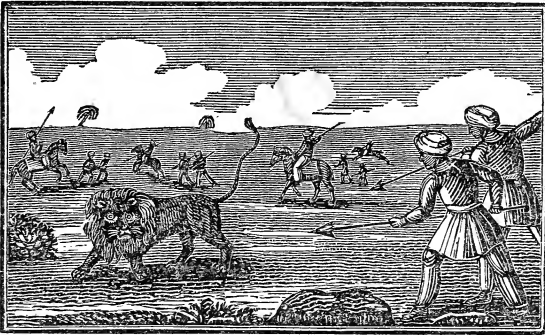
**LION.** This is the largest animal of the feline, or cat race. The largest lions are about eight or nine feet in length, from the snout to the insertion of the tail, which is, of itself, four feet long, and these large lions are four or five feet in height. In all her dimensions, the lioness is about one-third less than the lion.

The lion is furnished with a mane, which becomes longer in proportion as he advances in age. The lioness, however, is without this appendage at every age, which causes so great

a difference in her appearance, that at first view, she appears to belong to a different species.

The lion, when hungry, boldly attacks all animals that come in his way; but as they all seek to avoid him, he is often obliged to hide in order to take them by surprise. For this purpose, he crouches in some thicket, where, in patient expectation, he waits the approach of his prey, until it comes within a proper distance, and he then springs after it with such force, that he often seizes it with a single bound. His teeth are so strong that he easily breaks the bones of an animal, and swallows them as well as the flesh. He bears hunger for a long time, but is a very thirsty animal, drinking often, by lapping, after the manner of a dog. He generally lies quiet in the day time, and goes abroad at night, in search of food, as his sight, like all others of the cat tribe, is fitted for seeing best at night.

The outward form of the lion seems to speak the superiority of his internal qualities, and his figure is striking, his look bold and confident, his gait proud and majestic, and his roaring terrible. His stature is not overgrown, like the elephant or rhinoceros, nor is the shape clumsy, like the hippopotamus. He is, in every respect, compact and well proportioned, and a perfect model of strength joined with agility.



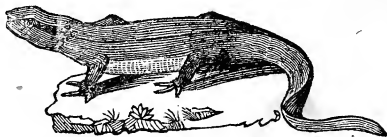
*Hunting the Lion.*

Hunting the lion, in the countries where he abounds, is generally undertaken by parties of armed men, with dogs, who, when his retreat has been discovered, generally succeed in

destroying him ; but it may readily be supposed that an attack on such an adversary, is not unattended by danger.

Lions abounded not only in Lebanon, but also in the thickets of Jordan, and in other places in Canaan where there were woods. Sampson tore a lion to pieces with his hands, (Judg. xiv.) and David killed both a lion and a bear. (1 Sam. xvii. 34.) Daniel was cast into the den of lions, and was miraculously preserved from destruction. (Dan. vi. 27.)

The lion is very frequently referred to in Scripture, and it is not surprising that an animal possessing such remarkable qualities, should have afforded frequent occasion for suitable comparison, under many circumstances. His strength, courage, and power to conquer, however, are the qualities more frequently referred to, and it is in these respects, that our Saviour is denominated the "Lion of the tribe of Judah." (Rev. v. 5.)



**LIZARD.** These are animals which live partly on the land, and partly in the water, or at least, in moist, damp places. Their body is oblong, and roundish, and they have four legs, and hinder parts terminating in a long and tapering tail. Lizards are of many different kinds; some very small, and others of great size, as the crocodile, which is the largest of the lizard kind, and though they all preserve a great similarity as it regards their shape and general conformation, no class of animals differ so widely from each other in size and colour. Lizards were unclean animals under the law. (Lev. xi. 30.) All the varieties of lizards are found, in great numbers, in Egypt, Palestine, Arabia, and in most other warm countries.

**LOCUST.** This is an insect of the grasshopper species, which, in many respects, it closely resembles. The quantity of grass which a few grasshoppers, that sport in the fields, could destroy, is trifling; but when a swarm of locusts, two or three miles long, and several yards deep, settle on a field, the consequences are frightful.

This insect is about three inches long, and has two horns,

or feelers, an inch in length. The head and horns are of a brownish colour, and it is blue about the mouth, as also on the inside of the larger legs. The shield that covers the back is greenish, and the upper side of the body brown, spotted with black, and the under side purple. The upper wings are brown, with small dusky spots, with one larger at the tips, and under the wings they are more transparent, and of a light brown, tintured with green; but there is a dark cloud of spots near the tips. There is no animal in creation which multiplies so fast as these, if the sun be warm, and the soil in which their eggs are deposited, be dry.

The Scriptures having been written in a country where the locust made a distinguished figure in the picture of nature, have given us several striking images of this animal's numbers and rapacity. They compare an army, where the numbers are almost infinite, to a swarm of locusts. (Isa. xxxiii. 4-5. Nah. iii. 15-17.) They describe them as rising out of the earth, where they are produced, as pursuing a settled march to destroy the fruits of the earth, and co-operate with divine indignation.

When locusts take the field, we are assured they have a leader at their head, whose flight they observe, and pay strict attention to all his motions. They appear, at a distance, like a black cloud, which, as it approaches, gathers upon the horizon, and almost hides the light of day. Wretched is the district upon which they settle. They ravage the meadow and the pasture ground, strip the trees of their leaves, and the garden of its beauty; the visitation of a few minutes destroys the expectations of a year, and a famine but too frequently ensues.

According to the Jewish law, the locust was a clean animal, (Lev. xi. 22.) and might be used for food. The food of John the Baptist was locusts and wild honey. (Math. iii. 4.) They are still eaten by most Eastern nations, and among them are considered a delicacy, being boiled and eaten with salt, or dried in the sun.

