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# BIBLE GEOGRAPHY.



A  
H A N D - B O O K  
OF  
B I B L E   G E O G R A P H Y ;

CONTAINING SOME ACCOUNT OF  
THE CHIEF PLACES MENTIONED IN THE  
OLD AND NEW TESTAMENTS,

DESCRIPTIVE OF THEIR  
ANCIENT AND MODERN CONDITIONS

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ILLUSTRATED BY .

A SERIES OF NEW AND CORRECT MAPS.

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## GEOGRAPHY OF THE BIBLE.

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THE natural features of the countries mentioned in the Bible, and known to the ancients, are but slightly altered from their original character; but the political divisions into kingdoms and states, having long since passed away, a brief notice of the passages in the Holy Scriptures in which they are referred to, may be useful. *Nations* are repeatedly spoken of, the term sometimes meaning, as it does now, the people of a country, but at others being a general term for all who were not Hebrews, (Isai. lv. 5;) and *people*, and *tribe*, occur in most chapters of the historical books. In the tenth chapter of Genesis we read of the *kingdom* founded by Nimrod, who shortly after the Flood "began to be a mighty one in the earth." In the history of Abraham numerous *kings* are mentioned, several of whom, however, seem to have ruled over only a single city each; and in the days of that patriarch there was a despotic monarch in Egypt. (Gen. xii. 15.) We read of the Jewish monarchs also, who were in theory limited monarchs, (Deut. xvii. 14—20,) though too frequently absolute, if not despotic, in practice.

The rulers of the Edomites and Horites are styled *dukes*, (Gen. xxxvi. 15, 21); and *prince* is a title bestowed upon the heads of families, (Numb. xxii. 2,) and also on the attendants of kings, (Gen. xii. 15,) besides being applied to Our blessed Lord himself. (Isai. ix. 6.)

When the Romans became masters of Judea, they divided the country into districts to which they gave the name of *ethnarchies* and *tetrarchies*, (Luke iii. 1,) which were ruled, subject to the Roman supremacy, by Jewish princes, while the

whole was considered a province of the Roman Empire, and the supreme governor was a Roman officer called a *procurator*, or *president*. This office at the time of the ministry and suffering of Our blessed Lord was held by Pontius Pilate, (Luke iii. 1); and in succession by Antonius Felix (Acts xxiii.) and Porcius Festus (Acts xxiv.) during the persecutions of the Apostle Paul.

Some of the provinces of the Roman Empire were governed by officers termed *proconsuls*, or *deputies*, as they are styled in the Acts of the Apostles, (xiii. 7; xviii. 12;) the difference being that the procurators were the representatives of the emperor, while the proconsuls were appointed by the senate.

Many of the countries mentioned in Scripture are now in the hands of the Turks, and are by them divided into *pachalics*, whose governors are nearly independent princes.

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## EXPLANATION OF MARKS AND CONTRACTIONS.

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THE following marks and contractions are used in this Work for the purpose of avoiding repetition.

SMALL CAPITALS denote the Scriptural names of places. These names are divided into syllables, and the accented syllable is marked thus '.

*Italic* letters denote the modern names.

— implies that no modern name is known.

□ denotes that the site of the place in question is doubtful.

‡ denotes the classical or modern appellation of a place, &c., mentioned by some other name in Scripture; or a place connected with the history of the Bible, though not named there.

? implies that the fact asserted is not fully established, though considered probable.

(I.) (II.), &c. signify that the position of the place or people will be found laid down upon the Map bearing the corresponding number.

N., S., E., W., denote the cardinal points of the compass,—North, South, East, and West.

N.E., S.E., } denote the intermediate points,—North-east, South-  
N.W., S.W., } east, North-west, South-west.

### EXAMPLES.

"A-BA'-NA—*Nahr Seybarany?* (VII.)" implies that the Scriptural Abana is believed to be the stream now called *Nahr Seybarany*, but that some doubt exists on that point; and that the course of the *Seybarany* may be traced on Map No. VII.

"AB'-A-RIM, — (IV.)" shows that no modern appellation of this chain of mountains is known.

"A'-BEL-BETH-MA'-AC-AH—*Hibl*, 45 miles s.w. of Damascus?" shows that the site of Abel-Beth-Maacah is supposed to be occupied by a mere village called *Hibl*, situated 45 miles to the south-west of Damascus, containing nothing remarkable, but that the fact of the identity of the two places cannot be regarded as fully established.

"A-DUL'-LAM, □ 12 miles s.w. of Jerusalem? (IV.)" implies that no remains are known to exist that can be satisfactorily identified with that place, but that the best authorities regard the distance and bearing given as approaching the truth.

"‡Æ-GE'-AN SEA," &c., implies that that Sea is not named in the Sacred Writings; but from its shores having been the scene of the labours of the Apostles, some notice of it is necessary.

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All the distances given, are direct, and are measured either from the capital of the country, or from some place which occurs in Scripture in connexion with the one in question.

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## LIST OF THE MAPS.

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## PLACES MENTIONED IN THE HOLY BIBLE.

**A-BA'-NA—Nahr\* Seybarany?** (VII.) a river near Damascus, preferred, with the Pharpar, a neighbouring stream, by Naaman to "all the waters of Israel." (2 Kings v. 12.)

**AB'-A-RIM, —** (IV.) a chain of high mountains, of desolate aspect, which extends along the eastern shore of the Dead Sea; Mounts Nebo, Peor, and Pisgah, are among its most remarkable summits. (Numb. xxvii. 12.)

**A'-BEL-BETH-MA'-AC-AH—Hibl,** 45 miles s.w. of Damascus? (VII.) a large city in the north of Palestine, probably in the territory of Naphtali, in which the rebel Sheba was besieged by Joab. (2 Sam. xx. 14—22.) It is sometimes called Abel-Maim. (2 Chron. xvi. 4.)

There are several other places called **A'-BEL**, with some addition, mentioned in the Scriptures, but their situations are not known with any certainty.

**A'-BEL-MIZ'-RA-IM,** (Gen. L. 11,) was in the neighbourhood of the Jordan, near Jericho; and **A'-BEL-SHIT'-TIM,** (Numb. xxxiii. 49,) in the plains of Moab, near the mouth of the Jordan; **A'-BEL-CAR'-MAIM,** (called "the plain of the vineyards," in Judges xi. 33,) is thought to have been near Rabbath-Ammon; and **A'-BEL-ME-HO'-LAH,** (1 Kings xix. 16,) near Bethshan.

**AB'-I-LA—Nebi Abel,** 14 miles n.w. of Damascus, (IX.) the capital of a small district in Syria, governed at the time of the preaching of John the Baptist by a tetrarch, named Lysanias. (Luke iii. 1.) Some few ruins remain, and some curious inscriptions cut in the rocks; and in the neighbourhood is a large artificial mound which is traditionally stated to be the

tomb of Abel, whence comes the modern name.

**AC'-CAD—Tel\* Nimrood,** near Bagdad? (II.) one of the four cities founded by Nimrod. (Gen. x. 10.) Some travellers think it was situated on the river Tigris, and that the gigantic pile of ruins which bears at this day the name of the "hill of Nimrod," and is very similar in appearance to the remains of Babylon, marks its site; but this is merely conjectural.

**AC'-CHO—Akka, Acre,** 80 miles n.w. of Jerusalem, (V.) a sea-port of Palestine, between Tyre and Mount Carmel. It was granted to the Asherites, but they were unable to obtain possession. (Judges i. 31.) In after-ages the place was taken from the Syrians by Ptolemy Philadelphus, king of Egypt, who gave it the name of Ptolemais, which it bore in the time of the Apostles. (Acts xxi. 7.)

Under the name of St. Jean d'Acre, this place often occurs in the history of the Crusades. It was captured by the Christians in 1104, recovered by the Mohammedans in 1187, and taken again, in 1191, after a memorable siege of two years, by forces headed by the kings of England (Richard I.), France (Philip Augustus), and Jerusalem (Guy de Lusignan). From this time it was regarded as the principal possession of the Crusaders in the Holy Land, and it became a very strong and splendid city. At length it was captured by the Mameluke sultan of Egypt, and utterly destroyed, in the year 1291. It then lay in ruins for nigh five hundred years, but in the middle of the eighteenth century became the

\* *Nahr* is an Arabic word signifying a river.

\* *Tel* is an Arabic word often applied to a hill, but properly signifying an artificial mound.



seat of an independant Arab chief, named Sheik Daher, and was improved by his successor Djezzar, who, in 1799, assisted by some English sailors, defended it successfully against the French army under Buonaparte. It gradually became a place of great trade, but suffered severely from a siege by the troops of the pacha of Egypt in 1832; it was also bombarded by the allied British and Turkish fleet in November, 1840, when it was reduced to a heap of ruins, and it is now but slowly recovering.

A-CEL'-DA-MA, (X.) a piece of ground without the south wall of Jerusalem, on the other side of the pool of Siloam. It was called the Potter's field, (Matt. xxvii. 7,) because an earth or clay was dug in it, of which pottery was made. But, it having been bought with the money by which the High Priest and rulers of the Jews purchased the blood of Jesus, it was thenceforward called "Aceldama," or "the Field of Blood."

A-CHA'-I-A—*Romana Alta*, (XI.) properly signifies a small territory in the neighbourhood of Corinth, but is by St. Paul, as well as by profane writers, used as a general appellation of Greece. (Acts xix. 21; 2 Cor. xi. 10.) See JAVAN.

ACH'-ME-THA—*Hamadan*, a city of Persia, midway between Tehraun and Bagdad, (VIII.) the summer residence of the Persian monarchs, in Media, where was found the decree of Cyrus, permitting the rebuilding of the Temple and city of Jerusalem. (Ezra vi. 2.)

Achmetha, better known by the name of Ecbatana, was a very splendid city, being only surpassed in extent and magnificence by Babylon and Nineveh; but Hamadan is a miserable place, only remarkable for possessing two ancient tombs, said to be those of Esther and Mordecai, to which the Jews of Persia make pilgrimages.

ACH'-ZIB—*Zib*, 10 miles N. of Acre, (VII.) a sea-port of Palestine, assigned to the tribe of Asher, (Josh. xix. 29,) but which did not come into their possession. (Judges i. 31.) It is now a

small town standing in a grove of palms on a hill near the sea.

A'-CRA. See JERUSALEM.

A'-DRI-A, (XI.) That part of the Mediterranean Sea which lies between Crete, Libya, and Sicily, was anciently called the Adriatic Sea, though the term Adriatic is now restricted to the gulf which runs northward from the Mediterranean, between Italy and Greece. The vessel in which the Apostle Paul suffered shipwreck was for some time before that event "driven up and down in Adria." (Acts xxvii. 27.)

A-DUL'-LAM, □ 12 miles s.w. of Jerusalem? (V.) a city of Canaan, whose king was killed by the Israelites under Joshua, (xii. 15,) and near which David concealed himself in a cave. (1 Sam. xxii. 1, 2.) It was a considerable city even after the Christian era, but no traces of it now exist.

† Æ-GE'-AN SEA—*Archipelago*, (XI.) that part of the Mediterranean Sea which lies to the north of Candia, between Greece and Asia Minor; it is thickly studded with small islands, several of which, as Chios, Coos, Patmos, Rhodes, and Samos, are mentioned in the New Testament, particularly in the narrative of St. Paul's voyages.

AF'-RI-CA, (I.) one of the three great divisions of the world known to the ancients, lying south of Europe and west of Asia. It is very extensive, but is little known, and its present inhabitants are in a very low state of civilization, though some of the most striking monuments of early art are met with in African countries. The principal regions mentioned in the Scriptures are, Cyrene, Egypt, Ethiopia, and Libya; which see.

AL. See HAT.

AI'-JA-LON—*Yalon*, 14 miles s.w. of Gibeon, (VII.) one of the scenes of the miracle recorded in the Book of Joshua, (x. 12—14,) when, in a battle between the Israelites and the five kings of the Canaanites, "the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

AL-EX-AN-DRI'-A—*Iskenderiah*, 115

miles n.w. of Cairo, (XI.) a city of Egypt, founded by Alexander the Great. It was situated on the shore of the Mediterranean, a little westward of the most western mouth of the Nile, became the residence of the Grecian rulers of Egypt, and was long celebrated both for learning and commerce. It was in a ship of Alexandria that St. Paul made his voyage to Rome after his shipwreck at Melita. (Acts xxviii. 11.)

The modern town, which is the chief arsenal of the pacha of Egypt, is built upon an artificial isthmus which connects a small isle (on which once stood the celebrated Pharos or lighthouse) with the mainland, where the ruins of the ancient city extend for miles along the shore, but are totally uninhabited. Its population and trade are both considerable, and many European merchants reside in it.

AM'-A-LEK-ITES, (IV.) a people residing in the desert country between Canaan and Arabia, who are supposed to have resembled, in their wandering life and predatory habits, the people of that region at the present day. They were defeated by the Israelites at Rephidim, (Exod. xvii. 8—13,) and afterwards by Gideon, (Judges vii. viii.) and by Saul. (1 Sam. xv.) From the time of David, (1 Sam. xxx.) nothing is mentioned of them as a people, thus fulfilling the denunciation of the Lord, "I will utterly put out the remembrance of Amalek from under heaven." (Exod. xvii. 14.)

AM'-MON-ITES, (V.) a nation descended from Lot, who possessed the country east of Jordan, and north of the Dead Sea. (Gen. xix. 38; Deut. iii. 16.) They were hostile to the Israelites, by whom they were conquered under David, (2 Sam. xii. 31,) but they regained their independence after a time, and occupied the lands of Reuben and Gad, when those tribes were carried into captivity. They have since become confounded with the dwellers in the desert of Euphrates, and their principal city, Rabbath-Ammon, has long since become, in the language of prophecy, "a desolate heap." (Jerem. xlix. 2.)

AM'-O-RITES, (III.) the descendants of Amor, son of Canaan, (Gen. x. 16,) were a powerful people of Canaan at the time of the conquest of that country by the Israelites. Their original settlement seems to have been in the mountainous country about Jerusalem, but they afterwards gained, by conquest, large possessions on the eastern side of the Dead Sea by Jordan. They were in their turn subdued by Moses, and, in accordance with the Divine denunciation, were to be "utterly destroyed," (Deut. xx. 17,) lest they, with the other idolatrous nations of Canaan, should teach the Israelites to "sin against the Lord their God;" but by craft, the Gibeonites, who belonged to the Amoritish race, (2 Sam. xxi. 2,) escaped the general destruction.

The word "Amorites," is sometimes used in Scripture as an appellation for the Canaanites in general. (1 Sam. vii. 14.)

AM-PHIP'-O-LIS—*Jenikevi*, 50 miles n. of Thessalonica, 25 s.w. of Philippi, (XI.) a city of Thrace, through which St. Paul and Silas passed after their injurious treatment at Philippi. (Acts xvii. 1.) The city was once an important military post, the possession of which was an object of contention between Philip of Macedon and the Athenians, but only a few ruins now remain.

AN'-AK-IM, or AN'-AK-IMS, (III.) The Anakim were probably a tribe of Cushite wanderers from Babel. They were a gigantic race, and when the Israelites approached Canaan they were found dwelling in Hebron, Debir, Anab, &c., in the hill-country of Judea. The Jewish spies were terrified at their appearance, (Numb. xiii.) but Joshua conquered them, when some retired to the sea-coast, and others who still held Hebron and Debir were expelled by Caleb and his nephew Othniel. (Josh. xi. xiv. xv.)

AN'-TI-och — *Antakia*, 320 miles n.e. of Jerusalem, (XI.) a very celebrated city in the north of Syria, long the capital of the empire of the Seleucidæ, the "kings of the North," mentioned by the prophet Daniel,

(xi. 6,) but especially claiming notice as being the place where the disciples were first called Christians. (Acts xi. 26.) It was visited by St. Paul and St. Barnabas, and is said also to have been the birth-place of St. Luke.

Antioch, which stands on the river Orontes (now called *Aaszy*), about twenty miles from the sea, was one of the most splendid cities of antiquity, and even now, when viewed from a distance, it has a majestic appearance, being placed upon two craggy hills surrounded by lofty walls; but when approached it is discovered that the modern city occupies but a small part of the space included within the walls, the rest being either garden-ground or covered with ruins, the place having been more frequently desolated by fire, earthquake, or war, than almost any other city. Antioch was one of the earliest conquests of the Crusaders, being captured in 1097 by Godfrey of Bouillon, and it remained the capital of a Christian principality for nearly two hundred years, but at last was recovered by the Mohammedans in 1268, and has never since been a place of any importance. Its present population is less than 12,000, being not one-twentieth of what it once was.

AN'-TI-UCH OF PI-SID'-I-A — *Yalobach*, 80 miles N.W. of Iconium, (XI.) a city in the central part of Asia Minor, where St. Paul preached to the Jews, who answered him only with blasphemies, and being irritated at his declaration that the Messiah should be preached to the Gentiles, procured his expulsion from the place. The Apostle and his companion Barnabas retired upon this to Iconium. (Acts xiii.) See PISIDIA.

AN-TIP'-A-TRIS, □ 22 miles S.E. of Cesarea? (XI.) a town which having been rebuilt by Herod, was so called by him in honour of his father, Antipater. To this place St. Paul was brought by the Roman soldiers in his way to the governor of Judea at Cesarea. (Acts xxiii. 31.)

A'-PHEK, □ 6 miles S.W. of Jerusalem? (VII.) a place in the tribe of Judah, where the Philistines en-

camped before the battle in which the ark was taken by them. (1 Sam. iv. 1.)

A'-PHEK, □ 10 miles S.W. of Mount Tabor? (VII.) another encampment of the Philistines, in the valley of Jezreel, previous to the battle of Gilboa. (1 Sam. xxix. 1.)

A'-PHEK, □ 25 miles N.E. of Tyre? (VII.) a city granted to the tribe of Asher, (Josh. xix. 30,) but afterwards possessed by the Syrians, who were defeated near it by Ahab. (1 Kings xx. 26—30.)

AP'-PI-I FO'-RUM, — near *Piperno*, 45 miles S.E. of Rome, (XI.) At this place St. Paul, when on his way as a prisoner to Rome, was met by some of the Christians of that city. (Acts xxviii. 15.)

AR. See RABRATH MOAB.

A-RA'-BI-A, (II.) a large country of Asia lying to the south of Palestine and to the east of Egypt, memorable as the scene of numerous remarkable events recorded in the Scriptures. It is of a peninsular form, 1800 miles in length and 1200 in breadth, and is bounded by the river Euphrates and the Persian Gulf on the east, the Red Sea on the west, and the Indian Ocean on the south, while on the north it is scarcely distinguishable from the southern and eastern parts of Palestine.

It was in Arabia that those wonderful manifestations of the Divine power took place, which are recorded in the Pentateuch,—as the miracles of the burning bush, the passage of the Red Sea, the supply of quails and manna, and the giving of the Law from Mount Sinai. Its inhabitants, too,—who even at this day present the lively image of the patriarchal life,—afford a most striking instance of the literal fulfilment of prophecy. It was foretold of their ancestor Ishmael, “he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren,” (Gen. xvi. 12,) and accordingly we find in every age the Arabs living by the plunder of the neighbouring nations; though surrounded by powerful states and in constant contact with

them, ever roaming their deserts unsubdued; and as "wild men" dwelling in tents, possessed only of horses, cattle, and arms.

In the Scriptures the Arabians are sometimes termed "the children of the East," (Judges vi. 3,) the inhabitants of that part of the country bordering upon the river Euphrates being intended; in other places they are styled, in the original, *Orebim*, (2 Chron. xxi. 16,) whence their modern name Arabians, is derived.

It was in Arabia that the impostor Mohammed first propagated his false creed, which the fiery zeal of his followers in an incredibly short space of time spread over many of the finest regions of the earth, and which is still professed by nearly one-third part of the inhabitants of the globe; it is, however, now to all appearance in a declining state, and will assuredly one day disappear before the advance of the Gospel of Truth.

*A'-RAD*—*Tel Arad*, 50 miles S.E. of Hebron, (V.) a city of the south of Canaan, taken by the Israelites. (Numb. xxi. 1—3.) It existed as a town in the fourth century of the Christian era, but a few ruins on a hill are all that now remain.

*A'-RAM*, (II.) a vast tract of country lying between Mount Taurus and Canaan north and south, and extending east and west from the Mediterranean Sea beyond the river Tigris. In this case it is represented by the modern provinces of Syria, Al Jezireh, and the southern part of Koordistan; but the term is not always used in this extended sense. It is frequently restricted to Syria, under the name of *Aram Dammesek* (the "Syria of Damascus" of 2 Sam. viii. 6—Map VI.) and the other portions are styled *Aram Zobah*, *Aram Beth-rehob*, and *Aram Naharaim*, or *Padan Aram*.

Of these latter, *ARAM ZO'-BAH* (VII.) was a small state north of Damascus, conquered by David, (2 Sam. x. ;) *A'-RAM BETH-RE'-HOB* was another small district to the south-west of *Aram Zobah*, subjugated at the same time; and *PA'-DAN A'-RAM*, (the plain of Syria,) or *A'-RAM NA-HA-RA'-IM*,

(Syria of the two rivers,) (II.) was the northern part of the country between the rivers Euphrates and Tigris, called by classical authors *Mesopotamia*, and now styled by the Turks, its possessors, *Al Jezireh*, or the *Island*. See *MESOPOTAMIA*; *SYRIA*.