These dreadful insects, in prodigious numbers, formed the eighth plague of Egypt, and were, by a strong wind, driven away into the Red Sea. (Exod. x. 14-19.)

LOUSE. A well known insect, with which most other animals are infested, not excepting man himself, where proper attention is not paid to personal cleanliness. Swarms of lice

were one of the plagues of Egypt; nor could the magicians produce any. (Exod. viii. 16-19.)

**MOLE.** This animal, without being blind, has such small eyes, and these so concealed, that at first view, it might be supposed, as formerly, that it was altogether destitute of the sense of vision; but it is now ascertained that it possesses the power of seeing in a degree well suited to its habitation, and the kind of life which it leads. Its skin is as soft as silk, and its little paws, which are furnished with five claws, are almost like the hands of a human being. Its strength, for its size, is very great, and it possesses the mild habitudes of repose and confidence. As these animals very seldom come above ground, they have few enemies, and, were it not that they are often destroyed by an inundation of the low grounds, where they usually fix their habitations, they would soon be multiplied to a very injurious extent. It feeds on roots, worms, and insects. It always skins a worm before eating it, and in this operation, displays an exquisite degree of skill.

By the Jewish law, the mole was classed among the unclean animals. To cast idols to the moles and the bats, is to abandon their worship, and to throw them away with contempt and neglect. (Isa. ii. 20.)

**MOTH.** An insect of the butterfly kind, which, like that insect, is produced from the caterpillar, and differs chiefly in its going abroad by night, instead of going abroad by day. See *Butterfly*.

Secret curses, or judgments, that insensibly consume, are likened to a moth. (Isa. l. 9. li. 8.) The wicked man buildeth his house as a moth—he builds it with anxious care. (Job, xxvii. 18.) Man's beauty, glory, and wealth, waste like a moth, are secretly, insensibly, but certainly consumed. (Ps. xxxix. 11.)

**MOUSE.** This is a well known, four-footed little animal, whose fore-teeth are sharp, its feet divided, and its ears and tail naked of hair. Under the Mosaic law, (Lev. xi. 29.) they were declared unclean; but they were used as food by the ancient Romans. In some parts of Palestine, they were so plentiful, that had it not



been for the birds which devoured them, they had destroyed the whole seed or crop of corn; and it seems they had exceedingly injured the Philistine's crop, that year in which the ark of God was a captive in the country. (1 Sam. vi. 5.) By some, it is thought that the jerboa, or jumping mouse, which also abounds in that country, was the animal referred to.

**MULE.** This is a mongrel animal, of a mixed kind, between the horse and the ass. The Jewish law prohibited every attempt to confound the species of animals, and yet it is certain that there were plenty of mules in the time of David, as he and his sons rode on them, and they appear to have been held in great esteem. (2 Sam. xiii. 29. xviii. 9.) Solomon rode upon one at his coronation, and procured a considerable number of them. (1 Kings, i. 33. x. 25.) The Persians used them for their posts to ride on. (Esth. viii. 10.) They are still much used in various countries, where the ways are mountainous and rocky. Great numbers of them are kept about the Alps, on the north of Italy, and about the Pyrenean mountains, between France and Spain. These mules are black, well limbed, and fifteen or sixteen hands high. They are much stronger, hardier, and more sure of foot than the horse, and will live and work to double his age.

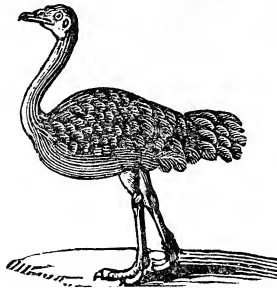
**NIGHT HAWK.** The night hawk is mentioned amongst the list of unclean birds. (Lev. xi. 16. Deut. xiv. 15.) The bird usually called by that name amongst us, has no relation to the hawk in its manners and habits, though it somewhat resembles a small hawk in appearance. Its habits are those of the swallow tribe, except that it flies abroad at the approach of night, and seldom during the day. It is probable that a species of owl is the bird referred to in this place.

**OSPRAY.** The sea eagle, or fish hawk, mentioned (Lev. xi. 13.) See *Eagle*.

**OSSIPAGE.** This is also thought to be a bird of the eagle kind. (Lev. xi. 13.) See *Eagle*.

**OSTRICH.** This bird has furnished the sacred writers with some of their most beautiful imagery, and its flesh was, even previous to the days of Moses, apparently a common article of food, as we find it interdicted, amongst other unclean animals, by the Jewish legislator.

The ostrich is considered to be the largest of birds, and the connecting link between quadrupeds and fowls. Its head and bill somewhat resemble those of a duck, and the neck may be compared to that of a swan, but that it is much longer; the legs and thighs resemble those of a hen, but are very fleshy and large. The end of the foot is cloven, and has two very large toes, which, like the leg, are covered with scales. These toes are of unequal sizes; the largest of which is on the inside, being seven inches long, including the claw. The height of the ostrich is usually seven feet from the head to the ground, but from the back it is only four, so that the head and neck are above three feet long. From the head to the end of the tail, when the neck is stretched in a right line, it is seven feet long. One of the wings, with the feathers stretched out, is three feet long. The plumage is generally white and black, though some of them are said to be grey. There are no feathers on the sides of the thighs, or under the wings. At the end of each wing, there is a kind of spur, resembling the quill of a porcupine, about an inch long, and about a foot lower down, another, though smaller.



The ostrich has not, like most other birds, feathers of different kinds; they are all bearded with detached hairs, or filaments, without resistance or reciprocal adherence. They cannot, therefore, be of any utility in flying, or directing the flight. Besides the peculiar structure of her wings, the ostrich is rendered incapable of flight by her enormous size, weighing seventy-five or eighty pounds, a weight which would require an immense power of wing to elevate in the air.