*AR-A-RAT*—*Armenia*, (II.) The country styled in our Bible "the land of Armenia," (2 Kings xix. 37,) is called in Hebrew "the land of *Ararat*," from the mountain-chain upon one of the peaks of which the Ark rested. (Gen. viii. 4.) This peak is the loftiest of the chain of Taurus, and stands about midway between the Black and the Caspian Seas. Its summit, which is found to have an elevation of 17,700 feet, has only recently been reached. The mountain is highly revered by the neighbouring tribes, who call it *Agri Dagh* (the Great Mountain), *Kuhi Nuah* (the Mountain of Noah), or *Macis* (the Mother of the World). A Christian convent is situated at its foot, the monks of which assert that the Ark still exists on the highest peak of the mountain, and they show a board which they pretend was one of its planks.

*Armenia* is an elevated table-land lying between the chains of Caucasus and Taurus, and occupying part of the territory between the Black and Caspian Seas. It is traversed throughout by mountain-chains, but is in general fruitful and diligently cultivated. It was once an independent kingdom, but lying between the great empires of Rome and Persia, it was alternately possessed by each, and is now divided into several provinces, which are shared by the Russians, Persians, and Turks. The Russians possess the northern part of the country, which borders on Georgia; the Persians have the eastern part; while the Turks occupy the western, called *Armenia Minor* by the classical writers, and in the time of the Crusades, when it had kings of its own; this last is probably the *Minni* of the prophet Jeremiah. (Li. 27.)

The Armenians, under the name of "the house of *Togarmah*," are

mentioned by Ezekiel (xxvii. 14) as trading with Tyre, and they are still the most commercial people of the East, being found dispersed in every country, and even met with in some number in Europe. They are Christians, dissenting in some particulars from the Greek church, and are highly esteemed for intelligence, industry, and honesty. They are estimated to amount to about 2,000,000, of whom 200,000 are resident in Constantinople, where they are the principal merchants.

AR'-GOB, — (V.) a fruitful district in the northern part of Bashan, possessed by the half-tribe of Manasseh beyond Jordan. (Deut. iii. 13.)

AR-I-MA-THÉ'-A—*Ramla*, 15 miles S.E. of Joppa, 20 N.W. of Jerusalem, (IX.) was the city of "Joseph, who was Jesus' disciple," (Matt. xxvii. 57,) by whom the body of Our blessed Lord was honourably buried. Arimatea was once thought to be the same as Ramah where Samuel dwelt, (1 Sam. xxv. 1,) but this has been disproved. (See RAMAH.) Ramla has a Christian church and convent much resorted to by pilgrims to Jerusalem, but it is otherwise a mere collection of half-ruined dwellings, inclosed by a mud wall; the ruins of several of the churches, an aqueduct, and other edifices of the ancient city, however, attest its former splendour.

ARK'-ITES, (III.) the descendants of Canaan, (Gen. x. 17,) who occupied a small district on the coast of Syria. Their capital bore the name of Arke, or Arca; it was situated a few miles north of Trip lis, was a large city in the time of the Roman emperors, and the birth-place of one of them, Alexander Severus. Though it existed as an important town in the era of the Crusades, nothing now remains but some piles of rubbish containing squared stones and broken columns, collected on a hill which bears the name of *Tel Arka*.

AR-MÉ'-NI-A. See ARARAT.

AR'-NON — *Wadi Modjeb*, (V.) a small river of Palestine which falls into the Dead Sea on its eastern side. It was formerly the southern boundary

of the Amorites, and upon its banks their king, Sihon, was defeated and slain by the Israelites under Moses. (Deut. ii. 32, 33.)

AR'-O-ER, □ 19 miles S.W. of Heshbon? (VII.) a city in the territory of the tribe of Gad, on the river Arnon, taken from the Moabites by Sihon the Amorite, and from him by the Hebrews. (Numb. xxxii. 34; Deut. ii. iii.)

AR'-O-ER, □ 30 miles S. of Hebron? (VII.) was also the name of a city of the tribe of Judah, situated among the mountains to the south, to whose inhabitants David sent presents out of the spoils he had obtained. (1 Sam. xxx. 28.)

AR'-O-ER was the name of several other places, but there are no remarkable events connected with them, neither have their positions been well ascertained.

The "cities of Aroer" mentioned by the prophet Isaiah, (xvii. 2,) are supposed to be the cities beyond Jordan generally.

AR-PHAX'-AD, (I.) a son of Shem, (Gen. xi. 10,) born two years after the Flood, whose name is used (Gen. x. 22,) as the designation of a nation, probably the inhabitants of the country afterwards called Chaldeas.

AR'-VAD-ITES, (III.) a people descended from Canaan, (Gen. x. 18,) who served as mariners to the Tyrians. (Ezek. xxvii. 8, 11.) They possessed a narrow strip of land on the coast of Syria, to the north of the Zemarites, but their capital was the small isle of Arvad or Aradus, opposite the main land, or "Land of Hamath," (2 Kings xxv. 21,) and 120 miles N.E. of Tyre. It was a commercial state, and the isle was entirely covered with lofty buildings; it is now termed *Rou-Wadde*, and has but few inhabitants, but there are numerous remains of the walls and foundations of the ancient edifices which extend far into the sea. Many of the walls have crosses, mitres, and crosiers sculptured on them, the isle having been the seat of a bishop in the time of the Crusades.

ASH'-DOD — *Shdood*, 23 miles S. of Joppa, 30 W. of Jerusalem, 12 N.E. of

Askelon, (V.) a city of the Philistines to which the Ark was conveyed when taken at the battle of Eben-ezer. (1 Sam. v.) Ashdod was captured by Tartan, the Assyrian general, (Isai. xx. 1,) and afterwards by Judas Maccabeus, (1 Macc. x.,) bearing then the Greek name of Azotus, as it did in the days of the Apostles. (Acts viii. 40.) Though it was once a sea-port, it is now a village on a hill two miles inland, and has no remains of its former edifices, except one which, from still bearing a stone cross upon its top, is supposed to have been a Christian church. Ashdod was long possessed by the Crusaders, but was taken from them by the Mameluke sultan of Egypt in 1256.

ASH'-ER, (V.) The possession of the descendants of the eighth son of Jacob was a narrow strip of country in the north of Canaan, having the possessions of Zebulun on the south, and of Naphtali on the east; the Land of Hamath on the north, and the sea on the west. (Josh. xix. 24-31.) In its boundaries were included the Phœnician cities of Accho, Tyre, and Sidon, whose inhabitants the Asherites were unable to expel. It was a fruitful district, though in some parts mountainous, and possessed mines, but the tribe to whom it was granted never fully occupied it. In after-times it was included in the district of Galilee of the Gentiles, (IX.) and now forms part of the pachalic of Acre.

ASH'-RE-ROTH—*Mesareib*, 55 miles s. of Damascus, 95 N.E. of Jerusalem, (V.) a place in the territory of the Western Manassites, where had been the residence of Og, king of Bashan. (Deut. i. 4.) It is styled Ashteroth-Carnaim (*the horned*), (Gen. xiv. 5,) either from the two summits of a mountain between which it was built, or more probably from the worship of an idol named Astarte, which was represented with horns on its head.

ASI-A—*Asia*, (I.) is the largest of the continents, and the one in which most of the events recorded in the Scriptures took place. It lies to the east of Europe and Africa,—being connected with the former through-

out, and with the latter at only one point, the Isthmus of Suez,—and is bounded on the north by the Arctic Ocean, while the Pacific and Indian Oceans wash its eastern and southern shores. Its extent and population are very variously stated, but 15,000,000 square miles, and 450,000,000 of souls, seems as near the truth as in the absence of proper documents it is possible to get.

Asia is generally spoken of as a country possessing a fertile soil and warm climate, and this is true of such parts of it as were known in ancient times; but it is traversed, between the 30th and 50th degrees of North latitude by a vast range of mountains and elevated plateaux or tablelands, the northern and southern sides of which, and the included country, present widely different aspects. On the north are the vast plains of Siberia, almost uninhabited, but watered by large rivers which descend into the Arctic Ocean;—in the centre are the steppes or elevated plains of Tartary and Mongolia, little known, but memorable as the original country of the hordes of Scythians, by whom the southern and western parts of the world have been so often desolated;—while on the south are the fertile and populous regions of China, India, and Persia; on the west the country on the shores of the Euxine and Mediterranean; and on the southwest the countries of all others most interesting to the Christian,—Syria, Palestine, and Arabia. It was only these southern countries that were known to the inspired writers and the authors of the apocryphal books, and therefore the term "*Asia*" is used by them in a very restricted sense: in some cases it signifies the empire of the Seleucidæ, or Greek kings of Syria, namely, Syria, Mesopotamia, and part of Persia, (2 Macc. iii. 3,) but in general it only denotes the peninsular district, shut in by the chain of Taurus on the south, the Mediterranean on the west, and the Sea of Marmora and Black Sea on the north, which is called by geographers *Asia Minor*, and by its

present possessors, the Turks, Anatolia.

This is the *Asia* (XI.) in which St. Paul and Silas were at one time "forbidden of the Holy Ghost to preach the word," (Acts xvi. 6;) of which St. Paul speaks when he says, (1 Cor. xvi. 19,) "The churches of Asia salute you;" and by the coasts of which it was intended that the vessel which was conveying the Apostle to Rome should sail. (Acts xxvii. 2.)

This country, in its western part, was long the scene of the labours of St. Paul, and numerous churches were planted in it by him, seven of which are particularly mentioned in Revelation, chap. ii. iii. Most of them are threatened, and exhorted to repentance, and awfully has the threatening been fulfilled: the cities have all, long since, sunk into decay, if not to utter ruin; "the candlestick is removed out of his place," and Christian churches can hardly be said to exist in them. The seven churches, as arranged by St. John, are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea; all of which will be found noticed under their respective heads.

*As'-KE-LON—Ascalaan*, 15 miles N. of Gaza, 12 s.w. of Ashdod, (VII.) was once a sea-port of the Philistines, and long after their day a splendid city, but is now, as prophesied by Zechariah, (ix. 5,) without a single inhabitant,—a prediction the more remarkable, as it did not receive its fulfilment for nearly two thousand years, the place having been destroyed by Saladin, in the Crusades. There still remain forty columns of rose-coloured granite, probably belonging to the famous temple of Ashteroth, a large portion of a strong and lofty wall with towers, and the ruins of several Christian churches. Near Askelon, two large armies from Egypt were defeated by the heroes of the first Crusade, in 1099 and 1100.

*As'-sos—Beriam*, 30 miles s. of Troas, 60 N.W. of Pergamos, (XI.) a sea-port of Asia Minor, whence St. Paul and St. Luke went to Mitylene, in the neighbouring isle of Lesbos. (Acts

xx. 13, 14.) The ruins of the ancient city stand upon a hill, and consist of a theatre, and several temples, all of a splendid character.

*AS-SYR'-I-A*, or *As'-SHUR*, (II.) a kingdom of Asia, by whose monarchs the ten tribes of the kingdom of Israel were carried into captivity. (2 Kings xvii. 23.)

Both the extent of this kingdom and the time of its foundation have been greatly disputed; but it appears probable that a state was founded, either by Nimrod or by Asshur, (Gen. x. 11,) in the region to the north of Mesopotamia now forming the province of *Koordistan*, and that by succeeding monarchs the kingdom was gradually extended, until it embraced all the Asiatic countries south of Taurus, except Persia, Arabia, and Palestine; such being the sense in which the term *Aturia* or *Assyria* is used by several of the ancient geographers. None of its rulers, however, are mentioned in Scripture until the time of Jonah, (B.C. 825,) when its capital, Nineveh, is spoken of as "that great city," (Jonah i. 2;) but about fifty years after we read of Pul, king of Assyria, who rendered the kingdom of Israel tributary. (2 Kings xv. 19.) This monarch seems to have been the founder of the empire in its extended sense, as he was the first who carried his arms beyond the Euphrates, and by his successors, Tiglath-pileser and Shalmaneser, the threatenings of the Lord against the "rebellious house" of Israel were carried into effect. (1 Chron. v. 26; 2 Kings xvii. 6.) Judah also was threatened by another of the Assyrian rulers, Sennacherib, but was miraculously delivered. (2 Chron. xxxii.)

The Assyrian empire, styled by the Lord himself, "the rod of mine anger," (Isai. x. 5,) having fulfilled the purposes of the Almighty in the chastisement of the apostate Hebrews, was, in accordance with prophecy, (Isai. xxx. 31; Micah v. 6; Zeph. ii. 13,) itself "beaten down;" which event occurred about the year 607 B.C., when Nineveh was taken by Nabopolassar and Cyaxares, who parti-

tioned its territories between them, and founded the new empires of Media and Babylon. See **BABYLON**; **MEDIA**; **NINEVEH**.

From that time to the present, the original seat of the Assyrians has continued a mere province, ruled successively by Persian, Parthian, and Sassanian princes,—often contested for by the Romans, and at length conquered by the Saracens; in the hands of whose successors it now remains, it being divided between the Persians and the Turks, and peopled principally by a wild race called *koords*, who pursue a nomade life, rearing cattle and dwelling in tents, and plundering the traveller. Yet the Gospel is not without its witnesses.

The country to the north of the site of Nineveh is occupied by a race of Christian mountaineers, who are called *Chaldeans*, and were till recently in a great measure independent. They were divided into several tribes, and were estimated to amount to 100,000 souls. These people, who were long almost unknown in Europe, have been recently visited by travellers, who describe them as being hardy and industrious, and living in an orderly manner under the sole government of the patriarch and bishops of their church; but they have lately been cruelly persecuted and almost exterminated by the Mohammedans.

**ATH'-ENS**—*Athens*, 53 miles E. of Corinth, (XI.) a very celebrated city of Greece, visited by St. Paul, whose "spirit was stirred in him, when he saw the city full of idols." (Acts xvii. 16, margin.) He first addressed himself to the Jews, and being next encountered by the philosophers, he delivered before a public assembly a noble oration, in which he preached "the living God to them unknown," and with such success, that many of his auditors were "converted unto Christ."

Athens, which stands on the side and at the foot of a rocky eminence near the sea, was founded by Cecrops, an Egyptian, about 1550 B.C. It was the capital, first of a kingdom, next of a republic, which was long the leading state in Greece, and was

renowned for the schools of learning which it contained; with the rest of the country it fell first under the power of Macedon, then of Rome, and finally of the Turks, by whom it was held until the breaking out of the Greek revolution in 1820; during this contest it was repeatedly taken and retaken, but it is now the capital of the new kingdom of Greece, founded in 1829. It is, however, a very mean place, with less than 18,000 inhabitants, and derives its chief importance from the relics that yet exist to testify of its ancient splendour.

**AT-TA-LI'-A**—*Adalia*, 12 miles W. of Perga, 300 W. of Antioch, (XI.) a place in Pamphylia, at which St. Paul took shipping for Antioch. (Acts xiv. 26.) It was an important sea-port, and the residence of the Roman prefect of Asia. A triumphal arch, and an aqueduct of Roman construction, several churches and towers bearing the Christian emblems and the arms of many of the leaders of the Crusades, and the city walls of hewn stone, still remain, but all in a ruinous state.

‡ **AU-RA-NI'-TIS**—*Haouran*, (IX.) a very fertile country, to the east of Jordan and south of Damascus, mentioned by the prophet Ezekiel, (xlvi. 16,) under the name of Hauran, as the border of Israel. In the time of Our Lord it formed part of the Roman province of Arabia, of which Bostra was the capital. It is now the chief agricultural district of Syria, but its inhabitants, many of whom are Christians, greatly resemble the Arabs in their appearance and mode of life.

**A'-VEN**. See **ON**.

**A'-VIM**. See **HIVITES**.

**A-ZE'-KAH**, □ 20 miles S.W. of Gibeon, 12 W. of Jerusalem, (V.) the place to which the host of the five kings who warred on Gibeon were pursued, after their defeat at that city by Joshua. (Josh. x. 11.)

**AZ'-ZAH**. See **GAZA**.

**BA'-AL-ATH**—*Baalbek*, 35 miles N.W. of Damascus, 47 N.E. of Sidon, (VI.) a city in Lebanon built by Solomon, (1 Kings ix. 18,) some remains



of whose edifices are still in existence according to the belief of most travellers. Here it is supposed stood the "house of the forest of Lebanon," (1 Kings x. 17,) and upon its foundations in after-days arose a splendid temple of the Sun, whose ruins are classed with the noblest specimens of ancient architecture. From this temple the city derived the name of Heliopolis, or "City of the Sun," by which it was known to the Greeks and Romans: it is now a mere village.

**BA'-BEL — *Birs Nimrod*?** **BABYLON**, 70 miles s. of Bagdad, 290 s. of Nineveh, 500 s.e. of Damascus, 550 e. of Jerusalem, (II.) On the western bank of the river Euphrates, at the spot above pointed out, is found a vast mound of brickwork, consisting of four stages or towers rising to the height of 235 feet, and bearing evident marks of having been struck by lightning; this is very generally supposed to be the remains of the Tower of Babel, which, after the dispersion of mankind, (Gen. xi.) became the scene of idolatrous worship, and around which the city of Babylon was built.

Nimrod is considered the founder of Babylon, but it was to Semiramis, queen of Assyria, (B.C. 1200?) that it owed its splendour and its fame. She and her successors so vastly enlarged it, that Herodotus speaks of it as being sixty miles in circumference, built in the form of an exact square, traversed by the river Euphrates, surrounded by a wide fosse and walls three hundred feet high, and furnished with fifty gates of brass. On the banks of the river stood two palaces, of vast dimensions and strongly fortified, and the river was crossed by a magnificent bridge. To these wonders later writers add, a tunnel under the river connecting the palaces, and a garden of large extent raised on lofty arches by Nebuchadnezzar to gratify his wife Amytis, at whose wish something like the mountains and forests of her native Media arose in the plain of Babylon. The existence of these two structures, however, is looked upon as doubtful.

Such was Babylon, "the lady of kingdoms," "given to pleasures," (Isaiah xlvii. 5 & 8,) "the beauty of the Chaldees' excellency," (Isaiah xlii. 19,) the capital of a state growing daily more powerful, and by which the throne of the house of David was yet to be subverted, when the word of the Lord went forth against it, by his prophets Isaiah and Jeremiah, and by them its utter subversion was foretold: "The spoiler shall come unto her from the north . . . . the broad walls of Babylon shall be utterly broken . . . . and she shall become heaps . . . . without an inhabitant." (Jerem. li.) This prophecy has been literally fulfilled. In the days of the impious Belshazzar the city was taken by the Medes under the command of Cyrus, (B.C. 538,) who, upon the wreck of the Babylonian founded the Persian empire. From that period Babylon sank rapidly into utter decay, and for many ages the site of the proud city has been only marked by the heaps of rubbish with which the marshy plain where it once stood, is plentifully studded.

Of these piles six have been particularly described by travellers: namely, the *Mound of Babel*, which some suppose to mark the site of the Tower of Babel, while others conceive that structure to be represented by the *Birs Nimrod*, on the opposite side of the river; the *Kasr*, or Palace, where were the Hanging Gardens; the *Amram*, or Western Palace; the *Mujalibah*, or House of Captives, sometimes thought to have been the quarter in which the Hebrew captives were confined; *Al Heimar*, a pile considerably to the north-east of the rest, which has its present name from its red colour, but of whose history we are altogether ignorant; and the *Birs Nimrod*, which, though generally taken for the Tower of Babel, a recent traveller thinks was rather one of the quarters of Babylon called Birs, Bursif, or Borsippa; these two last, which are supposed to indicate the southern and the north-eastern extremities of Babylon, are 35 miles apart. These mounds have all a great similarity of

appearance, being heaps of earth and bricks surmounted by large portions of solid brickwork, and in most instances surrounded by canals.

Babylon was unquestionably of vast extent, but it appears to have been rather a tract of country walled round, than a city, in the modern meaning of the term. It consisted of several distinct quarters or towns, the names of which have come down to us, and whose ruins are spread over a space nearly equalling the extent given by Herodotus; but this space was not half inhabited, as an eye-witness, Quintus Curtius, (B.C. 323,) states that there was within the walls as much arable and pasture land as would support the inhabitants during a siege. This is no doubt an exaggeration, but it serves to show that though Babylon may have occupied much more ground, its population was probably not near so great as that of many modern cities.

BAB-Y-LO'-NI-A—*Irak Arabi*, a province of Asiatic Turkey, (VIII.) a country of Asia, called also the "Land of Shinar," (Gen. xi. 2,) lying between the Euphrates and the Tigris, to the south of Mesopotamia; once one of the most fertile and populous districts in the world, but now, as foretold by the prophet Jeremiah, "a desolation." (L. 23.) It is one level plain of sand or marsh, only inhabited by a few tribes of Arabs, whose cattle find a scanty support from the coarse herbage. The learning, commerce, and manufactures, for which the Babylonians were celebrated, have of course altogether disappeared, but the face of the country still bears ample testimony of the high state of civilization it once enjoyed. It is intersected by canals now half choked up, and gigantic piles of ruins, the only remains of its numerous cities, walls, mounds, and dikes, to confine the Euphrates to its channel,—all the work of the ancient occupants,—meet the eye in every direction.