Sly and timorous, in no common degree, the ostrich retires from the cultivated field, where it is disturbed by the Arabian



shepherds and husbandmen, into the deepest recesses of the Sahara. In these dreary wastes it is reduced to subsist on a few tufts of coarse grass, which here and there languish on their surface, or a few other solitary plants, equally destitute of nourishment, and in the Psalmist's phrase, even "withered before they are grown up." To this dry and parched food may perhaps be added, the great variety of land snails, which occasionally cover these plants. Nor is it improbable that she sometimes devours lizards and snakes, for in fact, no kind of food appears to come amiss, how coarse and indigestible soever it may appear. Still, considering the voracity and size of this camel bird, as it is called in the East, it is surprising how it is able to obtain a sufficient supply of food.

When the ostrich is provoked, it sometimes makes a fierce, angry, and hissing noise, with her throat inflated, and her mouth open, and sometimes it cackles, like a hen. But in the silent hours of the night, it assumes quite a different tone, and makes a very doleful and hideous noise, which sometimes resembles the roaring of a lion, and sometimes the bull, or the ox. It frequently groans, as if it were in the greatest agonies, to which the prophet beautifully alludes, "I will make a mourning like the ostriches," or owls, as our version reads. (Micah, i. 8.)

The ostrich lays very large eggs; some of them are above five inches in diameter, and weigh fifteen pounds. It has been commonly reported that the female deposits them in the sand, and then covering them up, leaves them to be hatched by the heat of the climate, and then permits the young to shift for themselves. Very little of this, however, is true; no bird has a stronger affection for her young than the ostrich, and none watches her eggs with greater assiduity, though, in those hot climates, there is less necessity for continued incubation during the day, but at night she uniformly returns, to prevent the eggs from being chilled by the evening air. The young ones cannot walk for several days after their exclusion from the shell, during which time, the old ones attend them, and supply them with food very carefully.

The ostrich inhabits only the deserts of Africa and Asia, and from its frequenting the more solitary and deserted places, it is, in several places in Scripture, made an emblem of solitude and desolation. (Job. xxx. 29. Isa. xiii. 21. xxxiv. 13. Jer. i. 39.) In these texts, our translation reads *owls*; but it is believed by learned men generally, that they should have been rendered *ostriches*.

In the book of Job (ch. xxxix. 13-18) this bird is referred

to, and some of her peculiarities described. It has been said that the ostrich is a very timid bird, and easily frightened from her nest by the approach of an enemy, and the expression, therefore, "She leaveth her eggs in the sand, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them," refers, first, to her leaving her eggs during the day, to the sun's warmth, voluntarily; and in the second place, to her leaving her nest at the approach of an enemy, without any resistance, contrary to the habits of most other birds.



*Hunting the Ostrich.*

Their nests are large, and made upon the ground, in exposed situations, and it is affirmed that several females deposit their eggs in the same nest. In verse sixteenth, there is an expression which would seem to imply a want of natural affection for her young. "She is hardened against her young ones, as though they were not hers, her labour is in vain, without fear." When she is disturbed by danger, or wanders after food, leaving her young ones without fear or concern for them, it may be said that her labour in rearing them so far, is in vain.

Her great swiftness is referred to—"What time she lifteth up herself on high, she scorneth the horse and his rider." It is affirmed that the ostrich is able to leave the fleetest horses

far behind, and did she run in a straight line, could not be taken; but as she runs in circles, the horseman, by taking the shortest course, is able, finally, to overtake her. When exhausted, she hides her head, and foolishly supposes, that by doing so, she is hid from her pursuers.



**OWL.** All birds of the owl kind, have one common mark by which they are distinguished from others. Their eyes, like those of the cat tribe, are formed for seeing better in the dusk than in the broad glare of the sunshine, so that it lies quiet in its retreat, of some old ruin, or hollow tree, during the day, and on the approach of evening, ventures out in quest of food. The nights when the moon shines, are the times of their most successful plunder; for when it is wholly dark, they are the less qualified to pursue the animals on which they prey.

Birds of the owl kind may be divided into two sorts; those which have horns, and those which have not. These horns are nothing more than two or three feathers, that stand up on each side of the head, over the ear, and give this animal a kind

of horned appearance. There are a great many species of the owl, but they differ little, except in size and colour, from each other, and in their habits and manners, the whole tribe are almost exactly alike. The large horned owl, is almost as large as the eagle, while some of the smaller kinds are not larger than a pigeon.

The note, or hooting of the owl, which is usually heard about the time he comes from his hiding place, is singularly prolonged and doleful, and fills many persons with a superstitious dread.

Amongst the ancients, the owl was the emblem of wisdom, and was consecrated to Minerva; for which reason, it was held in high honour by the Athenians, who represented it on their medals. No such honour, however, is bestowed on it in the Scriptures. In the Jewish law, it is found amongst the unclean birds, (Lev. xi. 17. Deut. xiv. 15.) and is used as an emblem of desolation. When Isaiah speaks of Babylon as reduced to a wilderness, he says, the owls shall answer one another there. (Isa. xiii. 21.) And the Psalmist says, that in his affliction he was as the owl, sitting alone in the house top. (Ps. cii. 6.)

**Ox.** A general name for a well known domestic animal, meaning, more strictly, one which is used for the plough or draught. The ox is almost always referred to, in the Scriptures, as an emblem of patience and labour. See *Bull.*

**PARTRIDGE.** This bird is of the poultry kind, and there are more than twenty species known, though they may be all arranged under two divisions, the grey and the red. The red is the larger, and often perches on trees; the grey always keeps on the ground.



This bird is about thirteen inches in length, the plumage brown and ash colour, beautifully mixed with black. The tail is short, the legs of a greenish white, and the bill is of a light brown.