BA'-SHAN—*El Bottein*, (V.) a fruitful district of Canaan beyond Jordan, the kingdom of Og, slain by the

Israelites at Edrei. (Numb. xxi.) It was assigned to the eastern half-tribe of Manasseh. It lay to the north of Gilead, and by the Greeks and Romans was called *Batanæa*. Its cattle and its oaks are spoken of in Scripture as surpassing those of other districts, and modern travellers are unanimous in describing it as the most favoured part of Palestine.

BE-ER'-SHE-BA—*Bir es-Seba*, 9 miles E. of Gerar? 32 S.W. of Hebron, (V.) a place in the desert in the south of Palestine, where Abraham and Abimelech, king of Gerar, made a treaty, (Gen. xxi. 32,) which they confirmed by an oath, whence its name, which signifies "the well of the oath." It was afterwards possessed by the Simeonites; and for ages its situation on the border of Egypt made it a place of importance; hence it had a Roman garrison in the fourth century, and in the twelfth and thirteenth it was held by the Crusaders. It is now a mere village, and has but recently been re-discovered.

It was in the wilderness around Beersheba that Hagar wandered, when expelled the house of Abraham, (Gen. xxi.); in it also the prophet Elijah sought refuge from the fury of Jezebel, (1 Kings xix.) It was there likewise that Abraham "planted a grove, and called there on the name of the Lord, the everlasting God," and its neighbourhood long continued to be the ordinary residence of his posterity. (Gen. xxviii. 10.)

BEN'-JA-MIN, (V.) The possession of the descendants of Benjamin, the youngest son of the patriarch Jacob, (Gen. xxxv. 18,) was a very small tract of country, having the tribe of Ephraim on the north, that of Judah on the south, Dan on the west, and the Jordan, which divided it from Reuben, on the east. The city of Jerusalem was within its boundaries, but by right of conquest belonged to Judah; it also contained the cities of Bethel, Gibeon, Jericho and Mizpeh.

Saul belonged to this tribe, and upon the revolt after the death of

\* *Bir* is an Arabic word signifying a well.

Solomon, it alone, beside Judah, adhered to the house of David. (2 Chron. xxxiv. 32.)

BERN HIN'-NOM, VALLEY OF. See JERUSALEM.

BE-RE'-A—*Beria*, 45 miles s.w. of Thessalonica, 200 n.w. of Athens, (XI.) a place in Macedonia, visited by St. Paul, who there made many converts among the Jews, and who describes them as "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily." (Acts xvii. 11.)

BE'-RED, — s. of Gerar, (III.) a part of the wilderness of Shur, near which Hagar, when fleeing from Sarai, was met by an angel, and commanded to return, the future fortunes of her child, then unborn, being also stated to her. (Gen. xvi. 12.)

BER'-O-THAI — *Baalbek*, 35 miles n.w. of Damascus? (VI.) a city in Syria conquered by David in his war with Hadadezer, (2 Sam. viii. 8,) and from which he acquired much spoil. In the margin of our version it is called Chun. See BAALATH.

BES'-OR — *Wadi' Gasa*, near Gaza, (VII.) a small stream in the south of Palestine. On its banks a part of David's men halted while the rest pursued the Amalekites. (1 Sam. xxx. 9, 10.) It is sometimes confounded with the "river of the wilderness," (Amos vi. 14,) but that lay to the s.w. near the modern town of *El Arish*.

BE'-TAH — *Homs*, 68 miles n.e. of Baalbek? (VI.) a city of Syria, taken by David from Hadadezer, (2 Sam. viii. 8.) In the First Book of Chronicles (xviii. 8,) it is called Tibhath, and if it be correctly identified, was in after days a very celebrated city under the name of Emesa.

Homs is an inconsiderable place occupying one corner of the space inclosed by the ancient walls; it has a large ruined castle on a hill, and a handsome sepulchre with an inscription in honour of Caius Cæsar, grand-

\* *Wadi* is an Arabic word properly signifying valley; but in this, as in many other instances, it is the appellation also of the small stream by which the valley is watered.

son of Augustus, the first Roman emperor.

BETH-AB'-A-BA, □ 8 miles s.e. of Jericho? (IX.) This was a well-known ford of the river Jordan, (Judges vii. 24,) at which, according to the belief of many writers the Israelites crossed that river, (Josh. iii. :) hence it was called "the house of the passage." It was also the scene of the baptism of Our blessed Lord by John the Baptist, (John i. 28,) and is, on that account, visited to this day by vast numbers of pilgrims from countries professing the Greek or Romish faith, who vainly hope to obtain by such means the pardon of their sins.

BETH'-A-NY — *Lazari*, 2 miles e. of Jerusalem, (IX.) a town on the side of Mount Olivet, where Lazarus was raised from the dead, (John xi.) and in the neighbourhood of which the ascension of Our blessed Lord took place. (Luke xxiv. 50—52.) A hollow in the floor of a cave near the village is still shewn as the grave of Lazarus.

BETH'-EL — *Beit-in*, 17 miles n.e. of Jerusalem, 87 s.e. of Dan, (III.) the scene of the vision of Jacob. (Gen. xxviii. 11—18.) The name was afterwards given to a city in its neighbourhood "called Luz at the first," (Gen. xxviii. 19,) which on the division of the kingdom of David became a part of the kingdom of Israel. Jeroboam set up in it one of the golden calves, the other being placed at Dan, and so much did idolatry in consequence prevail, that the prophet Hosea (x. 5) reproachfully changed the name of Bethel (signifying the *house of God*), to Beth-aven, (*the house of idols*), that being the name of a place a short distance n.e. of Bethel (?) of which no traces now remain. At Bethel was inflicted signal punishment on the "little children" who mocked Elisha. (2 Kings ii. 23, 24.)

This place was destroyed by the Assyrians, but was rebuilt after the return of the Jews from Babylon, (Ezra ii. 28;) it was a place of consideration even in the thirteenth century, but it is now uninhabited: its ruins extend over a large space of

ground, and among them the foundations of several churches may be traced.

**BETH-ES'-DA**, POOL OF. See **JERUSALEM**.

**BETH-HA'-RAN**, □ 16 miles N.E. of Heshbon, 12 S.E. of Jericho? (VII.) a place in the plains of Moab, and in the territory of the Reubenites, rebuilt and fortified by the Gadites after its destruction in the war against the Amorites. (Numb. xxxii. 36.) By Herod the Great its name was changed to Livias, in honour of Livia, the wife of his patron, the Emperor Augustus.

**BETH-HO'-RON** — *Beit-ur*, 7 miles N.W. of Gibeon, 8 N.E. of Ajalon, (VII.) Two "fenced cities, with walls, gates, and bars," were erected by Solomon at this place, (2 Chron. viii. 5,) some ruins of which still remain, seated on two adjoining hills and commanding a steep and rugged passage through a narrow valley. In this pass a Roman army retreating from Jerusalem (A.D. 66,) was almost wholly destroyed by the Jews.

**BETH-LE-HEM** — *Beit-el-lahm*, 6 miles S. of Jerusalem, (IX.) the "city of David," (Luke ii. 4,) and the place of the nativity of Our blessed Lord, stands on a small elevated plateau at the extremity of a wide but barren valley, which reaches northward to Jerusalem,—the Valley of Rephaim of 2 Sam. v. 18. It is now a mean place with about 3000 inhabitants, all of whom are Christians, and it possesses a large convent belonging to the Greek, Armenian, and Romish churches, who each occupy distinct portions. This convent, which is a strong building resembling a fortress, was built by the pious Empress Helena, the mother of the first Christian emperor of Rome, Constantine the Great, in the early part of the fourth century; it has been repeatedly devastated, but still preserves much of its original structure. It has two churches, one under the other; the upper church is supported by forty-eight marble pillars, and has some remains of mosaic work on its walls, and a marble star on the pavement, pointing out the most sacred portion

of the church below. This latter, which is, in fact, an excavation in the rock similar to those in which the Bethlehemites at the present day house their cattle, is reached by a flight of steps, and is thirty-seven feet in length, twelve in width, and ten in height. It is paved with marble, and most superbly ornamented, and receiving no light from above, is illuminated by thirty-two silver lamps, the presents of Christian princes. In its sides are ten recesses or places for prayer, said to correspond with the number of stalls for cattle that it once contained; and at the eastern extremity is an arch, under which stands the Altar of the Nativity, indicating the supposed spot where Our blessed Lord first appeared in "the likeness of man." In front of the altar is a star of marble and jasper surrounded by a silver plate which bears a Latin inscription, importing, "Here Jesus Christ was born of the Virgin Mary." On one side of the altar is a marble recess now decorated with rich hangings, which the monks point out as the "manger," in which the Holy Infant was laid; opposite to which is another recess where the Wise Men took their seats; and a second small altar represents the table on which their gifts were laid. In a subterraneous passage which leads from the church, is shown a cave where the infants slain by Herod (Matt. ii. 16,) are reported to have been buried, and another contains the tomb of St. Jerome, a celebrated Father of the Church who resided for many years at Bethlehem, and was the author of that version of the Holy Scriptures called the Vulgate, which is used by the Romish church; an adjoining cave is pointed out as his study, and even his portrait is said to be miraculously stained on the rock over the Holy Manger, but modern travellers have not been able to discover it.

In the neighbourhood of Bethlehem are several places which are pointed out as the scene of various remarkable events recorded in Scripture, but their identity is very questionable.

Some notice of them will be found under the head JERUSALEM, along with the Holy Places of that city.

Bethlehem is generally mentioned in the Holy Scripture as "Bethlehem of Judea," or, "Bethlehem Ephratah," as there was another Bethlehem in the territory of Zebulun, (Josh. xix. 15,) believed to have been situated 15 miles N.W. of Mount Tabor, but not the scene of any remarkable event.

BETH-NIM'-RAH—*Nymrein*, 10 miles N.E. of Jericho, 9 N.W. of Beth-haran, (VII.) one of the Amoritish cities, rebuilt by the tribe of Gad. (Numb. xxxii. 36.)

BETH-RE-HOB—*Hereibe*, 27 miles S.E. of Sidon, (VII.) a place in the north of the Promised Land, visited by the "men which Moses sent to search the land," (Numb. xiii. 21; xiv. 36,) and after its conquest assigned to the tribe of Asher. (Josh. xix. 28.) Whether it was ever possessed by the Asherites does not appear, but in the time of David it was the capital of a small Syrian state dependant upon Zobah. (2 Sam. x.)

BETH-SA'-I-DA. See CAPERNAUM.

BETH'-SHAN — *Bisan*, 6 miles S.E. of Mount Gilboa, 10 N.W. of Jabesh-Gilead? (V.) a place situated in the tribe of Issachar, but belonging to that of Manasseh, (Josh. xvii. 11,) to the walls of which the bodies of Saul and his sons were fastened by the Philistines after the battle of Gilboa. (1 Sam. xxxi. 12.) In the declining age of the Jewish monarchy, a body of Scythians, it is said, settled themselves here, whence the town is mentioned by profane authors by the name of Scythopolis. In the fourth century of the Christian era it was a large city under that name, and though now reduced to a mere village, its former splendour is sufficiently evident from the extent and stateliness of its ruins.

BETH'-SHE-MESH — *Ain Shems*, 8 miles S.E. of Ekron, 8 S.W. of Kirjath-jearim? (V.) the place to which the Ark, when restored by the Philistines, was brought back. Some of the inhabitants approaching the ark irreve-

rently, were struck dead. (1 Sam. vi.) Traces of a large city still exist.

Other places named BETH'-SHE-MESH are mentioned in the Scriptures, one of them being the Egyptian city otherwise called On. See ON.

BETH-U-LI'-A—*Safet*, 12 miles N. of Tiberias? (VII.) a city of Upper Galilee, situated on a lofty mountain, besieged by Holofernes, but delivered by Judith in the manner related in the apocryphal book bearing her name. It is supposed to be the "city set on a hill," alluded to by Our Lord, in his Sermon on the Mount, (Matt. v. 14,) which was delivered in its neighbourhood.

Safet at present is a heap of ruins, having been destroyed by an earthquake in 1837; but up to that time it had a considerable Jewish population, being one of the four cities in Palestine to which they attach peculiar sanctity, and for ages it was the seat of a kind of university for the education of their rabbins.

BETH'-ZUR, □ 12 miles S. of Jerusalem, 10 N.E. of Hebron? (VII.) a city of Judah, (Josh. xv. 58,) fortified by Rehoboam, when making preparations to subdue the revolted ten tribes. (2 Chron. xi. 7.) It existed in the time of Jerome, (in the fourth century A.D.,) and near it was a fountain in which it was believed that Philip the Deacon baptized the treasurer of Candace, the queen of Ethiopia. (Acts viii.)

BE'-ZER, □ 40 miles S. of Ramoth-Gilead? (V.) one of the cities of refuge for the unintentional slayer, (Deut. iv. 43,) was situated in the territory of the Reubenites, and from its position on the verge of the desert of the Euphrates, is styled "Bezer in the Wilderness." Some writers suppose it to be the same as Bozrah, one of "the cities of the land of Moab" mentioned by Jeremiah, (xlviii. 24.) If it be Bozrah at all, which is very doubtful, it is more probably the Bozrah of Edom. (Gen. xxxvi. 33.)

BE'-ZETH-A. See JERUSALEM.

BI-THYN'-I-A — the northern part of *Anatolia*, (XI.) a province of Asia Minor, lying on the southern shore of the Black Sea and the Sea of Mar-

mora, and having on the south Phrygia and Galatia, and on the west the Asia of the Scriptures. It is a large and fruitful country, and though now under the sway of the Turks, has many Christian inhabitants. St. Paul and Timothy proposed to preach the word in Bithynia, "but the Spirit suffered them not," (Acts xvi. 7;) the Gospel, however, speedily reached this country, as the First Epistle of St. Peter is addressed to the strangers scattered through Asia and Bithynia.

Bithynia was a kingdom of considerable note in ancient times. It contained several important cities; among them were Nice and Chalcedon, in which were held several ecclesiastical councils; the creed used in the Communion Service, called the Nicene Creed, was drawn up at one of these councils.

Boz'-RAH—*Bozra*, 44 miles N.E. of Ramoth-Gilead, (VI.) Two places called Bozrah are mentioned in the Scriptures, one in Moab, the other in Edom. The site of the latter is quite uncertain, (see BEZER,) but the former is undoubtedly the place mentioned above, which was once a very strong and splendid city, and under the name of Bostra was the capital of the Roman province of Arabia, (IX.) It is now nothing but a heap of ruins tenanted by a few Arab families, for "judgment is come upon Bozrah." (Jerem. xlviii. 24.)

"I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes." (Jerem. xlix. 13.) In this passage "Bozrah" is put for "Moab," and how literally the threat has been fulfilled may be seen by reference to that article. See MOAB.

CA'-BUL, — in the north of Galilee, and S.E. of Tyre, (VII.) a tract of land containing twenty cities presented by Solomon to Hiram, king of Tyre, in return for his services in building the Temple at Jerusalem. (1 Kings ix. 13.) The cities, we learn, "pleased

Hiram not;" and he gave the name of Cabul (or *dirty*) to them.

‡ CA'-SAR-E'-A. See CESAREA.

CA'-LAH, □ 40 miles S.E. of Nineveh? (II.) one of the cities founded by Asshur, the son of Shem, (Gen. x. 11,) or, as in the margin, by Nimrod, the son of Cush: this latter view is supposed to be the most correct. Nothing is known of its history.

CAL'-NEH—*Tauk i-Kesrah*, 20 miles S.E. of Accad, 18 S.E. of Bagdad? (II.) a city in the Land of Shinar, one of the four styled the beginning of the kingdom of Nimrod. (Gen. x. 10.) It is supposed to be the same as the Calno and Canehi of the prophets Isaiah and Ezekiel, and the Ctesiphon of the Greeks. This latter, which was rebuilt by one of the Seleucidæ, or Greek kings of Syria, and peopled by colonists forcibly removed from Babylon, succeeded to the renown of that city, and was for ages the winter residence of the Parthian and Persian monarchs; from the ruins of the palace of one of the latter the place has its modern name, signifying the Hall of Chosroes. It was captured by the Saracens, (A.D. 637,) and destroyed to furnish materials for a new city, now called Bagdad, which the conquerors erected for their capital about twenty miles off.

CAL'-VA-RY. See JERUSALEM.

CA'-NA—*Kafir* \* *Kenna*, 14 miles S.W. of Capernaum? 4 N.E. of Nazareth, (IX.) a town of Galilee, the scene of the first miracle of Our Lord, (John ii.) and where also the nobleman of Capernaum besought him to heal his son, and had his prayer granted. (John iv.)

The fountain which is said to have supplied the water on which the miracle at the wedding-feast was performed, is still pointed out, and a ruined church covers the supposed site of the house where it occurred.

CA'-NA-AN, (I.) the grandson of Noah, the ancestor of the idolatrous

\* *Kafir* is an Arabic word signifying infidel, and is applied by the Mohammedans to all who do not believe in their false prophet. It is applied to this place because the population is chiefly Christian.

nations termed Canaanites, (Gen. x.) who for a while possessed the territory afterwards known as the Promised Land, Palestine, or Judea, but were, by the Divine command, to be, some exterminated, and others rendered tributary, by the Israelites. (Deut. xx. 11—17.) This, however, was by no means completely effected, and the most disastrous consequences resulted to the disobedient Hebrews: having thus forfeited the protection of their Almighty Father, they fell into idolatry, and “the Lord sold them into the hand of Jabin, king of Canaan,” (Judges iv. 2,) and suffered other rulers also to oppress them, until at length, the measure of their iniquity being full, they were “led captive out of their own land.” (Amos vii. 11.)

The Canaanitish nations were eleven in number: namely, the Sidonians, Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, all of whom are noticed in their respective places; and their country, which extended from Sidon and Laish in the north, to Gaza and Zebouim in the south, (Gen. x. 15—19,) will be found described under PALESTINE.

CA-PER'-NA-UM—near *Khan Minyah*, 17 miles N.E. of Nazareth, 6 s.w. of Bethsaida? (IX.) a city of Galilee, the ordinary residence of Our Lord during a great part of his ministry; hence termed, “his own city.” (Matt. ix. 1.) Here he performed numerous miracles, and in its neighbourhood he delivered the Sermon on the Mount; yet its inhabitants “repented not,” and therefore their city was included with Chorazin and Bethsaida, in a fearful denunciation. (Matt. xi. 24.) So completely has the prediction been fulfilled, that although all the cities mentioned are known to have been rebuilt after their destruction by the Romans in the last war against the Jews, they have now utterly disappeared, so that though numerous ruins are met with on the shores of the sea of Galilee, not one of them can be satisfactorily identified. It is thought, however, that CHO-RA'-ZIN stood on the north-west shore of the lake, 2

miles N. of Capernaum, and that BETH-SA'-I-DA (supposed to be the Livias of Josephus,) stood 5 miles N.E. of Chorazin, on the eastern side of the river Jordan just where it enters the lake.

CAPH'-TOR. See APPENDIX.

CAP-PA-DO'-CI-A—part of *Karamania*, (XI.) a country in the south-eastern part of Asia Minor, to the north of the chain of Taurus, and on the east bordering on Armenia. After having been long an independent kingdom, it was reduced to a Roman province about the time of the birth of Our Lord. The inhabitants bore among the Greeks and Romans a proverbially bad character, and they and the Armenians, under the name of “the house of Togarmah,” are spoken of by the prophet Ezekiel (xxvii. 14,) as supplying the Tyrians with “horses and horsemen and mules;” they were, indeed, the great slave-dealers of antiquity. Cappadocians are mentioned among other strangers assembled at Jerusalem to celebrate the feast of Pentecost, (Acts ii. 9,) whence we see that the Jewish religion had spread in that quarter; and from the commencement of the First Epistle of St. Peter, it appears that the Gospel was early introduced there. Under the Greek empire, Christian churches existed in this country until the tenth century, but the province was then seized by the Mohammedans, and the light of the Gospel was long supposed to have altogether disappeared, but recent researches have shown that it still exists.

CAR'-CHE-MISH — *Kerkisiyah*, 300 miles N.W. of Babylon, 25 E. of Tiph-sah, (VIII.) a strong city on the eastern bank of the Euphrates, where that river is joined by the Chaboras, commanding the passage from Syria into Mesopotamia. Pharaoh Necho, of Egypt, was there defeated by Nebuchadnezzar. (Jer. xlv. 2.) Under the name of Circesium or Cercusium, it was the frontier fortress of the Roman empire towards Persia; it now belongs to the Turks, and is a place of no importance.

‡ CA'-RI-A—part of *Anatolia*, (XI.) a small province in the south-west of

Asia Minor, on the coast of which were several Greek colonies; among them were Miletus and Cnidus, visited by St. Paul. It had Lydia on the north, and Phrygia and Lycia on the east, with the sea on the west and south.

CAR'-MEL—*Kurmel*, 9 miles S.E. of Hebron, (VII.) a town in the southern part of the territory of Judah, the residence of Nabal. (1 Sam. xxv.) It existed as a town in the time of St. Jerome, (A.D. 400,) and though now a mere village, has still the remains of several Christian churches, and a large Roman fortress.