The partridge seems to be a bird well known all over the world, as it is found, as well in the frozen regions about the pole, as in the torrid tracts, under the equator. It even seems to adapt itself to the nature of the climate where it resides. In Greenland, the partridge which is brown in summer, as the

winter begins to set in, like most other animals and birds of those regions, becomes white, and continues to wear the livery suitable to the snows with which it is surrounded, till the return of spring.

In manners and habits, the partridge nearly resembles the other poultry kind; but its cunning and instinct seem superior to the larger birds of that race.

This bird is twice mentioned in the Scriptures. The first occurs in the history of David, (1 Sam. xvi. 20.) where he expostulates with Saul concerning his unjust and foolish pursuit. "The king of Israel is come out to seek a flea, as when one doth hunt a partridge on the mountains." The other passage is, "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days." (Jer. xvii. 11.) It is said that the partridge, finding the nest of some other bird, will take possession of it, and sit on the eggs till the real owner of the nest comes and drives her away, and it is to this peculiarity that the above text is supposed to refer.



**PEACOCK.** To describe, in adequate terms, the dazzling beauties of this elegant bird, would be a task of no small difficulty. His head is adorned with a tuft, consisting of twenty-four feathers, painted with the most exquisite green, mixed with gold. The head, throat, neck, and breast, are of a deep blue, glossed with green and gold; but the distinguishing character of this singular bird is its train, which, when erected, forms a fan of the most resplendent hues. The voice is very hoarse and disagreeable, and its feet by no means in correspondence with the beauty of its plumage.

The peacock has, in some countries, been esteemed an ar-

ticle of luxury; but whatever there may be of delicacy in the flesh of a young peacock, it is certain an old one is very indifferent eating. Peacocks were highly esteemed among the Romans, and they are mentioned (1 Kings, x. 22.) as among Solomon's importations from the East. Our peacocks were also brought from the East Indies, and we are assured that there are still vast flocks of them, in a wild state, in the islands of Java and Ceylon.

**PELICAN.** This bird is much larger than the swan, and somewhat resembles it in shape and colour, and that which distinguishes it from all other birds, is its enormous bill, and extraordinary pouch. From the point of the bill to the opening of the mouth, there is the distance of fifteen inches, and under the lower chop is a bag, reaching the entire length of the bill to the neck. When empty, this bag or pouch contracts, so as scarcely to be perceived; but when filled, its great bulk and singular appearance, may easily be conceived. This bag, it is said, is capable of holding fifteen quarts of water. Tetre affirms that this pouch will hold as many fish, as will serve sixty hungry men for a meal. Such is the formation of this extraordinary bird, which is a native of Africa and America. The pelican is a torpid, inactive bird, and nothing can exceed its indolence but its gluttony. It is only from the stimulations of hunger that they are excited to labour; otherwise they would always remain in a state of fixed repose. Their lives are spent between sleeping and eating, and they are as foul as they are voracious.

It was once believed that the pelican fed her young with her own blood. The fact is, that the parent bird feeds its young by pressing its full pouch against its breast, and thus expelling a portion of the contents. The appearance of the bird, in this attitude, with the blood red spot at the end of its bill, closely pressed against its breast, may readily account for the prevalence of such an idea, in the minds of superficial observers.

The pelican, being a solitary and torpid bird, is used as an emblem of desolation. It was unclean under the law. (Lev. xi. 18. Deut. xiv. 17.) David, in his distress, was like a pelican of the wilderness; that is, in a very lonely and mournful condition. (Ps. cii. 6.)

**PIGEON.** In accordance with the ceremonial law, any person who was too poor to afford a lamb for an offering, was

permitted to bring two turtle doves, or two young pigeons. (Lev. v. 7. xii. 8.) As this was the offering made by the parents of our Lord, (Luke, ii. 24.) it was an evidence of their poverty. See *Dove*.

**QUAIL.** This bird bears a great resemblance to the partridge in appearance, except that it is not more than half the size. Its flesh is a great delicacy. The feathers of the head are black, edged with a rusty brown; the breast is of a pale yellowish red, spotted with black; the feathers on the back are marked with lines of pale yellow, and the legs are of a pale hue.



The oriental quail is a bird of passage. Hasselquist says it is plentiful near the shores of the Red Sea and the Jordan, and in the deserts of Arabia; and Diodorus asserts that it is caught, in immense numbers, about Rhinocolura, countries through which the Israelites passed on their way to the promised land.

On two occasions, the murmuring Hebrews were supplied with quails, and on each occasion, the event is distinctly referred to the miraculous interposition of God. (Exod. xvi. 12, 13. Numb. xi. 31.) On the first occasion, they were scattered about the camp, only for a single day; on the second, they continued for the space of an entire month.

**RAM.** The male of the sheep kind. See *Sheep*.

**RAVEN.** This bird is about two feet in length, and four feet between the tips of the wings. The blackness of the raven is proverbial. (Cant. v. 11.) He is strong and hardy, and is found in every region of the globe. Cold and hot climates are alike indifferent to him, and he is equally active in both. The raven may be trained up to almost any purpose, for which birds of prey may be used. He may be taught the art of fowling, like the hawk; to fetch and carry, like a spaniel, and to talk, like the parrot, and also to sing. In his tame state, he is very amusing, but is a mischievous and pilfering bird.

Under the law, the raven was classed among the unclean birds. (Lev. xi. 15.) When Noah sent the raven out of the ark to see if the waters were abated, it did not return to him. (Gen. viii. 6, 7.) When the prophet Elijah retired, by the

direction of God, near the brook Cherith, he was fed for some time by ravens, who brought him bread and flesh, morning and evening. (1 Kings; xvii. 6.)

**ROE.** It is thought that the Hebrew word, translated roe, in our Bibles, is the gazelle, or antelope. See *Deer*.

**SATYRS.** Wild men, or imaginary animals, half man and half goat, poetically introduced by Isaiah, (xiii. 21. xxxiv. 14.) as dancing among the ruins of Babylon. It is remarkable, that the inhabitants of that country still believe in the existence there, of satyrs. It is probable that the idea of the existence of such an animal, may have been received from the ape, or as it is sometimes called, the wild man of the woods, or satyr.



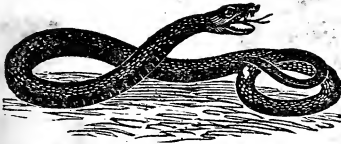
**SCORPION.** This is one of the largest of the insect tribe, and not less terrible from its size than its malignity. It bears a close resemblance to a lobster in shape, but is much more hideous in appearance. There are several kinds of scorpions, differing in size and colour.

There are four principal parts in the scorpion; the head, the breast, the belly, and the tail. The head seems as if it were joined to the breast, in the middle of which are seen two eyes, and a little more forward, two eyes more, placed in the fore part of the head; these eyes are so small that they are scarcely perceptible, and it is probable that this animal has little occasion for seeing. The mouth is furnished with two jaws, with which it breaks its food, and thrusts it into its mouth. On each side of the head are two arms, each composed of four joints, like the claws of a lobster. Besides these arms it has eight legs, four on each side. The body is divided into seven little rings, from the lowest of which is continued a tail, composed of six joints, the last being armed with a crooked sting. This sting is the instrument which renders



the insect so formidable, and with which it inflicts a poisonous, and often fatal wound. The scorpion found in the southern countries of Europe, is about four inches long; but in the tropical climates of the East, it is often found twelve inches in length.

Scorpions are mentioned as amongst the dangers of the Israelites, in the wilderness. (Deut. viii. 15.) This animal is always mentioned in the Scriptures, as an emblem of venom and malignity. (Ezek. ii. 6. Luke, xi. 11, 12. x. 19. Rev. ix. 3-10.)



**SERPENT.** The craft and subtlety of this class of animals, which includes a very numerous race, differing greatly from each other in size and malignity, are frequently dwelt on in the sacred writings, as qualities for which it is eminently distinguished. Moses says it was more subtle than any beast of the field which the Lord had made (Gen. iii. 1.); and our Saviour refers to its wisdom, as affording a model for imitation to his disciples. (Math. x. 16.)

**SHEEP.** In its present domestic state, the sheep is, of all animals, the most defenceless and inoffensive. With its liberty, it appears to have been deprived of its swiftness and cunning. Without swiftness, it endeavours to fly, and without strength, sometimes makes a useless opposition. In its wild state, however, it is a hardy, active animal, and in every way fitted to defend itself, or escape from those dangers by which it is surrounded.

In Syria, there are two kinds of sheep; the one differing in no respect from those among us, except that their tails are somewhat longer and thicker; the other kind is that which has been so frequently mentioned by travellers, on account of the extraordinary size of the tail; and this species is by far the most numerous. The tail of this kind of sheep is affirmed by travellers to weigh from fifteen to fifty pounds.

In a domesticated state, the sheep, as already noticed, is a weak and defenceless animal, and dependent altogether on

the care of man for its protection and support; but notwithstanding its imbecility, it is nevertheless prone to stray from the care of its keeper; and on this character of the sheep, almost all the allusions to this animal, in the Scriptures, are founded. David confesses that he had imitated their foolish conduct. "I have gone astray like a lost sheep," and conscious that he was disposed, like them, to wander still further from the fold, he adds, "seek thy servant." (Ps. cxix. 176.)

The sheep-folds, among the Israelites, appear to have been generally houses, or enclosures, walled round, to guard the sheep from beasts of prey by night, and the scorching heat by day. To this kind of sheep-fold our Saviour, doubtless, refers. "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." (John, x. 1-11.)

**Sow.** The female of the hog kind. (2 Peter, ii. 22.) See *Boar*.

**SPARROW.** The Hebrew word translated sparrow, is also used for all sorts of clean birds, or those whose use was not forbidden in the law, and especially for the smaller birds; and in most of the passages where a sparrow is mentioned, we may understand a bird of any kind. A very small kind of bird is no doubt understood, which was sold five for two farthings, or two for a farthing. (Math. x. 29. Luke, xii. 6.) To mark his afflicted and sorrowful condition, David compares himself to a sparrow *alone* upon the house top. (Ps. lxxxiv. 3.)

**SPIDER.** A well known insect, remarkable for the thread which it spins, and with which it forms a web of curious texture, but so frail, that it is exposed to be broken and destroyed by the slightest accident. To the slenderness of this filmy workmanship, Job compares the hope of the wicked. (viii. 14.) This comparison is so exquisite that nothing can be conceived which so fully describes the utter vanity of their hopes and prosperity. Isaiah says, also, "they weave the web of the spider, of their webs no garment shall be made, neither shall they cover themselves with their works." (lix. 5.) The greater number of commentators suppose the spider to be referred to by Solomon, when he says, she taketh hold with her hands; (Prov. xxx. 28.) but as the usual word for that insect is not used in the original, in this place, it has been by others, believed to refer to the newt; a small kind of lizard.

The natural history of the spider is exceedingly curious in all its details; but our limits forbid us from pursuing it further.

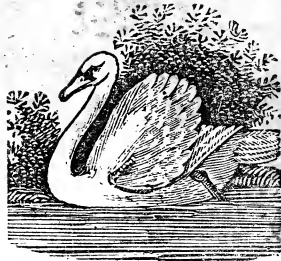
**STORK.** This bird is one of the crane kind, and has the long beak and legs which characterize that species. The most remarkable of the storks is the white one, the length of which is above three feet. The bill is nearly eight inches long, and of a fine red colour. The skin of the legs and bare part of the thighs, is also red.