CAR'-MEL is also the name of a range of hills, which runs for some distance with a north-westerly direction through the central part of Palestine, and terminates in a bold headland, called, pre-eminently, MOUNT CAR'-MEL, (V.) and forming the south-western limit of the bay of Acre. This mountain, which has an elevation of 1500 feet, is still clothed with wild vines and olives at its base, and higher up with oaks and pines, but the surrounding district has lost, through neglect of cultivation, much of its ancient fertility, and is no longer "the habitation of shepherds." Its summit is crowned by a Christian convent,—founded in the twelfth century, but several times since destroyed and rebuilt,—occupying, according to tradition, the spot where the prophet Elijah's sacrifice was consumed by fire from heaven, (1 Kings xviii.) and in its side towards the sea are numerous caves, one of which bears the name of the School of Elijah, and is much venerated both by Jews and Mohammedans. Upon the top of Carmel also the prophet obtained rain in answer to his prayer, after the land had suffered a three years' drought; and upon its flanks, by the river Kishon, he executed the judgment of the Lord upon the idolatrous priests of Baal. (1 Kings xviii. 40—45.)

‡ CAS'-PI-AN SEA, (VIII.) a salt lake or inland sea of Central Asia, lying between Russia and Persia. It is here noticed, as it has long been supposed that it was to the neighbourhood of its south-western shores

(the modern provinces of *Aserbijan* and *Irak Ajemi*,) that the captive ten tribes were conveyed. (2 Kings xvii. 6.)

The Caspian is the largest salt lake in the world, extending nearly 800 miles from north to south, with an average breadth of more than 200; it receives the Volga, Ural, Kur, and some other large rivers, yet its depth is but inconsiderable, and its navigation dangerous from sandbanks and violent winds. Its level is considerably below that of the Black Sea or the Mediterranean, as is also the case with the Dead Sea, in Palestine, and other salt lakes.

CE'-DRON, BROOK. See JERUSALEM.

CEN'-CHRE-A. See CORINTH.

CES-A-RE'-A—*Kaisariyah*, 30 miles S.W. of Accho, 34 N. of Joppa, 55 N.W. of Jerusalem, (IX.) a sea-port of Palestine, originally a fort belonging to the Syrian kings, and called Strato's Tower, from its founder; it came afterwards into the hands of Herod the Great, who rebuilt it in the Grecian style, and formed a commodious harbour, giving to it the name of Cesarea, in honour of his patron, the Roman emperor. His grandson Agrippa here met his death, (A.D. 44,) while assisting at the celebration of some heathen games, and listening with complacency to the impious flattery of the spectators. (Acts xii. 21—23.) Judea then became a second time a Roman province, and Cesarea was the usual residence of the chief governor in Palestine. In it was stationed a number of Roman troops, one of whose centurions, Cornelius, was converted by the preaching of St. Peter. (Acts x.) Philip the evangelist also resided in it, and it was at Cesarea that St. Paul was long detained in prison before he was transferred to Rome, and where he delivered his defence of himself before King Herod Agrippa and the Roman governor. (Acts xxiv.—xxvi.)

Cesarea continued to be a considerable city until the time of the first Crusade, when it was taken by storm in 1104 by Baldwin I. of Jerusalem, and almost totally destroyed; its edi-



fices have ever since furnished building materials for the different towns along the coast, and very little of the work of Herod now remains.

This Cesarea is in ancient writers often termed Cesarea of Palestine, to distinguish it from

CES-AR-E'-A PHIL-IP-PI—*Banias*, 28 miles N.E. of Tiberias, (IX.) This, the city of Dan, where Jeroboam set up one of his golden calves, (1 Kings xii. 29,) is the Cesarea visited by Our blessed Lord, (Matt. xvi.; Mark viii.) and it is somewhat remarkable for the changes of name it has undergone. It was at first called Leshem, or Laish, and was inhabited by a Canaanitish tribe, who, "dwelling carelessly, after the manner of the Zidonians," (Judges xviii. 7,) were surprised and put to the sword, and their city destroyed, by a band of Danites. The conquerors built a city in its stead, which they called Dan, but which the Syrian Greeks afterwards styled Paneas. Philip the Tetrarch, son of Herod the Great, adorned the city with many stately edifices, and called it Cesarea, in honour of Tiberius; but his grand-nephew, Herod Agrippa, changed the name to *Neronias*, in honour of Nero. It afterwards recovered the appellation of Paneas, under which name it often occurs in the history of the Crusades, being the seat of a bishop, and having a strong castle which belonged to the Knights of St. John. This castle, or perhaps a more recent structure, still remains, in good condition, but the city is now represented by a few miserable huts.

CHAL-DE'-A, (VIII.) This term sometimes denotes the Babylonish empire, (Dan. ix. 1,) sometimes only the country in the neighbourhood of Babylon, (Jerem. li. 24,) and sometimes a part of Arabia towards the Euphrates, (Job i. 17,) now called *Irak-Arabi*. The Chaldean empire was founded by Nimrod, but it was not till the final overthrow of the Assyrian empire (B.C. 607,) that it became powerful, nor did it long endure, being in its turn subverted by the Medes. See BABYLON.

The term Chaldeans, also, is used in a variety of senses in the Scriptures, and in ancient writers. The mention of them in the Book of Job, (i. 17,) exhibits them as a warlike predatory race; while by Daniel they are spoken of as a class of the inhabitants of Babylonia, who pretended to a knowledge of futurity, and profane writers describe them as priests, soothsayers, and astrologers. It is believed, however, that the priestly Chaldeans were of old a distinct class of the people of Babylonia, and that their name was assumed by a body of mercenary troops from Caucasus, who being employed by the Assyrian monarchs to guard Babylon, then a province of their empire, revolted, and took the name of Chaldeans to reconcile the Babylonians to their sway; a view which is supported by the words of the prophet Isaiah, (xxiii. 13.)

CHAR-RAN. See HARAN.

CHÉ-BAR—*Khabur*, (VIII.) a river of Mesopotamia, termed Chaboras by the classical geographers, flowing into the Euphrates at Carchemish. It is the scene of a vision of the prophet Ezekiel, (i. 1.)

CHIN'-NE-RETH. See GALILEE, SEA OF.

CHÍ-Ōs — *Khio*, 70 miles S.W. of Mitylene, 70 N.W. of Samos, (XI.) an island in the Ægean Sea passed by the Apostle Paul on his voyage from Macedonia to Palestine. (Acts xx. 15.)

This island is about thirty miles long and fifteen broad, and lies very near the coast of Asia Minor. It is naturally one of the most beautiful and fruitful spots in the whole Archipelago, and was of old celebrated for its fruits and marble. The inhabitants were till recently very numerous, chiefly Greeks, rich and unwarlike; they, however, embarked in 1822 in the contest between their countrymen and the Turks, when the latter landed a large force, who either massacred or made slaves of the whole population, and reduced the island to a desert, from which state it has but imperfectly recovered.

CHO-RA'-ZIN. See CAPERNAUM.

CHUN—*Baalbek*. 35 miles N.W. of

Damascus? (VI.) the name given in the First Book of Chronicles (xviii. 8,) to a city captured by David, and called Berothai in 2 Sam. viii. 8. See BEROthAI.

CI-LIC'IA — part of *Karamania*, (XI.) a long and narrow province in the south-eastern quarter of Asia Minor, lying between the range of Taurus and the sea, opposite to the island of Cyprus. It was regarded by the ancients as a poor and barbarous region, and its inhabitants were noted pirates. It, however, contained some cities, as Tarsus, the birth-place of the Apostle Paul, (Acts xxi. 39,) who is believed to have introduced the knowledge of the Gospel, (Acts xv. 41;) but the country has been for many ages in the hands of the Turks, and now contains scarcely a single Christian church.

CLAU'DA—*Gossi*, 25 miles S.E. of Phenice, (XI.) a small island off the southern shore of Crete, passed by St. Paul in the vessel that was wrecked at Melita. (Acts xxvii. 16.)

CNI'DUS, —, 150 miles N.W. of Myra, (XI.) a sea-port of Caria, passed by St. Paul on his voyage to Rome. (Acts xxvii. 7.) Cnidus was a Greek colony, but is now altogether uninhabited; its ruins, however, are very extensive, and of the most magnificent description, being chiefly of marble, and furnishing examples of the different styles of Grecian architecture.

CO-LOS'-SE—near *Khonas*, 21 miles E. of Laodicea, (XI.) a city of Phrygia, to whose inhabitants one of St. Paul's Epistles is addressed. The city is said to have been destroyed by an earthquake in the reign of the Emperor Nero, and very few remains of it now exist.

CO'-OS — *Kos*, or *Stanco*, 50 miles S. of Miletus, 50 N.W. of Rhodes, (XI.) an island in the Ægean Sea, passed by St. Paul after his parting from the elders of the church of Ephesus. (Acts xxi. 1.) Coos was formerly famous for its wines, its manufacture of fine transparent vestments, and its temple of Æsculapius. It is about twenty miles long and five

broad, and is still populous and productive. It is possessed by the Turks, having been captured by them from the Knights of St. John in the year 1522.

COR'-INTH—*Corinth*, 53 miles W. of Athens, (XI.) a splendid city of ancient Greece, placed on the western side of the isthmus of the same name, which connects the Peloponnesus, or Morea, with Northern Greece. It stood at the foot of a lofty rock,—which was crowned by a strong fortress called Acro-Corinthus, and is still occupied by a ruined castle,—and was the capital of a small state, which founded numerous colonies and had a most extensive trade; its inhabitants were famed for their learning and their manufacturing ingenuity, as also for their luxurious mode of life. It was captured and burnt by the Romans, (A.C. 146,) but was rebuilt by Julius Cæsar about one hundred years after, and became the capital of the Roman province of Achaia, or Greece. This was its condition when visited by St. Paul, (Acts xviii.) and the Apostle resided in it a considerable time, and founded a church to which he afterwards addressed two Epistles.

Corinth, after suffering from the Goths in the third century, and from other barbarians in succeeding ages, in the thirteenth fell into the hands of a French adventurer, who founded a principality in Greece, of which Athens and Corinth were the chief places. From his descendants it was captured by the Turks in 1460, and it is now the second town of the kingdom of Greece. Though once famed for its splendid edifices, it has suffered such repeated devastation from fire and earthquake, that it has sunk into a thinly peopled town, spread over a large tract of ground and interspersed with ruins, and is in spring and autumn so exceedingly unhealthy as to be almost uninhabitable.

On the eastern shore of the isthmus, about 9 miles distant from Corinth, are a few remains of the town of CEN'-CHRE-A — *Kenkries*, (XI.) of which the pious Phebe was a "servant." (Rom. xvi. 1.) Cenchrea was considered as a second port to Corinth,

and the road between the two places, according to the Greek historians and geographers, was once lined with temples and sepulchres, but they have now all disappeared, and the site of Cenchrea is only to be discovered by the broken foundations of its buildings, which extend some distance out to sea.

CRETE—*Candia*, (XI.) a large island of the Levant, or Eastern Mediterranean, lying south of the Morea and west of Cyprus, whose inhabitants are very unfavourably spoken of by ancient writers; and "this witness is true," says St. Paul, in his directions to Titus, appointed by him to the charge of the Christian churches founded there. (Titus i. 13.)

Crete had once, it is said, a hundred considerable cities, whence by classical writers it is often called Hecatompolis; it was also an independent kingdom, and its inhabitants were highly esteemed for skill and courage in navigation and war. At the time of the Apostle Paul's visit it was a province of Rome; next it passed to the Greek empire, from which it was wrested by the Saracens in 823, recovered in 981, and obtained from the Latin emperors of Constantinople in the thirteenth century by the Venetians, who held it above four hundred years. From them it was taken, after a twenty-four years' siege of the capital, Canea, in 1669, by the Turks, who are its present possessors.

Crete, which is about 160 miles in length and from 15 to 40 in breadth, is traversed from east to west by a lofty chain of mountains, with fruitful plains descending to the sea, and was anciently so famous for its vines, olives, and other produce, and its genial climate, that it bore the name of the Happy Island, but it is now neglected, unhealthy, and comparatively desert. The inhabitants, about 160,000 in number, are principally Greeks.

CUSH, (I.) the son of Ham, (Gen. x. 6,) whose descendants are believed to have peopled India, Babylonia, Arabia, and Ethiopia. Hence, when the CUSHITES (often rendered in our version "Ethiopians,") are spoken of

in Scripture, it is necessary to pay attention to the context to ascertain from which of the above countries they came.

Thus the "Cush" of Isaiah xi. 11, and Zephaniah iii. 10, is believed to be India; while the Cushite wife of Moses, of whom Miriam and Aaron complained, (Numb. xii. 1,) was a native of Arabia, and the Cushites in the army of Shishak, king of Egypt, (2 Chron. xii. 3,) came from Ethiopia. See ETHIOPIA.

CYPRUS—*Cyprus*, (XI.) an island near the southern coast of Asia Minor, the birth-place of Barnabas, (Acts iv. 36,) and a prominent scene of the labours of St. Paul, who there converted the Roman governor, Sergius Paulus, and punished the sorcerer Elymas with blindness for a season. (Acts xiii.)

Cyprus, though somewhat larger, much resembles Crete in its appearance and products. Traversed by two chains of mountains, it is watered by numerous streams, which, however, have been suffered to spread over the once fertile plains, and have now converted most of them into pestilential marshes; yet in spite of this neglect the island still produces large quantities of grain, wine, oil, silk, cotton, fruit, and live stock; has noble forests of oak and dye-woods, and mines which still afford copper, a metal said to have been first discovered in this island, and deriving its Latin name (*cuprum*) from that circumstance. The inhabitants of this island are about 80,000 in number, of whom two-thirds are Greeks, and the remainder Turks.

Cyprus was first colonized by the Phœnicians, to whom succeeded the Greeks, and at one time it was divided into nine separate states. Afterwards it was possessed, in succession, by the Egyptians, Persians, Macedonians, Romans; and was in 1189 captured from a Greek prince who bore the title of Emperor, by Richard I. of England, and by him bestowed upon Guy de Lusignan, the expelled king of Jerusalem. One of Guy's descendants sold the state to

the Venetians in 1489, and from them it was wrested by the Turks in 1571, who have held it ever since.

CY-RE'-NE — *Grennah*, 500 miles N.W. of Alexandria, (XLI.) a city on the northern coast of Africa, from which, or its territory called Cyrenaica, came Simon, who was compelled to bear for a while the cross upon which Our blessed Saviour was about to suffer for the redemption of mankind. (Matt. xxvii. 32.) From it also came devout Jews to celebrate the feast of Pentecost, (Acts ii. 10,) and Lucius, a prophet and teacher in the church at Antioch. (Acts xiii. 1.)

Cyrene was a Greek colony, founded by Battus, a Spartan, who became its king, (B.C. 631,) and it was afterwards the capital of Libya under the Romans. Its inhabitants were a commercial people, and were famed for their learning and refinement. In the fourth century of the Christian era the city was destroyed by the savage tribes of the interior; its ruins, which are extensive and of a splendid character, particularly its tombs hewn in the rock, are now only tenanted by wild animals, and the surrounding country is little else than a desert of sand and marsh, though once rivalling Egypt in productiveness.

DAL-MA'-TIA. See ILLYRICUM.

DA-MAS'-CUS — *El-Sham*, 500 miles N.W. of Babylon, 140 N.E. of Jerusalem, (V.) a city in Syria, one of the oldest in the world, being mentioned in the history of the patriarch Abraham. (Gen. xv. 2.) It was the capital of a state conquered by David, (2 Sam. viii.) but which recovered its independence and severely harassed the Israelites. At length it was conquered by the Assyrians, B.C. 740, (2 Kings xvi. 9,) and from that period, as predicted by Isaiah, (xvii. 3,) "the kingdom has ceased," for it has never since been the capital of an independent state, but repeatedly changed masters, until it came into the hands of the Mohammedans, its present possessors, twelve hundred years ago. (See SYRIA.) Near Damascus occurred the conversion of

St. Paul, and the city was the scene of his first labours as a Christian teacher, (Acts ix. ;) many spots connected with his history are pointed out, and one of the gates at the present day bears his name, as his memory is highly respected even by the Mohammedans.

Damascus stands upon a fertile well-watered plain, near the verge of the Syrian desert, and is still a large and handsome city, adorned by several noble mosques that were once Christian churches; it is a place of great trade, and has some considerable manufactures. Its population is estimated at 100,000, of whom 12,000 are Christians, and there are also many Jews. The Christians have several churches and monasteries, one of which, belonging to the Romish church, is particularly noticed by travellers.

DAN, (V.) The possession of the tribe of Dan lay along the sea-shore in the south of Palestine, between the territories of Simeon on the south and Ephraim on the north; with those of Judah and Benjamin on the east. It was a fertile district, but of small dimensions, which occasioned the tribe to send out some of its members in search of other settlements. (Judges xviii.)

DAN. See CESAREA PHILIPPI.

DA'-VID, CITY OF. See JERUSALEM.

‡ DEAD SEA. See SALT SEA.

DE'-BIR, □ 8 miles S.W. of Hebron, 19 S. of Libnah? (V.) a city destroyed, with its inhabitants, by Joshua. (Josh. x. 38, 39.) It seems to have been repopled by the Canaanites, as it was again taken by Othniel, the nephew of Caleb. (Judges i. 13.) It was also called Kirjath-Sepher, usually interpreted the City of Letters, whence it has been conjectured that the Canaanites had there a kind of college, but the term is more properly rendered the City of the Oracle.

There was another DE'-BIR, (VII.) in Gilead, (Josh. xiii. 26,) called also Lodebar. See LODEBAR.

DE-CAP'-O-LIS, (IX.) a district in the eastern part of Syria and Palestine, containing ten principal cities, whence its name, but ancient authors give

different lists of them. From this district came multitudes to Our blessed Lord at the commencement of his ministry, (Matt. iv. 25,) and in it some of "the wonderful works that he did" were performed, as the healing of the demoniac at Gadara. (Mark v.)

DER'-BE—*Devli*, 90 miles S.E. of Iconium? (XI.) a city of Lycaonia, to which St. Paul and Barnabas retired from their persecutors at Iconium. (Acts xiv. 6.) Of it or the neighbouring city of Lystra, Timothy was a native. (Acts xvi. 1.) It was a strong city situated at the foot of the chain of Taurus on the northern side, but not even its ruins are now discoverable, those which were taken for it having been lately ascertained to belong to Lystra.

DR'-BON—*Diban*, 5 miles N.E. of Aroer, (V.) a city of Moab rebuilt by the Gadites, but lying in the territory of Reuben. (Numb. xxxii. 33, 34.) After the captivity of the Reubenites it was repossessed by the Moabites, (Jerem. xlviii. 18,) and though destroyed with the other cities in that quarter by Nebuchadnezzar, it arose again, and was a considerable town in the time of Jerome. Its ruins, which stand on a fine plain near the river Arnon, are of large extent, but not otherwise remarkable, and in the midst of them is an Arab village.

DOR—*Tortura*, 22 miles S.W. of Accho, (VII.) a sea-port of Phœnicia, once the seat of a king, (Josh. xi. 2,) assigned to the tribe of Manasseh, though situate in the territory of Issachar, (Josh. xvii. 11,) but from which they could not expel the Canaanites. Its possession was afterwards contended for by the Greek kings of Egypt and Syria, and when the Romans became masters of Syria they declared it an independent state; but it passed shortly after into the hands of Herod, by whom its harbour was improved, and many buildings erected, the ruins of which are still magnificent. It was a bishop's see in the time of Constantine the Great, (A.D. 330,) but it soon after fell into decay, and is now a mere village.

DO'-THAN,—near *Safet* (Bethulia)? (III.) a place in the north of Canaan, whither Joseph repaired to seek his brethren, and where he was by them sold to the Ishmaelite merchants. (Gen. xxxvii.) A well with a marble cover supported by pillars is traditionally pointed out as the "pit" into which Joseph was cast.

There was another place called DO'-THAN, about 5 miles N. of Tirzah, and 12 N.E. of Samaria, (VII.) in which the prophet Elijah was surrounded by the troops of Ben-hadad: these being miraculously smitten with blindness, were led by the prophet to Samaria, but were then set at liberty by his direction; in return for which "the bands of Syria came no more into the land of Israel." (2 Kings vi. 13—24.)

EAST, THE, (II.) in Hebrew, KE'-DEM, a general term with the Sacred writers for numerous countries on the east of Palestine. Sometimes it is applied to Arabia, Moab, or Ammon, (Job i. 3; Jerem. xlix. 28,) but more usually to the countries beyond the Euphrates, even though lying to the north of Canaan. (Gen. xxix. 1; Numb. xxiii. 7; 1 Kings iv. 30; Matt. ii. 1.)

E'-BAL, MOUNT. See SHECHEM.

EC-BAT'-A-NA — *Takht i-Suleiman*, 150 miles N.W. of Hamadan? (VIII.) a city of Little Media, mentioned in the Book of Tobit, (vii. 1,) supposed by some writers to be the Achmetha of Ezra, (vi. 2,) but most probably not so. The ruins of its buildings stand on the side of a lofty hill, on the top of which is a vast marble platform supposed to have been used by the Magi for the celebration of their idolatrous rites.

E'-DEN. See APPENDIX.