The white stork is semi-domestic, haunting towns and cities, in many countries, and stalking about the streets unconcernedly, from which they remove the filth, and clear the fields of serpents and reptiles. On this account they are protected in Holland, held in high veneration by the Mahometans, and so greatly were they respected, in times of old, by the Thesalonians, that to kill one of these birds, was a crime expiable only by death. The ancients, indeed, describe it as a pattern of conjugal fidelity, and of filial and paternal piety.

Moses places the stork amongst the unclean birds. (Lev. xi. 19. Deut. xiv. 18.) The Psalmist says, (civ. 17.) as for the stork, the fir trees are her house. The low houses in Palestine did not afford so favourable a situation for the stork to build in, as the houses of Europe, and she, doubtless for that reason, resorted to the pine trees. Profane writers speak much of the piety of the stork, and of its gratitude to its parents.

**SWALLOW.** There are many species of the swallow; all of them have bills which are broad, small at the point, and slightly curved. The wings are long, and the tail forked, the legs short and slender. Their voice is a peculiar twittering noise, and they fly with great rapidity.

The only mention of the swallow, in Scripture, is in Isaiah xxxviii. 14, and Jeremiah, viii. 7. Hezekiah, referring to his recent affliction, says, as a swallow, or a crane, so did I chatter. The note of swallows being quick and mournful, the allusion of the king is supposed to be to his prayers, which were so interrupted by groans, as to be like the quick twitterings of the swallow. The passage in Jeremiah refers to the well known migration of this bird, from which the prophet takes occasion to reprove the ingratitude of the favoured tribes. "The turtle, and the crane, and the swallow, observe the time of their coming, but my people know not the judgment of the Lord."



**SWAN.** So much difference exists between this bird when on land and in the water, that it hardly appears like the same creature.

When it ascends from the water, its favourite element, its motions are awkward, and its neck is stretched forward with an air of stupidity; but when seen smoothly gliding along the water, displaying a thousand graceful attitudes, and moving, at pleasure, without the smallest apparent effort, there is not a more beautiful figure in all nature. It is able to swim faster than a man can walk.

This beautiful bird is as delicate in its appetites, as it is elegant in its form. Its chief food is corn, herbs growing in the water, and roots and seeds which are found near the margin. At the time of incubation, it prepares a nest, in some retired part of the bank, and chiefly where there is a small island in the stream. The swan lays seven or eight eggs, white, and much larger than that of the goose. A female has been known to attack and drown a fox, which was swimming towards her nest, and an old swan can break the leg of a man with his wing. The swan is a long lived bird, and sometimes attains the age of more than a hundred years.

The wild, or whistling swan, though so strongly resembling the tame one in colour and form, yet differs considerably from it, especially in its internal structure. It is also less, by a fourth, in size; the tame swan weighing about twenty, and the wild about fifteen pounds. The wild species is found in most of the northern regions, in America, and probably in the East Indies. The tame swan makes no noise, except a hiss; the wild one has a sharp, loud cry, particularly while flying. The song, ascribed to this bird, when dying, by the ancients, is a mere fable. The colour of the tame swan, is all over

white; the wild one, along the back, and tips of the wing, inclines to an ash colour.

The black swan, of New Holland, that country of animal wonders, presents us with a bird, which the ancients imagined could not possibly have an existence. The black swan is exactly similar in its form to the same bird found in other countries, but is somewhat less in size. Every part of the plumage is perfectly black, except a few of the longest quill feathers, which are white. The bill is bright-red, and the legs and feet ash coloured. They are extremely shy, and when disturbed, fly off, one after another, like wild geese.

The swan is amongst the birds declared unclean, by the Levitical law, and is only twice mentioned in the Bible, (Lev. xi. 18. Deut. xiv. 16.) and some authors have doubted whether this bird is that really intended by the word so translated.

**SWINE.** This word was formerly used in the singular, as well as the plural number, but it is now generally used for hogs, in the plural. See *Boar*.

**TORTOISE.** Tortoises are usually divided into those which live upon land, and those that live in the water; and use has made a distinction in the name, the one being called tortoises, and the other turtles. It has been proved, however, that they are all able to live in either element, and upon examination, there will be less variety found among them, than amongst birds that live upon land, and those that swim in the water.

All tortoises, in their external form, much resemble each other, their outward covering being composed of two great shells, the one laid upon the other, and only touching at the edges. There are two holes at either edge of this vaulted body, one for a very small head, shoulders, and arms to peep through, the other at the opposite edge, for the feet and the tail. These shells the animal is never disengaged from, and they serve for its defence against every creature, except man. When alarmed, it draws in its feet and head, and closes the shell, in such a manner, as to afford it complete protection. It has no teeth, but its mouth is armed with a hard, bony rim. Its tail is strong and scaly, like the lizard.

The land tortoise is a long lived animal, and with respect to injuries, may be considered as almost endowed with immortality. The loss of a limb is a trifling matter, and it seems as though nothing could kill it. It will live with its brain taken out, and even with its head cut off. They have fre-

quently been known to live for eighty years, and sometimes more than a hundred.



The sea tortoise, or turtle, as it is usually called, is much larger than the land tortoise. The great Mediterranean turtle is the largest of the kind. It is found from five to eight feet long, and from six to nine hundred pounds weight; but these are a formidable and useless kind compared with those of the South Seas. They are of different kinds, not only unlike each other in form, but furnishing man with different advantages. The imbricated turtle supplies the tortoise shell which is so extensively used, and the green turtle is not less noted for the delicacy and nutritive qualities of its flesh. This last kind is generally found to weigh about two hundred weight, though some are found much larger. Dampier mentions one so large, that a boy of ten years of age, the son of captain Rock, used the shell as a boat, and went from the shore in it, to his father's ship. Both the land and sea tortoise feed chiefly on vegetable substances.

The tortoise is classed amongst reptiles, is a cold blooded animal, and is mentioned as unclean in the ceremonial law. (Lev. xi. 29.) Some learned men, however, think a kind of lizard is intended. If the tortoise was the animal referred to, it was no doubt the land tortoise.

**UNICORN.** Much difference of opinion has existed among learned men, as to the animal referred to by the original word, by our translators rendered unicorn. Did the original word,

in itself, denote, as in our translation, an animal having only one horn, much of this uncertainty would cease; but as this is not the case, it affords a much wider scope than otherwise would exist, for the exercise of the imagination of biblical critics.

The first allusion to this animal, is in the reply of Balaam to Balak, when importuned by the terrified king to curse the invading armies of Israel—"God brought them out of Egypt, he hath, as it were, the strength of an unicorn." (Numb. xxiii. 22. xxiv. 8.) From this it is evident that the animal was considered as possessing considerable power. Isaiah associates him with other powerful animals, to symbolize the leaders and princes of the hostile nations, that were destined to invade his country. "And the unicorns shall come down with them, and the bullocks with the bulls." (Isa. xxxiv. 7.) From the book of Job, we learn that he was not only an animal of considerable strength, but also possessed of a very intractable disposition. "Will the unicorn be willing to serve thee, or abide by thy crib?" (Job, xxxix. 9-12.) This animal is also referred to in two or three other passages in the Scriptures, but without any very particular allusion to its manners or habits. (Deut. xxxiii. 17. Ps. xxii. 21. xxix. 6.) From these passages, chiefly, we are to form our opinion with respect to the animal intended by the sacred writers.

The name of unicorn, was anciently given to an animal described as having legs like the deer, the head, mane and tail like the horse, and in the middle of its forehead, a single horn, from which it took its name. Whether such an animal now exists, or ever did exist, has been doubted. Most learned men have considered the existence of such an animal, as altogether fabulous, and have, consequently, endeavoured to find, amongst those animals whose existence and character are well determined, one, whose description best corresponds with that referred to in the Scriptures, and the two which have principally divided the opinions of learned men are, the rhinoceros, and wild buffalo.

Those writers who prefer the rhinoceros, as the representative of the unicorn, depend on the name given in the translations, as signifying an animal with only one horn, and as corresponding, in his character, with the description given of that animal. Those who prefer the wild buffalo as representing the unicorn, deny that the original word has any reference to an animal with one horn, and they argue that the buffalo agrees, in character, with the scriptural account of the unicorn.

It is objected, also, that though the rhinoceros in some countries has only one horn, yet in those parts where the animal is found nearest to Palestine, it has two horns, and those not as the unicorn is described, having the horn projecting from the forehead, but one above the other on the snout. The objections against those who advocate the wild buffalo as the animal intended, arise from his having two horns; and though acknowledged to be exceedingly fierce, not fully meeting the description of the animal under consideration.

The great diversity of opinion which has prevailed amongst learned men as to the animal, affords a strong ground for inference; that neither of them was intended; on the contrary, we believe quite as strong, or even stronger testimony can be produced in favour of the existence of an animal, formerly and at the present time, which is no doubt the true representation of the unicorn described by the ancients.

Niebuhr, the celebrated traveller, relates, that in the ruins of Persepolis, he found, on almost every staircase, the figure of a unicorn depicted in various attitudes; and Pliny, in speaking of the wild beasts of India, says, with respect to this animal—"The unicorn is an exceeding fierce animal, resembling a horse as to the rest of its body, but having the head like a stag, the feet like an elephant, and the tail like a wild boar; its roaring is loud, and it has a black horn of about two cubits projecting from the middle of the forehead." These seem to be the chief ancient testimony in relation to this animal.

In more recent times, we have further traces of this animal in Southern Africa, and also in Central Asia, in both of which places it has been asserted, on authority which appears to be altogether worthy of confidence, that it has been seen; and when we consider that the giraffe or cameopard has only a short time since been rediscovered, after having been known to the ancients, and long considered fabulous by the moderns, and that a large part of Africa and Central Asia is still entirely unexplored by Europeans, it is by no means improbable that the unicorn now exists in those remote regions, and that it will ere long be rediscovered, and its existence placed beyond a doubt.

The gnu, or horned horse, which has been, within a short time since, brought from the Cape of Good Hope, possesses characteristics quite as extraordinary as those which have been assigned to the unicorn; and if it possessed one straight instead of two crooked horns, would bear a strong resemblance to the description of that animal.



**VIPER.** This is a kind of serpent, of which there are several species, all of which are venomous, and some of them produce death in a short time. It is usually two or three feet in length, and is a slow moving kind of serpent. The poison is infused into the wound by a canal in the fangs, by which it is inflicted.



**VULTURE.** The first rank amongst birds of prey, has been assigned to the eagle, not because it is larger than the vulture, but because it is more noble and courageous, and possesses at least as great an inclination for war, as an appetite for prey. The vulture is deficient in all the more respectable qualities of the eagle, and only rivals it in size, strength, and rapacity.

Vultures may readily be distinguished from all those of the eagle kind, by the nakedness of their heads and necks, which are without feathers, and only covered by a very slight down, or a few scattered hairs; the eyes are more prominent, the claws are shorter and less hooked, and the flight more difficult and heavy. All the vulture tribe are cruel, uncleanly, and indolent.

This bird is found in almost all the countries of the Eastern and Western continent. In Egypt, indeed, it seems to be of singular service. There are great flocks of them in the neighbourhood of Grand Cairo, which no person is permitted to destroy, because they devour all the carrion and filth, which has so great a tendency to corrupt and putrify the air. In South America they are found in great abundance, and when they light upon a carcass, which they have liberty to feed on at their ease, they so gorge themselves that they are unable to

fly, but keep hopping along on the ground when pursued. At all times it is a bird of slow flight, and when thoroughly gorged, is utterly helpless.