E'-DO-MITES, (V.) the descendants of Esau, who, having expelled the Horites, (Deut. ii. 12,) possessed the rocky and desert country on the south and east of Palestine, called from them Edom or Idumea, the Arabia of Roman authors. They refused a passage through their country to the Israelites when journeying from

Egypt towards Canaan, (Numb. xx.) and in after-ages joined in oppressing them, particularly after the destruction of Jerusalem by Nebuchadnezzar, "laying hands on their substance, and standing in the cross way to cut those off that escaped, and delivering those up that remained, and speaking proudly in the day of their distress." (Obad. 12—14.) Before this time they had been subdued by David, (2 Sam. viii.) but had recovered their independence, and had become a wealthy commercial people; and now they took possession of the southern part of Palestine, and maintained themselves there till the time of the Asmonean prince John Hyrcanus, (B.C. 130,) by whom these settlers were subdued, and compelled to adopt the Jewish religion and observances; this tract in the south of Palestine is the Idumea of the classical writers, and also of the New Testament. (Mark iii. 8.) Those who remained in their original country had in the mean time associated themselves with the descendants of Nebaioth, the son of Ishmael, (Gen. xxv. 13,) and henceforth the united tribes were known to the Greeks and Romans as the *NABA'-THÆ-ANS*, (IX.) whose capital was Petra, called Sela or Joktheel in the Scriptures. (2 Kings xiv. 7.) This was a great commercial emporium, and when, after repeated attacks, it was taken by the Romans from its king, (A.D. 105,) it was constituted the capital of their possessions in Arabia. But at length its commerce was directed to other channels, its inhabitants withdrew, and "the city sat solitary, that was full of people."

For their conduct towards "their brethren," the Israelites, the Lord had declared, "Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it," (Ezek. xxxv. 15,) "and there shall not be any remaining of the house of Esau, for the Lord hath spoken it." (Obad. 18,) and these denunciations have received their full accomplishment. No nation that can be identified as Edomites now exists, or has existed for nearly two thousand years; the country that

was "of the fatness of the earth," is now covered with the sand of the surrounding deserts unchecked by the hand of man, and its sumptuous edifices have for ages been lost to the eyes of civilized nations; it is no longer the high road of commercial intercourse between the East and the West, and instead of its swarming and opulent population, it is only traversed by robber tribes from other quarters, who, in unconscious accordance with prophecy, declare, "None shall pass through it." (Isaiah xxxiv. 10.) From these causes the very existence of the ruins of Petra was till recently unknown, although the city was once a commercial state rivalling Tyre, and in the early ages of Christianity was the see of an archbishop. They have, however, of late years been visited, and their situation is found to have been by the prophet described with literal exactness: "Thy terriblest hath deceived thee, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldstest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." (Jerem. xlix. 16.) The ruins occupy a rocky platform in a valley sunk far below the surrounding mountains, the only approach being through a deep defile but a few feet wide and two miles long. When this is passed, the traveller sees a whole city hewn out of the rock, with statues and broken columns, all of a pale rose-coloured granite; temples and theatres occupy the centre of the platform, and the rock on one side is hollowed out into private dwellings and tombs. The houses are mostly small and plain, but the public edifices exhibit all the beauty of Grecian architecture, and the tombs rival those of Egypt in the extent and variety of their decorations, as well as in their state of perfect preservation.

ED'-REI—*El Dræa*, 3 miles N. of Ashteroth, (VII.) a place at which Og, the king of Bashan, was defeated and slain by the Israelites. (Numb. xxi. 33-35.) It was allotted to the

Eastern Manassites, and though several times destroyed was a large town in the time of Jerome, and the see of a bishop. A mean village occupies its site, and scarce any traces of the ancient city remain.

E'-GYPT, (IV.) a country of Northern Africa, the scene of the bondage of the Israelites, once the seat of a powerful monarchy, but now, as foretold by Ezekiel, (xxix. 15,) "the basest of the kingdoms,"—a poor dependency of the Turkish empire,—extends from the Mediterranean sea on the north to Ethiopia or Nubia on the south, and from the border of Palestine and the Red Sea on the east to the desert of Barca on the west. Of this vast tract, however, much the greater portion is a mere desert, and not above one-sixth part is inhabited; for, from rain seldom falling, agriculture is of necessity confined to such parts as are watered by the Nile, its only river; but the productiveness of these districts is such, owing to the inundation of the soil by the periodical rising of the stream, that it has from the earliest times served as the granary of the neighbouring countries, and even in its present fallen state can still export corn in large quantities. Its population, a mixture of many races, is now estimated at not more than 2,500,000, of whom but a small proportion are Christians,—these are termed Copts, and are supposed to be the descendants of the ancient Egyptians; excepting a few European merchants, the rest are Arabs, Turks, or Jews.

The Nile, by which the country is traversed from south to north, enters Egypt at Syene, or Essouan, and flows for near 400 miles through a valley in general not more than five miles broad, hemmed in on each side by a continuous chain of rocks by which the included strip of cultivated land is preserved from being overwhelmed by the sands of the adjoining deserts. To this district, now called *Said*, or Upper Egypt, succeeds another, *Vostani*, or Central Egypt, about 150 miles in length, in which, from the falling-back of the western

mountain barrier, the valley attains to double its former width. At length near Cairo, the modern capital, the mountains turn off abruptly east and west, and the river, which has hitherto flowed in one mighty stream, spreads out into numerous branches that separate more and more widely as they approach the sea, thus inclosing and fertilizing a large triangular tract now called *Bahireh*, or Lower Egypt, but anciently termed by the Greeks, from its resemblance in shape to one of the letters of their alphabet, the Delta. This district, the most productive part of the country, measures in extreme width from east to west 160 miles, and extends more than 100 miles north and south, making the whole distance from Syene to the sea, along the course of the river, full 600 miles, though little more than 500 in a straight line.

The valley of the Nile is supposed to have been the cradle of Egyptian civilization, and it abounds with the ruins of temples, tombs, and pyramids, the construction of which bears evidence to the truth of the representations of Scripture respecting the high civilization of Egypt in the earliest times, as their present state does to the fulfilment of the prophetic denunciations with which the writings of Isaiah, Jeremiah, Ezekiel, and other inspired writers abound, against the great oppressor of Israel.

Egypt was peopled by Mizraim, the son of Ham, (Gen. x. 6,) and hence in the original Scriptures it is usually termed *Miteraim*, but sometimes "the land of Ham." (Psal. cv. 23.) It was visited by the patriarch Abraham, on occasion of a famine in Canaan, (Gen. xii. 10,) and a similar cause led to the settlement in it of his posterity. (Gen. xlii. 1, 2.) Though the country had been preserved from destruction by the heaven-inspired prudence of one of their number, the Israelites were after a time grievously oppressed by a "new king, which knew not Joseph," (Exod. i. 8,) but were delivered from their bondage by Moses, and the Egyptians rashly pursuing them perished in

the Red Sea. (Exod. xiv.) From this time, for a while, we read no more concerning Egypt in the Scriptures, but the sculptures and paintings of the temples and tombs sufficiently speak of its greatness. In the time of Rehoboam, (B.C. 971,) Jerusalem was captured by the Egyptian king, Shishak, (1 Kings xiv.) supposed to have been the same as the famous Sesostris of the Greek writers; and after that period its history becomes mixed up with that of Palestine, as, when pressed by the rising power of the Assyrians, the Hebrews frequently looked to Egypt for help, (2 Kings xvii. 4; xviii. 21,) though warned by the prophet not to "strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt." (Isai. xxx. 2.) In these expectations they were deceived, and heavy judgments are denounced against the treachery of Egypt, (Ezek. xxix.) which have been most signally fulfilled.

"There shall be no more a prince of the land of Egypt," is the doom pronounced, (Ezek. xxx. 13,) (about B.C. 572,) and from that time the country has been ruled by foreigners. By Nebuchadnezzar its native king was dethroned and put to death, (B.C. 571,) as had been foretold by the prophet Jeremiah, (xlv. 30;) after his time the country was ruled by the Persians, (B.C. 525—332,) next by the Greek Ptolemies, (B.C. 301—30,) and at length was annexed to the empire of Rome, about thirty years before the birth of Our Lord. In the seventh century of the Christian era it was conquered by the Arabs, whose rulers, termed Caliphs, made some unavailing efforts to restore its prosperity. On the decline of their empire, Egypt became the prize of various hordes of barbarians, and was next ruled for a time by a body of revolted mercenary guards called Mamelukes; these in 1517 were obliged to acknowledge the supremacy of the Ottomans, but they continued the actual rulers of the country until within the last few years, when,—their power having been previously weakened by the

invasion of a French army, under Buonaparte,—they were expelled and almost exterminated by the sanguinary and treacherous proceedings of a Turkish soldier of fortune, Mehemet Ali, who, though nominally the vassal of the Sultan, has for some years ruled the country as an independent prince. He has raised regular fleets and armies, and has endeavoured to restore the prosperity of his dominions by the introduction of science and art from Europe. See ALEXANDRIA; MEMPHIS; No.

E'-GYPT, RIVER OF—*Wadi Arish*, 50 miles w. of Beersheba, (IV.) a small stream often spoken of as the south-west boundary of the Promised Land. (Gen. xv. 18; Josh. xv. 4; 1 Kings viii. 65.) It is sometimes called also Sihor, (Josh. xiii. 3,) but in most cases that name refers to the Nile.

EK'-RON—*Akir*, 12 miles N.E. of Ashdod, 8 N.W. of Bethshemesh? (V.) a city of the Philistines, assigned to the tribe of Dan, (Josh. xix. 43,) but not possessed by them; it, however, became a part of the Hebrew territories in the time of Jonathan Maccabeus. (1 Macc. x. 89.) To Ekron the ark was brought from Ashdod, but it was speedily removed through fear of the Divine vengeance. (1 Sam. v. 10—12.) At Ekron was a famous temple of Beelzebub, to which Ahaziah, king of Israel, sent to inquire whether he should recover of a hurt he had received,—for which he was reproved, and warned of his approaching end, by the prophet Elijah. (2 Kings i.) Zephaniah foretold (ii. 4) that "Ekron shall be rooted up," and this has been accomplished, as its site is now occupied by a village, where no remains of antiquity exist.

E'-LAM, (I.) a son of Shem, (Gen. x. 22,) who settled in a part of the country now called Persia. Sometimes the name Elam is used in the prophetic writings for the empire of Persia, (Isai. xi. 11; Jerem. xlix. 34; Ezek. xxxii. 24,) but in other cases it applies only to a province to the south of Media, termed by classical writers Elymais; such was the Elam of



which Chedorlaomer was king, (Gen. xiv. 1,) and from this district doubtless came the Elamites mentioned with the Medes, among the devout men who repaired to Jerusalem to celebrate the feast of Pentecost. (Acts ii. 9.)

**E'-LATH**—*El Akabah*, 160 miles s. of Jerusalem, (VI.) a sea-port of the Edomites, situated at the head of the eastern gulf of the Red Sea, captured by David, and made the station of his ships that traded to Ophir by Solomon. (1 Kings ix. 26.) The Edomites recovered it in the reign of Joram, and it soon after fell into the hands of Rezin, king of Syria. (2 Kings xvi. 6.) Under the Greek and Roman rulers of Egypt, it retained its importance, and was the port where much of the rich merchandize of India was landed; but it fell into decay in the seventh century, and is now represented by an old fortress, which serves as a halting-place to the Mohammedan pilgrims on their journey between Damascus and Mecca.

**EL-E-A'-LAH**—*El Aal*, 1 mile N.E. of Heshbon, (VII.) a city of Moab rebuilt by the Reubenites. (Numb. xxxii. 37.) It shared in the common destruction of the Moabitish cities, (Isai. xv. 4,) but numerous fragments of buildings, the foundations of the walls, and many large stone cisterns, still remain to point out its site.

**E'-LIM**—*Wadi Gharendel*, 8 miles s.e. of Marah, (IV.) a station of the Israelites on the eastern shore of the gulf of Suez, "where were twelve wells of water, and three score and ten palm-trees." (Exod. xv. 27.) The spot is near the small sea-port of Tor, and nine of the wells yet remain, the other three having probably been filled up by the sand drifted from the desert, but the palm-trees are much more numerous than of old, forming a large grove.

**EL-PA'-RAN**. See **PARAN**.

**E'-MIMS**, (III.) a Canaanitish tribe, of gigantic stature, (Deut. ii. 10,) occupying the territory afterwards possessed by the Moabites, and destroyed by Chedorlaomer and his allies in the plain of Kirjathaim, near Heshbon. (Gen. xiv. 5.)

**EM'-MA-US**—*Gebeby*, 8 miles N.W. of Jerusalem, (IX.) a village towards which the two disciples were journeying when Our Lord entered into conversation with them, "but their eyes were holden, that they should not know him." (Luke xxiv. 16.) It is now a very small and poor place seated on a hill, but its population is chiefly Christian.

**EN'-GE-DI**—*Ain\*-Jiddi*, 22 miles s.e. of Hebron, (VII.) a place in the wilderness of Judah, near the western shore of the Dead Sea, abounding in caves, in which David concealed himself from the pursuit of Saul. (1 Sam. xxiii. 29.) It was called also Hazezon Tamar, or the City of Palm-trees, and was celebrated for its vineyards and its camphire or cypress trees, (Song of Sol. i. 14,) but the region in which it stands is now particularly dreary and barren.

**EN MISH'-PAT**. See **KADESH**.

**E'-NON**, □ 2 miles N.E. of Salim, 25 N.E. of Samaria? (IX.) a place near the river Jordan where John baptized. (John iii. 23.)

**EN RO'-GEL**. See **JERUSALEM**.

**EN' SHE-MESH**, **WATERS OF**. See **JERUSALEM**.

**EPH'-E-SUS**—*Aia-suluk*, 40 miles s.e. of Smyrna, (XI.) a city of Lydia, famed for its temple of Diana, and for the addiction of its inhabitants to magical arts. It was situated in a fertile plain near the sea, was the most celebrated of the Greek colonies on the coast of Asia, and carried on an active commerce. Ephesus was visited repeatedly by St. Paul, who, on one occasion, resided there for three years, and founded a church to which one of his Epistles is addressed. His success in making converts aroused the jealousy of the heathen artificers, who made "silver shrines for Diana,"—that is, little boxes in the form of models of the temple, with an image of the goddess within,—and they raised a tumult in which the Apostle was endangered. (Acts xix.)

The church founded at Ephesus is charged by the Son of man with

\* *Ain* is an Arabic word signifying a spring or fountain.

declining in religion, and in consequence threatened with the removal of the candlestick, (Rev. ii. 1—7,) and the threat has long ago been executed. After encountering a variety of vicissitudes, it fell in the fourteenth century into the power of the Ottomans; and now the heathen temples and the Christian churches have alike disappeared, and a miserable Turkish village occupies a portion of the site of the great city, the rest being a dreary uncultivated plain, with a few scattered ruins here and there, but not one single entire edifice of any description.

**E'-PHRA-IM, (V.)** The district assigned, in the allotment of the Promised Land, to the Ephraimites, was bounded on the north by the possessions of the Western Manassites, on the south by those of the Benjamites and Danites, and extended east and west from the river Jordan to the Mediterranean. (Josh. xvi.) It was in many parts mountainous and woody, but along the coast stretched a fertile plain. The Ephraimites were a numerous tribe, and their territory contained several important cities, among them Shiloh and Shechem, and Samaria, the capital of the kingdom of Israel.

**EPH'-RATH, (III.)** the ancient name of the place afterwards called Bethlehem. (Gen. xxxv. 19.)

**E'-RECH — Irka,** 110 miles S.E. of Babylon? (VIII.) one of the cities founded by Nimrod in the land of Shinar. (Gen. x. 10.) It is believed to be represented by a gigantic mound on the eastern bank of the Euphrates, but nothing is known of its history.

**E'-THAM — Ajerud,** 60 miles E. of Rameses? (IV.) one of the stations of the Israelites in the journey from Egypt, described as being "in the edge of the wilderness," (Exod. xiii. 20,) and supposed to have been near the head of the western arm of the Red Sea, now called the gulf of Suez. At Ajerud is a small castle, and it is a regular halting-place for the caravans between Egypt and Arabia.

**E'-THI-OP-I-A, (1.)** This term is used by both the sacred and profane

writers, but with very different significations. By the former, the term Cush, translated Ethiopia, is applied to at least four different countries peopled by the posterity of the eldest son of Ham, (see CUSH,) but by the latter it is restricted to the countries to the south of Egypt, now called by Europeans, Nubia, Sennaar, and Abyssinia, the last bearing among the natives the name of Itiopia. It is thought probable that the Ethiopian nobleman baptized by Philip (Acts viii.) belonged to this latter country, as Candace is known to have been a common name of its queens, and that on his return he may have spread abroad the knowledge of Christianity. It is at all events certain that a Christian church existed there at a very early period, and in spite of the civil wars by which the country has for ages been afflicted, it still subsists, though mixed with many Jewish observances, and disfigured by superstitious rites and idle legends.

These Ethiopians appear to have been of old a polished and commercial people, and it has been considered probable that it was from them that the Egyptians derived their civilization. Their country has in modern times been little visited, but it is known that the most northern part, called the Island of Meroë, contains temples and tombs, which in magnitude and beauty rival those of Egypt.

**EU-PHRA'-TES — Frāt, (II.)** a river of Western Asia, rising in Armenia, and, after a winding course of 1400 miles between the deserts of Syria and the plains of Mesopotamia, forming a junction with the Tigris, and with it falling into the Persian gulf, 130 miles below the union. The Euphrates is mentioned in the Book of Genesis (ii. 14,) as one of the four rivers that encompassed the garden of Eden, and is often spoken of as the natural boundary of the Promised Land. (Gen. xv. 18.) Except the Nile, it was the largest stream known to the Hebrews, and hence is often spoken of as "the great river," and sometimes "the river" only.

On the banks of the Euphrates

were once many large cities, as Tiphseh, Carchemish, Corsote, Macepracta, Perisabor, Sura, and Urchoë, beside the mighty Babylon; but all the cities of the Chaldees are now "a desolation, a dry land, and a wilderness," (Jerem. Li. 43,) and not a single considerable town exists along the whole course of the river, except Bussorah, which stands upon the margin of the united streams.

EU'-ROPE, (I.) is the smallest of the great divisions of our globe, but now every way the most important, from which the blessings of Christianity, and its attendant civilization are spreading to the most distant and barbarous regions. It lies to the north of Africa and the west of Asia, being separated from the former by the Mediterranean, and from the latter by the Ural Mountains, the river Volga, and the Black Sea.

Europe has but a limited connection with the geography of the Bible: the Gospel was early planted in its southern parts, (as Greece and Italy,) and these are the only portions mentioned in the Scriptures; they will be found under their respective heads.

† EUX'-INE SEA, (XI.) an inland sea lying between Russia and Turkey, and communicating with the Mediterranean by the Sea of Marmora. It is 700 miles in length and 350 in breadth, has bold rocky shores, and is of difficult navigation. Among other countries on its southern shores lie Bithynia and Pontus, mentioned in the Acts of the Apostles.

E'-ZI-ON-GE'-BER, □ near Akabah (Elath)? (IV.) a place on the eastern gulf of the Red Sea, in the Land of Edom, where the Israelites encamped, (Numb. xxxiii. 35;) afterwards the place where the ships with which Solomon traded to Ophir were built. (1 Kings ix. 26.) It was long possessed by the Jews, as Jehoshaphat fitted out a fleet there, which, however, was wrecked. (1 Kings xxii. 48.) It was known as a sea-port to the Greeks and Romans under the name of Berenice, and in the neighbourhood of Akabah is still a haven which the Arabs call the Port of Gold.

FAIR HAVENS—*Mitropoli*, 80 miles E. of Cape Salmone? (XI.) a harbour on the southern shore of Crete, visited by St. Paul in his voyage to Rome. (Acts xxvii. 8.) It was a large town in the fourth century, but no traces of it now remain.

GAD (V.) The district assigned to the Gadites was a part of the possessions of the Amorites, and was situated on the eastern side of the Jordan, with the lands of the Reubenites on the south, and those of the Eastern Manassites on the north; on the east it extended to the Syrian desert. (Deut. iii.) In this district was the Land of Gilead, a tract remarkable for its fertility, and the scene of many remarkable events recorded in the Scriptures. The chief cities of the tribe were Ramoth-Gilead, Jabesh-Gilead, Mahanaim, Jazer, Rogelim, and Succoth.

‡ GAD'-A-RA—*On-keis*, 18 miles S.E. of Capernaum? (IX.) a city on the eastern side of the sea of Galilee, in the neighbourhood of which, styled the country of the Gadarenes by St. Mark, and of the Gergesenes by St. Matthew, Our Lord met, and healed, "two possessed with devils, coming out of the tombs, exceeding fierce." (Matt. viii.; Mark v.)

Gadara was a large city, at that time the capital of the Roman province of Peræa; it had been ruined in the wars of the last of the Asmonean princes, but was rebuilt by Pompey, and is mentioned by Josephus as strongly fortified. The foundations of the houses still remain, as well as two theatres,—one, very handsome and in good preservation; and in the rocks around are numerous tombs highly ornamented with sculptures, which now serve as the dwelling places of many families of Arabs.