There are several varieties of the vulture, all of which so closely resemble each other in manners and habits, as to require no particular notice. The condor, however, which belongs to the vulture tribe, is remarkable for its immense size, and is doubtless much the largest of all birds that are capable of flight. It also possesses all the qualities which render it formidable to other animals, and even to man himself. It is said to be eighteen feet across the wings, its beak is so strong as to pierce the body of a cow, and two of them are able to devour her at a meal. It is supposed that the great bird called the rock, described by the Arabian writers, and so much exaggerated by fable, is but a species of the condor.

The vulture is mentioned in the ceremonial law as among the unclean birds, (Lev. xi. 14. Deut. xiv. 13.) and is also referred to by the prophet Isaiah, as an emblem of desolation, (Isaiah xxxiv. 15.)

**WHALE.** Of the whale, properly so called, there are several different species, but the two principal divisions are the common or Greenland whale, and the spermaceti whale.

The great Greenland whale is the animal, for the taking of which such extensive preparations are made in the different ports of Europe and America. It is a large heavy animal, and the head is a third part of its bulk. It is usually found from sixty to seventy feet long. The tail is about twenty-four feet broad, and when it lies on one side, a blow from it is tremendous. The skin is smooth and black, and in some places marbled with white and yellow, which, running over the surface, has a very beautiful effect. The cleft of the mouth is above twenty feet long, which is about one-third of the animal's whole length, and the upper jaw is furnished with barbs that lie like the pipes of an organ, the greatest in the middle, and the smallest on the sides, these compose the whalebone, the longest of which are not less than eighteen feet. The eyes are not larger than those of an ox, and placed towards the back of the head, which enables them to see both before and behind, and they appear to be very sharp sighted.

As these animals breathe the air, it is obvious that they cannot remain a great length of time under water. They are constrained, therefore, every two or three minutes, to come up to the surface to take breath, as well as to spout out through

their nostril, for they have but one, the water they have sucked in while gaping for their prey.

The cachalot, or spermaceti whale, is not of such enormous size as the Greenland whale; it does not exceed sixty feet in length, and sixteen in depth, and being more slender is also more active than the common whale. The head of the spermaceti, is even larger than the common whale, being equal to one-half the bulk of the animal. This species of whale is the most sought after, and is by far the most valuable, as it contains two important drugs, spermaceti and ambergris.

To enter into a detail of the mode in which these animals are captured, or to give a minute account of the whale fishery, though very interesting, does not comport with our object; we would only notice, therefore, that when the ships which are fitted out for this purpose arrive at the proper location, the whale is pursued by boats, containing a number of men, armed with harpoons, to which a rope is attached, and being struck as often as it comes up to breathe, it at length expires under repeated wounds.

The whale is several times mentioned in the Scriptures. In the account of the creation, it is said that "God created great whales" on the fifth day. (Gen. i. 21.) When Job, during his distress and great affliction, addressed the Almighty, he says, "am I sea or a whale, that thou settest a watch over me." (Job, vii. 12.) Ezekiel compares the powerful and cruel king of Egypt, to a young lion, and a whale. (Ezek. xxxii. 2.)

It is generally believed, that the great fish by which Jonah was so miraculously preserved, was a whale, (Jonah, i. 17.) and our Lord in speaking of this event, (Matt. xii. 40.) calls it so. It has been disputed, however, whether the "great fish" was really a whale or not, and is denied by some, because there are no whales in the Mediterranean sea, where this event occurred, and because the throat of a whale is too small to swallow a man. To us neither of these reasons present the least difficulty, as it is altogether probable that whales did frequent the Mediterranean in the early periods of the world, before so many great ships were constantly ploughing its surface, and though the throat of the whale is too small to swallow a man, yet when we consider that the head, and consequently the mouth, in some species of the whale, is equal to half the animal, it would certainly be no great stretch of words to say that the whale swallowed Jonah, though he did not actually pass into the stomach of the animal.

**WOLF.** This is one of those animals whose appetite for animal food is the most vehement, and whose means of satisfying that appetite, are the most various. Nature has furnished him with strength, with cunning, with agility, and all those requisites, in a word, which fit an animal for pursuing, overtaking and conquering its prey; and yet with all these the wolf not unfrequently dies of hunger, for he is the declared enemy of man. Being long proscribed, and a reward offered for his head, he is obliged to fly from the habitations of man, and to live in the forest, where the few wild animals to be found, escape him either by their swiftness or their art, or are supplied in too small a proportion to satisfy his rapacity. When pressed with hunger, however, he braves danger, and attacks those animals which are under the protection of man, particularly lambs and sheep, which are its favourite prey.

The wolf, both externally and internally, so nearly resembles the dog, that they seem formed on the same plan, but in their dispositions they are entirely unlike; the wolf when tamed, seldom showing any of that attachment and fidelity to his master, which so strongly characterise the faithful animal.

The wolf is usually, when full grown, about two feet in height, and three and a half from the nose to the ear. The head is long, and more pointed than the dog, the ears erect, and the eyes lively and fierce. The tail is long and bushy, and bends down towards the legs, the hair is of a grayish yellow colour, with a dark stripe on the fore legs, but in some climates the colour is nearly black.

The allusions to the wolf in the Scriptures, correspond with the history given of him by naturalists. His fierceness and cruelty are the dispositions chiefly referred to. He is frequently mentioned in the Scriptures, and appears to have abounded in Palestine and the neighbouring countries. (Gen. xlix. 27. Matt. vii. 15.)



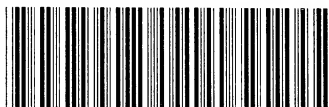
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