GA-LA'-TI-A—part of *Anatolia*, (XI.) a province in the central part of Asia Minor, lying between Pontus and Bithynia east and west, and Paphlagonia and Lycaonia north and south. It was peopled, it is said, by a colony of Gauls, who, mixing with the settlers from the Grecian cities on the coast

and adopting their language, acquired the name of Gallo-Grecians. They long had kings of their own, but their country was reduced to the form of a Roman province, B.C. 26. The Galatians are described as a warlike race, but ignorant and uncivilized, and sacrificing human victims to their idols. Many Jews were settled among them, and St. Paul made numerous converts in their country, to whom he addressed one of his Epistles. The "strangers scattered throughout Galatia," are also among the people to whom St. Peter wrote. (1 Peter i. 1.)

**GAL'-I-LEE**—part of the pachalic of *Acre*, (IX.) This, the northern part of Palestine, was divided into Upper and Lower Galilee, the former being often called Galilee of the Gentiles, from its population being in part heathen. (Matt. iv. 15.) This part was mountainous and barren, and had few cities; but Lower Galilee, or the plain between the sea of Genesareth and the Mediterranean, was fertile and extremely populous. It is little mentioned in the Scriptures before the time of Our Lord's ministry, but we learn that then its inhabitants, who were rude and turbulent, were vehemently opposed to their Roman rulers, and spoke a corrupt dialect. (Luke xiii. 1; Mark xiv. 70.) Among them, however, Our blessed Lord chose his disciples, and he so long resided in their country, that he was himself styled a Galilean. (Matt. xxvi. 69.) Very many of his miracles were wrought there, and thither he directed his disciples to repair to meet him after his resurrection. (Matt. xxviii. 7, 16.) The cities of Nazareth, Nain, Capernaum, Chorazin, Tiberias, Cana, and perhaps Bethsaida, all scenes of the ministry of Our Saviour, were in Galilee. They were desolated by the Romans in the war which ended in the destruction of Jerusalem, (A.D. 70,) and have never recovered their former importance.

**GAL'-I-LEE, SEA OF**—*Bahr\* el Tabareeah*, (IX.) a lake in the north

\* *Bahr* is an Arabic word signifying a lake.

of Palestine, so called from its situation on the eastern border of Galilee, (Mark i. 16;) also styled, from neighbouring towns, the sea of Chinnereth or Chinneroth, (Numb. xxxiv. 11; Josh. xii. 3,) or of Tiberias, (John vi. 1,) and the lake of Genesareth. (Luke v. 1.) It is about twelve miles in length by seven in extreme breadth, and surrounded on all sides by lofty hills, through which the Jordan and several smaller streams force their way. The Jordan traverses the lake, entering it near the supposed site of Bethsaida, and leaving it near that of Gergesa. The scenery is remarkably beautiful, but from the breaks between the hills "come down storms of wind upon the lake," which render its navigation, now seldom attempted, exceedingly dangerous. Such was the storm that suddenly arose as Our Lord was sleeping in the ship: "then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm." (Luke viii. 24.) On the shores of the lake were formerly several considerable cities, and numerous ruins are still met with, but their identification is exceedingly doubtful. The only place of any importance is now called *Tabareeah*, which represents the ancient Tiberias. The lake still abounds with fish, as when the Apostles left their nets to become "fishers of men," (Mark i. 17,) but the fishery is now little attended to.

**GA'-REB.** See **JERUSALEM**.

**GATH**, □ 7 miles E. of Ashdod, 25 W. of Jerusalem? (VII.) one of the Philistine lordships, conquered by David, (1 Chron. xviii. 1,) and fortified by Rehoboam, (2 Chron. xi. 8,) but in the time of the prophet Micah (B.C. 750,) independent.

There appear from profane authors to have been at least three other towns called **GATH**, but their situations are altogether unknown, except that two of them were in the neighbourhood of the first, but nearer to the sea, and that the other, mentioned in 1 Chronicles vii. 21, was on the border of Egypt.

**GATH-HE-PHER**, □ 10 miles N.W. of Mount Tabor? (VII.) was the birth-place of the prophet Jonah. (2 Kings xiv. 25.) It is mentioned as existing in the fourth century of the Christian era.

**GA'-za—Rhasse**, 15 miles S. of Askelon, 51 S.W. of Jerusalem, (III.) a strong city of the Philistines, assigned to the tribe of Judah, (Josh. xv. 47,) but not possessed by them till after the death of Joshua. (Judges i. 18.) After a time it became again independent, though, under the name of Azzah, it is mentioned as one of Solomon's frontier cities. (1 Kings iv. 24.)

Samson, who had before carried off its gates, was on his betrayal into the hands of his enemies, blinded, and set to "grind in the prison-house" at Gaza; there it was that, brought into the temple of Dagon to make them sport, he "took hold of the two middle pillars upon which the house stood" . . . "and bowed himself with all his might; and the house fell down upon the lords and upon all the people that were within." (Judges xvi.)

Gaza was in succession possessed by the Assyrians, Egyptians, and Persians,—captured, after a desperate resistance, by Alexander the Great,—and was repeatedly taken during the contests between the Greek rulers of Egypt and Syria, thus fulfilling the prophecy, "The king shall perish from Gaza." (Zech. ix. 5.) About 100 B.C. it was destroyed by the Jewish king, Alexander Jannæus; was rebuilt by Herod the Great, but again destroyed in the time of our Saviour by the Jews in retaliation for a massacre of their countrymen at Cesarea; hence it was "a desert," when the Acts of the Apostles were written. (Acts viii. 26.) The old city had stood on a hill 12 miles from the sea, and had a port, called Majumas, at the mouth of the brook Besor, and to this after a while the name of Gaza was transferred; thus the old city was "forsaken." (Zeph. ii. 4.) It was made a bishop's see in the days of Constantine the Great,

who gave it the name of Constantia, in honour of his sister, but in the time of the Crusades, when it was a strong and well-fortified town, it was again called Gaza.

The modern town stands upon a hill, encircled by the ruins of a triple wall, and surrounded by most productive orchards and gardens. Though once a sea-port, it has now, through the growth of new land, two miles of salt marshes between it and the sea. It is still a place of considerable trade, and the handsomest and largest town in the south of Palestine, with a population of 16,000 persons, among whom are many Christians.

**GE'-BA**, □ 2 miles S.W. of Michmash, 3 N.E. of Ramah? (VII.) a city of the tribe of Benjamin given to the Levites of the family of Kohath for their dwelling. (Josh. xxi. 17.) It was rebuilt, or perhaps only fortified, by Asa, king of Judah, with a part of the materials collected by Baasha, the king of Israel, for fortifying Ramah, "that he might not suffer any to go out or come in" to Judah. (1 Kings xv.) It was a frontier town of Judah, and hence "from Geba to Beersheba" is a phrase used (2 Kings xxiii. 8,) to express the extent of that kingdom.

**GE'-BAL—Djebail**, 65 miles N.E. of Tyre, (VI.) a sea-port of Phœnicia, whose inhabitants served as the calkers of Tyre. (Ezek. xxvii. 9.) They were famous for their skill in squaring stone, and are the "stone squarers" alluded to in the account of the building of Solomon's Temple. (1 Kings v. 18.) Their city had a celebrated temple to Adonis, the Tammuz of Scripture, whose worship prevailed among the idolatrous Hebrews. (Ezek. viii. 14.) By classical writers Gebal is called Byblos. It was possessed for nearly two hundred years by the Crusaders, and is still a large town, having a Roman castle more than a mile in compass, and the ruins of several Christian churches.

A second **GE'-BAL** is mentioned in Psalm LXXXiii. 7, which is the mountainous tract to the south of the Dead Sea, part of the ancient Edom.

GEN-NES'-A-RETH, LAKE OF. See GALILEE, SEA OF.

GE'-RAR, □ 9 miles w. of Beersheba? (III.) a city in the south of Palestine, the capital of the "kings of the Philistines," with two of whom, each of the name of Abimelech, Abraham and Isaac had numerous transactions. (Gen. xxi. xxvi.) The patriarchs both resided at Gerar for a considerable time, and were kindly treated by its rulers.

† GER'-A-SA—*Djeraish*, 36 miles s.e. of Gadara, (IX.) a city of the district beyond Jordan called Decapolis. It was known to the Jews by the name of Gergesa, and thus gave name to "the country of the Gergesenes," in which the demoniacs that dwelt in the tombs were healed by Our Lord. (Matt. viii.) This country lay between the two cities of Gerasa and Gadara, and hence was called indifferently by the name of either. The ruins of Gerasa prove it to have been a magnificent city, though not of very great extent. They occupy two hills, one covered with the ruins of houses, the other with those of theatres, temples, and colonnades,—one of the latter of a circular shape being particularly beautiful,—and they are inclosed by a wall which forms nearly a perfect square, each side facing one of the cardinal points.

GER'-I-ZIM, MOUNT. See SHECHEM.

GE'-SHUR, □ 15 miles s.e. of Abelsbeth-Maacah? (VI.) a city, the capital of a small district or kingdom in the north of the Promised Land assigned to the Eastern Manassites, but not conquered by them. (Josh. xiii. 2, 13.) In the time of David it had a king, whose daughter was the mother of Absalom, (2 Sam. iii. 3,) and with him Absalom took refuge after the murder of his brother Amnon. (2 Sam. xiii. 37.)

The GE'-SHUR ravaged by David while in the service of Achish, king of Gath, (1 Sam. xxvii. 8,) was some place now unknown in the country of the GE'-SHUR-ITES, on the south of Palestine. (VI.)

GETH-SEM'-A-NE. See JERUSALEM.

GIB'-BE-THON, □ 20 miles w. of

Jerusalem? (VII.) a city in the territory of the Danites, assigned to the Levites of the family of Kohath. (Josh. xxi. 23.)

GIB'-E-AH—*Jeba*, 5 miles n. of Jerusalem, (VII.) a city of the tribe of Benjamin, sometimes called Gibeah of Saul, it being the residence of his family. The misconduct of its inhabitants gave occasion to a contest between their own and the other tribes, which ended in the almost total destruction of the Benjamites. (Judges xx. xxi.)

GIB'-E-ON—*Jib*, 17 miles n.w. of Gilgal, (V.) "a great city, one of the royal cities," the capital of a tribe of Canaanites, who having deceived Joshua into making a league with them, were upon the discovery of their artifice, condemned to be "hewers of wood and drawers of water," for the service of the tabernacle, (Josh. ix.) which was established in their city. (1 Chron. xxi. 29.) The neighbouring kings then combined against them, but were defeated by Joshua. See ALALON.

Many of the Gibeonites were slain by Saul, (1 Sam. xxii.) and in expiation of the crime, seven of Saul's posterity were given up to them by David, and hanged by them "in the hill before the Lord . . . in Gibeah of Saul." (2 Sam. xxi.) The Gibeonites were carried into captivity along with the Jews, and a certain number of them returned with them. (Nehem. vii. 25.)

During the civil war between Ishbosheth and David, the remarkable combat between twelve champions of each army took place in a field near Gibeon, whence the spot received the name of Helkath-hazzurim, or the Field of Strong Men. (2 Sam. ii.) This encounter was followed by a general battle in which the troops of David proved victorious. (2 Sam. iii.)

GIB'-LITES, (VI.) a people on the Phœnician coast, whose principal city was Gebal. (Josh. xiii. 5.) See GEBAL.

GI'-HON, VALLEY OF. See JERUSALEM.

GIL-BO'-A, MOUNTAINS OF—*Djebel Gilbo*, (VII.) a range of barren

mountains near the southern extremity of the sea of Chinnereth, the loftiest peaks being about 1200 feet high. Here was fought the battle in which Saul and his sons were defeated and killed by the Philistines. (1 Sam. xxxi.)

**GIL'-E-AD**—*Djelaad*, (V.) a general name for the country on the east of Jordan possessed by the Reubenites, Gadites, and Manassites, the northern part, however, being also called Bashan, and Argob. Gilead, though traversed by a range of mountains of the same name, was the most beautiful and productive part of the Promised Land; its balm is often spoken of in the Scriptures. Jair and Jephthah, judges of Israel, as well as the prophet Elijah, were natives of this district.

The tribes of Reuben, Gad, and Manasseh, had this district granted to them by Moses before the conquest of the country west of Jordan, and when returning to their possessions from the war under Joshua, they erected in Gilead near the river "a great altar to see to," which caused the other tribes to suspect them of an attachment to idolatry; but they "gave them good satisfaction," alleging that their altar was only erected as a witness of their kindred with the rest of the Israelites, that it might not be said to their children in future times, "Ye have no part in the Lord." (Josh. xxii.) Gilead was ravaged by the Assyrians, and its inhabitants carried into captivity, some time before the subversion of the kingdom of Israel, of which it formed a part, (1 Chron. v. 26,) and the Ammonites and Moabites, its former possessors, who had been driven to the east and south, again dwelt in it. (Isai. xv.) These also were removed by Nebuchadnezzar, (Jerem. ix. 26,) but they were allowed to return by Cyrus. See **AMMONITES**; **MOABITES**.

**GIL'-GAL**, □ 5 miles S.E. of Jericho? (IV.) a place where the Israelites encamped after their passage through the Jordan. Here they set up twelve stones "taken out of the midst of Jordan," as a memorial of their passage of that river, (Josh.

iv. 20;) here also they kept the passover, and here the supply of manna, by which they had been so long sustained in the Wilderness, ceased. There appears to have been afterwards an altar at Gilgal, at which the people met to acknowledge Saul as their king, (1 Sam. xi. 15,) and in the same place, for his disobedience to the Divine command respecting "the sinners the Amalekites," the prophet Samuel announced to him, "The Lord hath rejected thee from being king over Israel." (1 Sam. xv. 26.)

**GIR'-GASH-ITES**, (III.) a tribe of Canaanites inhabiting the country about the southern and eastern shores of the sea of Chinnereth, (Josh. iii. 10,) but imperfectly subdued by the Hebrews. The city of Gergesa, or Gerasa, is supposed to have derived its name from them. See **GERASA**.

**GO'-ATH**. See **JERUSALEM**.

**GO'-LAN**, □ 53 miles N.W. of Ramoth-Gilead? (V.) a city of refuge, in the district of the Eastern Manassites, (Deut. iv. 43.) From it the country on the north and east of the sea of Galilee was in the time of Our Lord called sometimes Gaulonitis; it is now styled *Jaulan*.

**GO'-MER**, (I.) the son of Japheth, (Gen. x. 2, 3,) was the father of various tribes, by whom the northern and western parts of Europe are supposed to have been originally peopled.

**GO'-SHEN**—part of *Lower Egypt*, (IV.) the district assigned for the dwelling-place of the Israelites in Egypt, (Gen. xlvii.) is supposed to have extended on the eastern side of the eastern or Pelusiatic branch of the Nile, from the neighbourhood of the Red Sea to that of the Mediterranean. The country was well suited for pasturage; and as this is the only quarter where Egypt is exposed to the invasion of an enemy by land, it is supposed to have been assigned to the Israelites in order that they might serve as a barrier against the barbarous tribes of the Desert of the south of Canaan and of Arabia.

**GO'-ZAN**. See **MEDIA**.

‡ **GREAT DESERT**, (VIII.) the

vast sandy tract stretching from the east of Palestine and Syria to the Euphrates. The rule of David and Solomon extended over this region, and the latter built in it "Tadmor in the wilderness," (2 Chron. viii. 4,) afterwards a celebrated city called Palmyra. See TADMOR.

GREAT SEA, (II.) the name by which the Mediterranean Sea is usually called in the Scriptures, (Numb. xxxiv. 7,) it being the largest body of water with which the Hebrews were acquainted. See MEDITERRANEAN.

GREECE. See JAVAN.

HA<sup>1</sup>, or AI, □ 5 miles N.E. of Bethel, 8 N.W. of Jericho? (III.) a royal city of Canaan, near which Abram dwelt for a while after his return from Egypt. (Gen. xiii. 3.) It was taken by stratagem by Joshua, and burnt, its king being hanged, but the spoil, instead of being as usual destroyed, was in this case by Divine command given to the people. (Josh. viii.)

HA<sup>1</sup>-LAH. See MEDIA.

HAM, (I.) one of the sons of Noah, (Gen. x. 1,) whose sons, Cush, Mizraim, Phut, and Canaan, peopled the southern parts both of Asia and Africa. The settlements of each are noticed under their respective names.

HA<sup>1</sup>-MATH—in the pachalic of *Acre*, (VI.) a small kingdom of Syria, on the northern border of Canaan, from which it was approached by a pass in Mount Hermon styled "the entering in of Hamath," (2 Chron. vii. 8.) Its king was friendly to the Israelites in the time of David, (2 Sam. viii. 9, 10,) but Solomon seems to have made himself master of the country, (2 Chron. viii. 4;) it appears, however, to have recovered its independence, as it is mentioned as having been conquered by Jeroboam II. (2 Kings xiv.) two hundred years after.

HA<sup>1</sup>-MATH, or the LAND OF HA<sup>1</sup>-MATH, the country of the HA<sup>1</sup>-MATHITES, (III.) an expression often used in the Scriptures, denotes a much more extensive tract than the above kingdom. The latter occupied only

a part of the valley between the two chains of Lebanon, afterwards called Coele-Syria, but the former extended northward along the coast of Syria as far, perhaps, as the site of Antioch. It was from this district that the king of Assyria brought "men from Hamath" to dwell in the cities from which he had carried away the Israelites, (2 Kings xvii.) and to which Jehoahaz, deposed by Pharaoh Necho, was conveyed. (2 Kings xxiii. 33.)

A city called HA<sup>1</sup>-MATH—*Hamah*, 110 miles N.E. of Damascus, (VI.) is also spoken of by Jeremiah (xlix. 23,) as conquered by the Assyrians, and Sennacherib enumerates the king of Hamath among the princes subdued by him. (Isai. xxxvii. 13.) This prince was probably the ruler, and this city the capital, of "the Land of Hamath," as it was far removed from the small kingdom of the same name. It was known to the Greeks under the name of Epiphania, and was a very flourishing city under the Seleucidæ; but few traces of its splendour remain, as it has been repeatedly devastated by earthquakes. The modern town, however, which stands in a narrow valley on the river Orontes, is large, and carries on a considerable trade; its inhabitants are estimated at 30,000, of whom about 1000 are Christians.

HA<sup>1</sup>-NES—*Safnas*, 20 miles S.E. of Zoan? (IV.) a city of Egypt, to which ambassadors from Hezekiah repaired to seek assistance from Pharaoh against the Assyrians; but the Egyptians "were all ashamed of a people that could not profit them." (Isaiah xxx. 4, 5.) It is called Tahapanes by Jeremiah, (ii. 16.)

HA<sup>1</sup>-RA. See MEDIA.

HA<sup>1</sup>-RAN—*Harran*, 30 miles S.E. of Ur, (II.) a place in Mesopotamia, to which Terah removed from Ur, and where he died. (Gen. xi. 31, 32.) It is mentioned by the prophet Ezekiel as trading with Tyre "in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar," (Ezek. xxvii. 23, 24,) and was, in the time of Our Lord, a considerable town called Charræ by the Greeks and Romans,



and in the New Testament Charran. (Acts vii. 2, 4.) It is now only a village in a sandy plain, inhabited by a few Arabs.

HAV'-I-LAH, — (VI.) a place or country forming one boundary of the territory of the Amalekites. (1 Sam. xv. 7.) Its situation is somewhat uncertain, but it probably formed a part of the Arabian Desert on the frontiers of Edom.

The LAND OF HAV'-I-LAH, the site of the garden of Eden, (Gen. ii. 11,) is altogether unknown. See APPENDIX.

HE'-BRON — *El Khalil*, 32 miles N.E. of Beersheba, 22 S.W. of Jerusalem, (III.) a city of the tribe of Judah, called likewise Kirjath-Arba, (Josh. xxi. 11,) of very ancient date, (Numb. xiii. 22,) was the residence of Abraham, and the sepulchre of his family, and it was also the birth-place of John the Baptist. It was a royal city of the Canaanites, when taken and destroyed by Joshua, (Josh. x. 36, 37,) but it was apparently rebuilt by the Canaanites, as it was a few years after captured by Caleb, and with its neighbourhood granted to him, "because that he wholly followed the Lord God of Israel." (Josh. xiv. 13, 14.) David made it the seat of his kingdom in the early part of his reign, (2 Sam. ii. 2-4,) and to it the chiefs of the tribes came to anoint him king over "all Israel and Judah." (2 Sam. v. 1-5.) During the Babylonish captivity, the Edomites possessed themselves of a large part of the territory of the tribe of Judah, and made Hebron their capital, nor was it recovered by the Jews until the time of John Hyrcanus. (B.C. 130.) See EDM.

Hebron is now a miserable place, chiefly inhabited by Arabs, but with some Jews among its population, as from containing the reputed tombs of the patriarchs, it is esteemed among them a holy city. The "pool" over which David hung up the murderers of Ishbosheth, (2 Sam. iv. 12,) is pointed out, but the only remarkable building is a Mohammedan mosque, once a Christian church, which is supposed to cover the cave of Mach-

pelah, in which the patriarchs were buried; but little is known about it, as neither Christians nor Jews are ever allowed to enter it.

HEL'-BON — *Haleb*, (Aleppo,) 200 miles N.E. of Damascus, (VI.) a city mentioned by the prophet Ezekiel, (xxvii. 18,) as furnishing Tyre with wine; in the Second Book of Maccabees it is called Berrhœa, the name given it by one of the Greek kings of Syria. It rose greatly in importance upon the fall of Palmyra, in the seventh century of the Christian era, and has ever since continued one of the greatest commercial cities of the East. Aleppo was for ages the largest town of Syria, and though ruined by an earthquake in 1822, has at the present day 60,000 inhabitants. It stands on an open elevated plain, but is surrounded by gardens and orchards, and is esteemed one of the most healthy towns in the country. It has a castle and a strong wall of Saracenic architecture, and the houses are handsomely built of stone. The mosques are numerous, and there are beside several Christian churches and convents, and some Jewish synagogues.

HER'-MON, MOUNT—*Jebel es-Sheik*, 30 miles S.W. of Damascus, (III.) the highest point of the mountain-chain called Anti-Libanus on the east of the Jordan, near the northern extremity of Canaan. (Deut. iv. 48.) It was called Sirion by the Sidonians, and Shenir by the Amorites. (Deut. iii. 9.) In its neighbourhood dwelt some of the Hivites after their expulsion by the Philistines from the south-western part of Palestine. (Josh. xi. 3.)

There was another MOUNT HER'-MON in the central part of Palestine, west of the Jordan, and not far from Mount Tabor. This is the mountain alluded to by David in Psalm LXXXIX. 12, "Tabor and Hermon shall rejoice in thy name." It is of much less elevation than the northern Mount Hermon.

HESH'-BON—*Heshban*, 19 miles N.E. of Aroer on the Arnon, (VII.) the capital of Sihon the Amorite, taken and destroyed by the Israelites, (Numb. xxi.) but rebuilt by the Reu-

benites, to whom it was allotted. (Numb. xxxii. 37.) It was repossessed by the Moabites during the captivity of the Israelites, and was evidently a place of strength, (Jerem. xlviii. 45.) but was overthrown by Nebuchadnezzar. The ruins of a considerable city cover the sides of a hill, and a few broken columns are yet standing; there are also many deep wells sunk in the rock, but not a single edifice is entire. One of the fish-pools, however, mentioned by Solomon, (Cantic. vii. 4,) is still to be seen.

HID'-DEK-EL. See TIGRIS.

HI-ER-AP'-O-LIS — *Pambouk-Kalesi*, 8 miles N. of Laodicea, (XI.) a city of Phrygia, in which was a Christian church, mentioned by St. Paul in his Epistle to the Colossians. (iv. 13.) The city, which has been long since utterly ruined by repeated earthquakes, was once a very splendid one, but it was chiefly remarkable for its warm mineral waters, which, from their petrifying quality, were esteemed one of the wonders of Asia. Wherever they flow they deposit a large quantity of calcareous matter, which speedily hardens, and now forms walls and causeways where were once the beds of torrents. The whole face of the hill on which the ruins stand, and which is crowned by a fortress, is thus encrusted, and from its white appearance the modern name, signifying the Cotton Castle, is derived.

HIT'-TITES, (III.) a Canaanitish tribe, dwelling in the southern part of Palestine, in the neighbourhood of Hebron. (Gen. xxiii.) Their extermination was not effected when their land was subdued, as we read of the children of Israel dwelling among them in after-times, (Judges iii. 5;) of King Solomon making them his tributaries, (2 Chron. viii. 7;) and even of their kings, (2 Kings vii. 6,) as late as the reign of Jehoram, king of Israel, (B.C. 892.)

HI'-VITES, (III.) one of the idolatrous nations of Canaan, called also A'-VIMS, originally dwelling on the southern coast about Gaza, but expelled by the Philistines. (Deut. ii. 23.) They then retired to the central

part of the country about Shechem, (Josh. ix. 1,) but part of them migrated still further north, to the vicinity of Mount Hermon. (Josh. xi. 3.) They were ordered, like the rest of the Canaanites, to be "utterly destroyed" by the Israelites, (Deut. xx. 17,) but a portion of them, the Gibeonites, escaped this doom by stratagem, (Josh. ix.) and others by the neglect of their conquerors, as they are included among the tributaries of King Solomon. (2 Chron. viii. 7.)

HO'-BAH, □ 12 miles N.W. of Damascus? (III.) a place to which Abram pursued the host of Chedorlaomer and his allies, after they had plundered Sodom, and carried away Lot as a prisoner. (Gen. xiv. 15.)

HOR, MOUNT, —, 150 miles N.E. of Mount Sinai, 5 W. of Petra, (III.) a mountain, rising about 1500 feet above the elevated plain in which it is situated, in the northern part of Arabia Petraea, on which Aaron died, (Numb. xx. 28,) and where his pretended tomb is still shown, his memory being highly revered by the Arabs. The tomb is a small monument about three feet high, formed of rough fragments of stone and marble intermixed; it stands under a low white building crowned by a cupola, and is shut in by iron gates. When visited by a recent traveller, it was found to be guarded by an old Arab hermit, and the tomb was covered with a tattered pall.

HO'-RAB. See SINAI.

HO'-RITES, (III.) a people who inhabited the mountains of Seir in the land of Edom, and were oppressed by Chedorlaomer. (Gen. xiv. 6.) Their land was afterwards given to Esau for a possession, (Deut. ii. 5,) and it is probable that they became incorporated with his descendants. See EDM.

I-CO'-NI-UM — *Konie*, 90 miles N.W. of Derbe, 80 S.E. of Antioch of Pisidia, (XI.) a city of Lycaonia, to which St. Paul and Barnabas returned when driven from Antioch. Here they remained for some time, "speaking boldly in the Lord," but a fresh persecution arising, withdrew to Derbe

and Lystra, (Acts xiii. xiv. ;) after a while, however, they returned, and ordained elders in the churches of Iconium and the other cities. (Acts xiv. 21—23.)

Iconium was an ancient city, but not of any great consideration until about the end of the eleventh century of the Christian era, when it became the capital of the Turkish sultans driven from Nice, in Bithynia, by the arms of the Crusaders. By these princes numerous mosques and colleges were erected, principally of marble, which give to the present city a noble appearance from a distance, but its houses are chiefly mud huts, and its public buildings are all falling into decay. The city, which is surrounded by a lofty wall, is still, however, the capital of a large district, and has 30,000 inhabitants, mostly Mohammedans, but there are two Christian churches. The plain upon which it stands, though remarkable for its fertility, is little cultivated; it is backed by mountains, and was in May, 1832, the scene of a battle, in which the troops of the Sultan were defeated by those of the pacha of Egypt.

ID-U-ME'-A, (IX.) In the prophecies of Isaiah (xxxiv. 5,) and Ezekiel (xxxv. xxxvi.) this name applies to the original country of the Edomites about Mount Seir; but in the New Testament (Mark iii. 8,) it denotes the southern part of Judea, which had been conquered by the Edomites during the captivity of the Jews in Babylon. See EDOM.

I'-JON, □ 28 miles s.w. of Dan, 33 s.w. of Abel-beth-Maacah? (VII.) a city in the tribe of Naphtali, destroyed by Benhadad, the Syrian, when he invaded the kingdom of Israel at the instigation of Asa, king of Judah. (1 Kings xv. 20.)

IL-LY'-RI-CUM—*Croatia, Dalmatia, Bosnia*, (XI.) a country lying on the eastern shore of the Adriatic Gulf, to the north of Macedonia. St. Paul says, (Rom. xv. 19,) that he "fully preached the Gospel of Christ" upon its borders, and that Dalmatia, the southern part of it, was visited by Titus. (2 Tim. iv. 10.) At present

Illyricum is divided between the Austrians and the Turks,—the former possessing the northern and western districts, the latter the southern and eastern. The inhabitants of the Austrian part are Christians; there are many Christians in the Turkish territory also, but they are of wild and lawless habits, and in a great measure independent.

IN'-DI-A, (I.) a large country of the south of Asia, alluded to under the name of Cush by the prophets Isaiah (xi. 11,) and Zephaniah, (iii. 10,) and mentioned in the Book of Esther as one of the provinces of the Persian empire. (Esth. i. 1; viii. 9.)

India, or Hindostan, is bounded on the north by the Himalaya mountains, and the rivers Brahmputra and Indus, by which it is separated from Tibet, Tartary, and Persia; is washed on the east and west by the Bay of Bengal and the Arabian Sea, and terminates in a point on the south, where a narrow strait separates it from the island of Ceylon. Its estimated extent is one-third of that of Europe, and it is divided into a great number of states, which, after having been repeatedly overrun by Mohammedan armies, are now all, directly or indirectly, under the government of Great Britain. The inhabitants, supposed to amount to 130,000,000, are split into a great variety of religious sects, of which the most considerable is now that of the Brahmins; this, in its separation of the people into castes, or hereditary professions, resembles the religion of ancient Egypt, and is also, like it, a pitiable system of gross idolatry: efforts, however, are making to diffuse the truths of Christianity, and with that object, bishops of the Church of England have of late years been established in the three greatest cities of the country, Calcutta, Madras, and Bombay.

ISH'-TOB, (VI.) the inhabitants of the country called the Land of Tob, in which Jephthah led a lawless life when expelled by his brethren from his father's house. (Judges xi.) It lay to the north of Gilead, and was in the time of David possessed by a people

who leagued with the other Syrians and the Ammonites against that king, but were conquered by him. (2 Sam. x.)

ISLES, THE, (I.) a general name given by the earlier Sacred writers to the distant countries of the Great Sea, (Isai. xli. 5; Psal. lxxii. 10,) thus applying to the modern countries of Spain, Italy, Greece, and Asia Minor. They are sometimes more particularly termed Isles of the Gentiles, (Gen. x. 5;) sometimes the Isles beyond the Sea, (Jerem. xxv. 22;) the Isles of Chittim, (Jerem. ii. 10;) or, the Isles of Elishah, (Ezek. xxvii. 7,) the Greek islands being intended in the last passage.

IS'-RA-EL, KINGDOM OF, (VII.) the name given to the northern and eastern parts of Palestine, after the separation of the country into two states in the time of Rehoboam, (B.C. 976,) as the punishment of the sins of the latter years of Solomon. (1 Kings xi. 11, 12.) It comprised ten of the tribes, those only of Judah and Benjamin remaining under the rule of the house of David. (1 Kings xii. 20, 21.) Its first monarch was "Jeroboam the son of Nebat, a mighty man of war," often mentioned in Scripture as he "who made Israel to sin," he having greatly encouraged idolatry. His successors generally followed his evil example; and at length, after enduring all the miseries of anarchy and civil war, under nineteen different kings, many of whom gained the throne by the murder of their predecessors, the kingdom was broken up and the people carried into captivity by the Assyrians. (B.C. 721.) See PALESTINE.

IS'-SA-CHAR, (V.) The possession of this tribe lay in the central part of the Promised Land, having the tribe of Zebulun on the north, the Western Manassites on the south and west, and the river Jordan on the east. Their territory, though limited, was fertile, containing the plain of Megiddo. The chief cities in this district were Aphek, Bethshan, Jezreel, Megiddo, Shunem, and Taanach, but some of them belonged to the Manassites.

IT'-AL-Y, (XI.) one of the most ce-

lebrated countries of Europe, as having been the seat of the Roman empire, is not often mentioned in the Scriptures, but we know that the Gospel was early preached in it by the Apostles Peter and Paul. It is a large country of Southern Europe, of peninsular shape, composed of two portions, which differ greatly from each other in almost every respect:—one, in the north, a fruitful and well-cultivated plain; the other, a narrow tract traversed throughout by a range of mountains, and greatly neglected by its inhabitants, who are far less intelligent and industrious than those of the other region. Italy is washed on three sides by the Mediterranean and the Adriatic seas, and on the north is inclosed by the lofty chain of the Alps, which separates it from France, Switzerland, and Germany. Its population is estimated at 22,000,000. The people are Roman Catholics. Except during the existence of the Roman empire, (the first four centuries of the Christian era,) Italy has in all ages been divided into a number of states, and has frequently been overrun by foreigners, which makes its history more complicated than that of most other countries. It is at present divided between the emperor of Austria and some branches of his house, the kings of Naples and Sardinia, and the Pope.

IT-U-RE'-A, JE'-DUR, (IX.) a district of Syria, in the neighbourhood of Mount Hermon, had its name from its early inhabitants, the descendants of Jetur, the son of Ishmael, (Gen. xxv. 15,) who were conquered by the tribes settled beyond Jordan. (1 Chron. v. 19.) They recovered their possessions during the captivity of the Israelites, and though again subdued by Aristobulus I. (B.C. 105,) had afterwards princes of their own. In the time of Our Lord they had been again conquered, as Philip, son of Herod the Great, was then tetrarch of Trachonitis and Iturea. (Luke iii. 1.) At present the country is only occupied by roving hordes of Arabs.

JAB'-BOK — *Wadi Zerka*, (III.) a

small stream which rises in the mountains of Gilead, and after a winding course of fifty miles enters the Jordan about forty miles south of the Sea of Galilee. Near it Jacob wrestled with an angel, as related in Genesis xxxii. It formed the boundary between the Amorites and Ammonites, and from its stream being rapid, broad and deep, still justifies the expression, "The border of the children of Ammon was strong." (Numb. xxi. 24.) Its banks are richly wooded, and the surrounding scenery is remarkably beautiful.

JA'-BESH-GIL'-E-AD, □ 10 miles s.e. of Bethshan? (V.) a town in the territory of the Gadites, destroyed by the Israelites for neglecting to join the army levied against the Benjamites. (Judges xxi.) It was rebuilt, and its inhabitants having been delivered from the Ammonites by Saul, (1 Sam. xi.) afterwards removed the bodies of that monarch and his sons from the walls of Bethshan, where they had been exposed by the victorious Philistines after the battle of Gilboa, and gave them burial. (1 Sam. xxxi.)

JAB'-NEH — *Yebna*, 10 miles n.e. of Ashdod, 10 n. of Gath? (V.) a Philistine city, near the sea, taken by Uzziah, king of Judah, (2 Chron. xxvi. 6,) and afterwards burnt in the wars of the Maccabees. (2 Macc. xii. 9.) By the Greeks and Romans it was called Jamnia, and it had a capacious port at a short distance from the city. It is still a large village, and stands on a fine open plain surrounded by hills, well watered, and covered with herbage.

JA'-HAZ, □ 10 miles s. of Heshbon? (VII.) a place at which Sihon the Amorite was defeated and killed. (Numb. xxi. 23, 24.) It was assigned to the Reubenites, (Deut. ii. & iii.,) and was afterwards appointed one of the Levitical cities. (Josh. xxi. 36.) On the decline of the Jewish monarchy it was repossessed by the Moabites, but was destroyed by Nebuchadnezzar, (Isai. xv. 4; Jer. xlviii. 21,) and does not appear to have ever been rebuilt.

JA'-PHETH, (I.) one of the sons of

Noah, (Gen. v. 32,) whose descendants peopled Asia Minor and the Isles, (or distant countries of the Mediterranean,) and afterwards spread themselves over the west and north of Europe and the north of Asia.

JAT'-TIR, □ 11 miles s.w. of Hebron? (VII.) a city belonging to the tribe of Judah, situated in the mountains, (Josh. xv. 48,) appointed one of the Levitical cities. (Josh. xxi. 14.)

JA'-VAN, (I.) a son of Japheth, (Gen. x. 2,) was the ancestor of the people who settled in Asia Minor and Greece; hence his name is used in the Hebrew Scriptures to denote the latter country. (Isai. lxxvi. 19; Ezek. xxvii. 13; Dan. viii. 21.)

Greece, called Javan in the Old, and Achaia in the New Testament, is a country in the south-east of Europe, of limited extent, but one of the most celebrated regions of the earth. Though itself largely indebted to Egypt, it is regarded as the parent of civilized Europe, and is renowned alike for the actions or works of its heroes, its poets, its sages, and its sculptors; and, more than all this, it was in the language of Greece that a large portion of the Holy Scriptures was written, and in its cities the glad tidings of salvation were early proclaimed by the Apostles.

The Greeks were of old an active enterprising people, who sent out colonies to most of the countries known to the Jews, and hence the name "Greek" in the New Testament is sometimes used to denote the whole Gentile world. (1 Cor. i. 23, 24.)

First a collection of numerous small independent states, almost constantly engaged in war among themselves, or against their Persian or Macedonian neighbours, yet enjoying a consideration and importance greater than they have ever since done;—then subdued by the successors of Alexander, and after a while rescued by the Romans only to become a mere province of the mighty empire of Rome;—then existing as a somewhat more important part of the Eastern empire;—next parcelled out into numerous petty dukedoms and counties

by Norman, Venetian, and other adventurers;—and lastly conquered and held in the most abject bondage by the Turks,—it is only of late years that Greece has become a kingdom ruled by one sovereign.

The kingdom of Greece includes all the countries originally known as Hellas, or Greece, but not those (Thessaly, Macedon, Crete, Cyprus, &c.) which, bordering it on each hand, came in time to be considered as Grecian. It consists of three portions, namely,—*Morea*, the ancient Peloponnesus;—a tract to the north, called *Livadia*, comprising the former states of Attica, Bœotia, Phocis, Locris, Ætolia, Acarnania, and Doris;—and the island of *Egripo* (Eubœa) on the coast of Attica, and numerous smaller ones in the southern and western part of the Archipelago; those to the east still belong to the Turks. The country is traversed in all directions by lofty mountain-chains, but it is watered by numerous small streams, and where diligently cultivated, produces in abundance grain of different kinds, vines, olives, and other fruits, cotton, hemp, tobacco, madder, and indigo, but the much greater part is neglected. Its capital is Athens, and it has a few sea-ports, as Nauplia in the Morea, and Hydra in the Archipelago, which carry on an active commerce, but the other parts have not yet recovered from the effects of the slavery in which they have for so long a period been held. It is taken altogether to contain 14,000 square miles and 500,000 inhabitants, who principally belong to the Greek church, but there are some Catholics and Jews.

JA'-ZER—*Ain Haxier*, 17 miles N.W. of Heshbon, (V.) a place in the plain at the foot of Mount Gilead, assigned, after the conquest of the country from Sihon the Amorite, to the tribe of Gad, on their representation to Moses that its territory would afford suitable pasture-ground for their numerous cattle. (Numb. xxxii.) The city was afterwards bestowed on the Levites, (Josh. xxi. 39,) and in its neighbourhood was a small lake,

termed the Sea of Jazer by the prophet Jeremiah, (xlviii. 32,) while foretelling the desolation of Moab.

JEB'-U-SI. See JERUSALEM.

JEB'-U-SITES, (III.) a tribe of Canaanites, who possessed the country round about Jerusalem, (Judges i. 21,) and were not wholly subdued until the time of David. (2 Sam. v. 6—9.) See JERUSALEM.

JE-HOSH'-A-PHAT, VALLEY OF. See JERUSALEM.

JER'-I-CHO—near *Rihhah*, 5 miles N.W. of Gilgal, 18 N.E. of Jerusalem, (V.) a city of Canaan, the first conquest of the Israelites after their crossing the Jordan. Its walls miraculously fell to the ground, and it was captured and burnt, a judgment being denounced upon whoever should rebuild it. (Josh. vi.) It was, however, rebuilt, by Hiel the Bethelite, five hundred years after, but, as had been foretold, “he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub.” (1 Kings xvi. 34.) It stood in the territory of the tribe of Benjamin, had a school of the prophets in the days of Elijah, (2 Kings ii. 5,) and became a great city. Jericho was adorned with many splendid edifices by Herod the Great, and was repaired by the Emperors Adrian and Justinian, after it had suffered from war, but was totally destroyed about the year 1188 by the troops of Saladin. It was lately represented by one of the most wretched villages in Palestine wholly inhabited by Arabs, but even this has now perished, having been burnt by the Egyptian troops on their retreat from Syria in January, 1841. Not a vestige of the proud palace of Herod, who here closed his life, remains, but the spring whose waters were “healed” by the prophet Elisha (2 Kings ii. 21,) is still pointed out; it is a remarkably copious and brilliant fountain, shaded by a grove of palms, and the only one in the neighbourhood.

Jericho stood in the plain at the foot of the mountains that extend from Jerusalem to the Jordan, whence the expression, “going down from

Jerusalem to Jericho," (Luke x. 30,) in Our Lord's parable of the Good Samaritan. The scenery between the two places is wild and savage in the extreme, and the district is, as of old, infested by bands of robbers, so that all who traverse it, except protected by an armed escort, are still in imminent danger of "falling among thieves."

JE-RU'-SA-LEM—*El Koddes*, (the House of Holiness,) 140 miles s.w. of Damascus, 550 w. of Babylon, 40 s. of Samaria, 33 s.e. of Joppa, (VI.) the capital of the kingdom of David, which contained the Temple of Solomon, and which witnessed the Great Sacrifice, even Christ the Lord, offered up for the redemption of fallen man,—which has suffered more frightful vicissitudes than almost any other city, and is now reduced to a mean town in the hands of the Turks,—has at all times borne, and still bears, a name expressive of its sanctity. Its first designation seems to have been Salem, or Peace, (Gen. xiv. 18,) afterwards Jerusalem, the Habitation of Peace: and the Jews gave it an appellation, *Kadushah*, The Holy, from which its present name among the Moham-medans is derived.

On referring to the Plan of Jerusalem (X.) it will be seen that the city stands upon hilly ground, rising from a rocky plain on the north, and is inclosed on the east, west, and south by deep valleys, through which flow the streams of Cedron and Gihon; these have always been its extreme limits, but its extent has greatly varied at different periods. It probably reached its greatest extent under the Herodian princes, about the time of Our Lord's ministry, and then the city occupied three distinct hills—namely, *Acra*, in the centre, believed to have been, in common with a rocky plain to the north, called *Bezetha*, the residence of the great bulk of the population;—*Mount Moriah*, on which stood the Temple, on the east of *Acra* and connected with it by filling up the intervening valley;—and *Mount Zion* to the south, which seems to have contained the royal palace, and the residences of the chief priests, and was

separated from the other hills by a deep ravine called by Josephus, *Tyropæon*, or the Valley of Cheesemongers; this ravine was crossed by a bridge connecting *Zion* and *Moriah*. *Acra* and *Moriah* had each a wall of its own, with numerous towers, and the whole city was inclosed by a lofty wall which at the time of the destruction of Jerusalem by Titus was about four miles in circumference. The modern city is chiefly confined to the hill *Acra*, and occupies scarce one-half of the space of the ancient one.

The valley of *Gihon*, on the western side of the city, is of little depth, and increases in width to the southward, where it is rather a sunken plain, and terminates in what is supposed to be the valley of *Rephaim*, (Isai. xvii. 5,) through which runs the road to *Bethlehem*. On the western side of the two valleys are the hills *Goath* and *Gareb*, (Jerem. xxxi. 39,) and in the lower part of *Gihon* rises a spring from which the stream of the same name flows along the western and southern sides of *Mount Zion*, through the valley of *Ben Hinnom*, and joins the *Cedron* near the fountain of *Enrogel*, mentioned in 1 Kings i. 9. There is some little cultivation in the western valleys, but the valley of *Jehoshaphat* on the east, and that of *Ben Hinnom* on the south, are deep and barren ravines; the latter is particularly gloomy, well according with the abominable rites once celebrated there, (2 Chron. xxxiii. 6,) and the former is a melancholy spot filled with the sepulchres of the Jewish population, and containing also the reputed tombs of several of the patriarchs, of *Absalom*, and of King *Jehoshaphat*. The brook *Cedron*, called also the waters of *En-shemesh*, which flows through it in a deep bed, is in winter only a yard wide, and is dry in summer. It is crossed by a small bridge, which leads to the *Mount of Olives*; at the foot of the mount on one side is the garden of *Gethsemane*, inclosed by a stone wall and still containing a few aged olive-trees, and on the other is the village of *Bethany*. On the north of the city

is the only level ground, the site of the suburb of Bezetha, but now partially occupied by olive-grounds. This also was once bounded by a ravine, which separated it from the plain of Scopus to the north, but the ravine was filled up by the Romans during the last siege of Jerusalem.

The founder of Jerusalem is unknown, but in the time of Abraham it was, under the name of Salem, the city of a king named Melchizedek, who "was the priest of the most high God." (Gen. xiv. 18.) At the time of the invasion of Canaan by the Israelites it was possessed by the Jebusites; their city, termed from them Jebusi, which probably stood on the hill afterwards called Acra, was burnt by the tribe of Judah, and was afterwards rebuilt and occupied by the Benjamites, the Jebusites retiring to the strong hill to the south, called Mount Zion, whence they were driven by David, who fortified his conquest, calling it "the City of David," and rendered it and the lower city the capital of his dominions. By Solomon the Temple,—a splendid but not very large building,—was erected on Mount Moriah, and from various passages of Scripture we learn that the three hills were walled, and two castles called Millo and Ophel were built for the defence of the city, but their positions are not well ascertained, and nothing is certainly known of the size or appearance of the city, until after its restoration by Nehemiah.

About five hundred and sixty years after its becoming the capital of the nation, Jerusalem was taken by the Chaldeans, (2 Chron. xxxvi.) its Temple destroyed, and its walls broken down, (B.C. 587,) and though the Jews, when restored to their native land, (B.C. 536,) made a beginning of rebuilding the city, they met with much opposition, (Ezra iv. v.) and it was not till the time of Nehemiah, (B.C. 445,) that the design was accomplished. From the Book of Nehemiah, and the statements of Josephus, the Jewish historian, we gain all our knowledge of the topography of Jerusalem.

In the wall, as rebuilt by Nehemiah, were the following eleven gates, many of them having the same names, and probably the same situations, as those of the former city.

Proceeding north-westward from Mount Moriah, the first gate was the Sheep Gate, between which and the next gate (the Fish Gate,) stood the Towers of Meah and Hananeel; beyond this, inclining southward, were, in succession, the Gate of Ephraim, the Old or Corner Gate, (near which was the Tower of Furnaces,) the Valley Gate; and a gate on the south (the Middle Gate,) opening on to Mount Zion. From this point the wall ran eastward to and joined the south-west extremity of Mount Moriah, thus inclosing Acra, and bearing the name of the Second Wall. From the south-east point of the wall of Mount Moriah, another wall, the Old Wall, inclosing Zion, ran southward along the edge of the valley of Jehoshaphat to the valley of Ben Hinnom, having, in succession, the Gate of Miphkad, the Horse Gate, Water Gate, (where was the King's Pool, and near which, on a rocky point of land fifty feet high branching out from Mount Moriah, it is believed stood the castle of Ophel,) and the Prison Gate: then it proceeded, without any opening, westward along the valley of Ben Hinnom; and next running northward up the valley of Rephaim, in which was the Gate of the Fountain, it joined the wall of Acra at the Dung Gate, at the entrance of the valley of Gihon.

The lowering of Acra and the joining it to Mount Moriah was effected by the Maccabees, the rebuilding of the Temple and the raising of numerous towers by Herod the Great; the erection of a splendid palace was completed by the same monarch, and the Third Wall was built by Agrippa, his grandson, to inclose Bezetha; but beyond this, little alteration is known to have been made in the city until it was destroyed by the Romans. (A.D. 70.)

After this event a Roman city was erected on the site of the Temple.



the Emperor Adrian, (A.D. 132,) and called *Ælia*, and it is around this spot that the modern city stands. The name of Jerusalem was resumed in the time of Constantine the Great, (A.D. 330,) whose mother, Helena, visited Palestine, and erected numerous churches on the spots supposed to be the scenes of events in the ministry and suffering of Our Lord. In 614 the city was taken by the Persians under Chosroes, and recovered by the Greek Emperor Heraclius in 628; and again in 637 it was captured by the Saracens, who erected a mosque upon the site of the Temple, and by them it was held for more than four hundred years; but having been taken in the year 1076 by a barbarous tribe called Turks, the oppressions these new masters practised on the numerous Christian pilgrims who wished to visit the Holy Places, became so intolerable, that a general confederacy of the more powerful European states was formed, and the expeditions called the Crusades, having for their object the recovery and possession of the Holy Sepulchre, were undertaken. (A.D. 1096.) The effort was at first successful; Jerusalem was taken, and Palestine and the western part of Syria converted into a Christian state; but at length the Mohammedans again prevailed, Jerusalem was captured by Saladin in 1187, and though restored by treaty in 1228 was again seized by a fierce horde of Tartars in 1244, and has ever since been under the dominion of the followers of the impostor Mohammed.

The modern city of Jerusalem is described by most travellers as the very picture of desolation. "The heathen have laid Jerusalem in heaps," (Psalm lxxix. 1.) It has neither commerce nor manufactures; its streets are only narrow lanes between high stone walls with an occasional small grated window; it is very scantily supplied with water; and its soil is generally too rocky to allow of the growth of trees, or even of herbage. It is surrounded by an embattled wall, mainly of modern construction,

between fifty and sixty feet high, strengthened by numerous towers; the lower part of the largest of the towers, called the Castle of David, is evidently very ancient, and is believed by some to be the work of Herod; the same is perhaps the case with some of the others. Some parts of the walls also exhibit fragments of Jewish masonry.

On the eastern side of Mount Moriah, the lower part of the wall is composed of vast blocks of stone, twenty feet long and five or six in thickness, which are, with much probability, supposed to have formed a part of the inclosure of the second Temple, if not of that of Solomon. Just within the wall at the north-east corner of Mount Moriah is, what passes incorrectly for the Pool of Bethesda, but is probably a part of the fosse of the fortress Antonia, (the "castle" of Acts xxi. 37,) now dry and overgrown with grass; its sides are formed of layers of large stones clamped together with iron and covered with a kind of rough plaster: at the opposite, or south-western end, is the foot of the arch spoken of by Josephus as crossing the Tyropæon; and some traces of the southern wall of Zion may still be seen in the sides of the gloomy valley of Ben Hinnom. Beside these,—the sepulchres in the valley of Jehoshaphat, some smaller ones in that of Ben Hinnom, and others called the Tombs of the Kings, and of the Judges, in the plain to the north of the city, are all the remains that have been discovered of the Jerusalem of the Scriptures; nor can it be expected that it should be otherwise, when Our blessed Lord himself declared of its most glorious edifice: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." (Matt. xxiv. 2.)

The inhabitants of the modern city have been lately estimated at about 12,000, of whom one-third are Mohammedans, and the general language is a corrupt Arabic. The Jews, who are reckoned at 3000, are mostly aged people, who repair to Jerusalem to die, and are supported

while they live by the charity of their brethren in other countries; they dwell in the valley between Mounts Moriah and Zion, and have seven small synagogues, in which their time is principally passed. The Christian population is of two classes, native and foreign; the first belong almost wholly to the Syrian church, the latter, exclusive of the pilgrims,—who to the number of from 20,000 to 30,000, repair to the city from Catholic countries, and from Russia, Greece, and Armenia, at Easter in each year,—are principally members of the various convents; but of late, through the exertions of the Church Missionary Society, a Protestant congregation has been formed, and the Liturgy of our Church is now read in the Hebrew language within the walls of Jerusalem every Lord's day. In virtue also of an arrangement between the heads of the English and the Prussian Church, a Bishop of Jerusalem has been recently appointed, who has taken up his residence in that city, and has assumed the care of the scattered churches, not only of Palestine, but of Egypt and Assyria.

Of the public edifices of the city, the two most remarkable are the Mosque of Omar and the Church of the Holy Sepulchre. The Mosque stands on Mount Moriah, which is still walled in, and occupied solely by edifices for the purposes of devotion. It is now a grass-plot with trees, having in the centre a platform of marble, upon which the Mosque of Omar, and another mosque, once a Christian church, are placed. The former edifice is supported by marble pillars, and is gorgeously decorated with gilding and mosaic; the latter is more plain. Particular care is taken to exclude Christians from either, but in some few instances the prohibition has been relaxed.

The Church of the Holy Sepulchre stands within an inclosure near the western wall of the city. It is a round domed building, erected by the Empress Helena, originally of Grecian architecture, and has within a gallery all round supported by pillars. Imme-

diately in front of the entrance is a slab of marble called the Stone of Uncion, and said to be that on which the body of Our blessed Lord was laid to be prepared for burial; near to this is the Chapel of the Crucifixion, a handsome dome-covered apartment lined with marble, and reached by a flight of about twenty steps. It is reported to cover the part of Mount Calvary upon which the crucifixion of Our Lord took place, and in a vault beneath is a hole surrounded by a silver plate, in which the monks assert that the cross of Our Saviour was placed. Several portions of the church branching out from the main body are possessed by the Catholics, Greeks, and Armenians; these are all large and handsome chapels; and there are small places for prayer around its sides for the Syrians, Maronites, Copts, and other sects of Eastern Christians. Altars, alleged to point out the spots upon which every minute particular of the crucifixion occurred, are scattered up and down, and in the centre stands the chapel of the Holy Sepulchre, a small roofed building, richly ornamented with gilding, and lined with marble. It is divided into two chambers; the outer one containing a stone upon which the angel is stated to have sat when announcing to the women the resurrection of their Lord,—and the inner, the sepulchre itself, a plain tomb, covered by a broken slab of white marble; this chamber is very small, is lined with verd antique, and lighted by upwards of fifty lamps kept constantly burning.

The residence of the Moslem governor is near the site of the Temple, and the street that leads thence to the western gate of the city, has been named *Via Dolorosa*, the Dolorous Way, as, the house of the Governor being identified with the judgment-hall of Pilate, it is affirmed that Our Lord was led along that road to Calvary. The spot where Simon the Cyrenian was compelled to bear Our Saviour's cross is also pointed out, as well as the residences of Uriah, Annas, Caiaphas, Zebedee, Mark, and Thoma-

the rich man and Lazarus; the palaces of David and Herod; the scene of the death of Judas, and the Potter's Field; the prison in which St. Peter was confined, and the scene of the martyrdom of St. Stephen; the stone upon which Moses broke the tables of the Law, and the one with which the sepulchre of Our Lord was secured. In the valley of Jehoshaphat are shown, beside some tombs,—those of the Virgin Mary, her father, mother, and the high-priest Caiaphas, all in one cave, being of the number,—the pools of Siloam, and the fountain En-rogel. On the Mount of Olives are exhibited,—the place where the destruction of the Temple was announced; that occupied by the slumbering disciples; and a stone slab, with an impression said to be the print of Our Lord's foot at the instant of his ascension. On the north of the city are the reputed Tombs of the Kings of Judah—more probably the monument of Helena, queen of Adiabene, a convert to Judaism, (A.D. 50,) bearing a considerable resemblance to the cavern-tombs of Egypt; on the west, the two pools of Gihon. To the south, the road to Bethlehem is thickly studded with chapels, each said to mark the scene of some wonderful event; as, the well from which David's chiefs procured him drink at the hazard of their lives; the rock on which Elijah lay down to sleep when fleeing from the fury of Jezebel, and left there the impression of his figure: and the Bethlehem monks point out the tomb of Rachel; the house of the prophet Habakkuk; the trench in which the army of Sennacherib was buried; the Cistern of the Kings, where the star re-appeared to the wise men; the birth-place of John the Baptist; the field in which the angels appeared to announce to the shepherds the "good tidings of great joy," (Luke ii. 8;) a cave, now a chapel, where it is said the Virgin and the Holy Child were hid for a short time before their flight into Egypt. From the alteration that the very site of Jerusalem has undergone, the identification of any particular spot is rendered extremely difficult,

and the tradition which marks out some of these localities must be absolutely groundless, but there are strong reasons for believing that the place shown as the Holy Sepulchre, is really that in which the body of our Lord was laid.

**JEZ'-RE-EL**, □ 17 miles N.E. of Samaria? (VII.) a town in the territory of the tribe of Issachar, which stood in a valley of the same name, where the Amalekites and Midianites, who "lay along in the valley like grasshoppers for multitude," were defeated by Gideon with only three hundred followers. (Judges vi. vii.) In after-times there was here a palace of the kings of Israel, which witnessed the death of the impious Jezebel and the extermination of the family of Ahab. (2 Kings ix. x.)

**JOK'-TAN**, (I.) a descendant of Shem, (Gen. x. 25,) whose posterity are supposed to have peopled the country on the south of the Caspian Sea; the modern Arabs also claim him as their ancestor.

**JOK'-THE-EL**. See **EDOM**.

**JOP'-PA—Jaffa**, 33 miles N.W. of Jerusalem, 34 s. of Cesarea, (VII.) a very ancient sea-port of Palestine, at which the timber for Solomon's Temple was landed, (2 Chron. ii. 16,) and where Jonah embarked in his vain attempt to "flee unto Tarshish from the presence of the Lord." (Jonah i. 3.) Joppa remained in the possession of the Phœnicians and Syrians until the time of the Maccabees, when it was acquired by the Jews, and Herod the Great expended large sums in improving its haven. The Apostle Peter resided for some time at Joppa, and had there the vision that led to the preaching of the Gospel to the Gentiles; and in the same place he raised to life Dorcas, a woman "full of good works and alms' deeds." (Acts ix. x.)

Jaffa was for nearly two centuries possessed by the Crusaders, but was taken from them by the Mamelukes in 1256, and has not since been a place of any consequence. In 1799 it was captured by the French under Buonaparte, who there massacred a

number of his prisoners in cold blood. The town, which stands upon a hill on the sea-shore, is particularly dirty and ill-built, and contains nothing of interest, but it is surrounded by gardens which yield fine fruit in great abundance. It is inhabited by about 7000 persons, 3000 of whom are Christians, but for a few weeks in the year the population is greatly increased, this being the port at which the pilgrims for Jerusalem usually disembark.

**JOR'-DAN** — *Sheriat el-Kebir*, (V.) the only considerable river of Palestine, traverses the whole country from north to south. It is formed by the junction of two small streams which rise in the chain of Anti-Libanus, near the ruins of Cesarea Philippi, or Dan, and after crossing a marshy lake called Bahr el-Houle, ("the waters of Merom," of Joshua xi. 5,) opens at the distance of about forty miles from its source, into the lake of Gennesareth, or sea of Tiberias, issuing from which it traverses a sunken valley, called El Ghor, and is finally lost, after a course of 150 miles, in the Sea of the Plain, or Dead Sea.

The river Jordan is alike celebrated as the scene of several miraculous events, and remarkable in its natural features. Its waters "stood and rose up upon an heap" to allow the passage of the children of Israel to possess their heritage, (Josh. iii.) they were divided by the prophets Elijah and Elisha, (2 Kings ii.) and they were employed by John in the baptism of Our blessed Lord. (Matt. iii. 13—17.) To the supposed scene of this latter event, which is near Jericho, thousands of pilgrims annually repair, and plunge into the stream in the vain hope of thus attaining that remission of their sins which can only spring from the merits of "the Lamb slain from the foundation of the world." (Rev. xiii. 8.) See **ΒΕΤΗΛ-ΒΑΡΑ**.

The plain of Jordan, or the district between the sea of Tiberias and the Dead Sea, is a sandy tract bounded on each side through its whole length by mountains; it varies in breadth

from four to twelve miles, and is sunk considerably below the level of the surrounding country. In its centre is a sunken valley three-quarters of a mile broad, covered with trees and a tangled thicket of luxuriant herbage, where the turbid and impetuous stream of the Jordan forces its way in a deep channel cut through a sandy bed; the general width of the river is about thirty yards, and its banks are high and precipitous, but in the months of February and March it surmounts them, and rapidly spreads over the thicket, though not to so great an extent as formerly. (Josh. iii. 15.) This thicket shelters at other times a great number of bears and other wild animals, but they are driven out by the rising of the waters; to this, and the furious spreading of the swollen stream, the prophet Jeremiah alludes. (xlix. 19; xii. 5.)

In the Scriptures the phrase "beyond Jordan" often occurs: its meaning must depend upon the book in which it is found. In the books of Moses and of Joshua, it signifies the country on the western side of the river; but afterwards, when the Israelites had gained full possession of the Promised Land, it only applies to the country on the eastern side, or the district of the tribes of Reuben, Gad, and Manasseh.

**JU'-DAH**, (V.) The district of the descendants of Judah was situated in the south of Palestine, and at first occupied all the country between the Dead Sea, the Desert, and the Mediterranean, (Josh. xv.) but a portion of this was afterwards assigned to the tribe of Simeon. (Josh. xix. 9.) It was, however, still the largest of the districts, as the tribe was the most numerous and important. It had the Dead Sea on the east, the possession of Benjamin on the north, those of Dan and Simeon on the west, and the wilderness of Zin on the south. It is almost encircled by lofty barren hills, the "hill-country of Judea," (Luke i. 65,) but has fertile vales in the centre, particularly about Hebron. Its principal cities, beside Jerusalem—which was considered as belonging rather to all the tribes in common—

were Hebron, Adullam, Bethlehem, Bethzur, Maon, and Tekoa. To this tribe was made a prophetic promise that the regal power should not depart from it until the coming of the Messiah. (Gen. xlix. 10.) See PALESTINE.

**JU'-DAH, KINGDOM OF, (VII.)** When the ten tribes revolted from Rehoboam, (B.C. 976,) Judah and Benjamin alone remained faithful to the house of David. (1 Kings xii. 23.) The tribe of Benjamin being but inconsiderable in number, the new kingdom received its name only from the former. The kingdom of Judah endured, under the reign of twenty princes, for the space of three hundred and eighty-nine years; and though some of these princes were wicked rulers, the country was in great measure exempt from the factions and rebellions which disturbed the kingdom of Israel, and the line of hereditary succession was but in two instances broken. At length, after repeated warnings, the sins of both princes and people caused the Lord to "give them into the hands of the king of the Chaldees," when the royal family was cut off, Jerusalem levelled with the earth, and the people carried to Babylon, (B.C. 587.) See PALESTINE.

**JU-DE'-A.** See PALESTINE.

**KA'-DESH, OR KA'-DESH-BAR'-NE-A,** □ 52 miles S.E. of Beersheba? (IV.) called also En-Mishpat, where Chedorlaomer and his allies smote the Amalekites and Amorites, (Gen. xiv. 7,) was afterwards a station of the Israelites on the southern border of the Promised Land. (Numb. xiii. 26.) From it they dispatched twelve men to "search out the land," and being disheartened by their report on their return, broke into murmurings, which were punished by their being doomed to wander in the Wilderness until they were utterly consumed. (Numb. xiv.) Thirty-eight years after, when the generation that came out of Egypt was nearly extinct, the Israelites returned to this spot, (Numb. xx. 14,) and proposed to enter at once upon the land of their possession, but the

hostility of the Edomites compelled them to adopt a more circuitous route.

**KAR'-TAN,** □ 10 miles S. of Kadesh? (VII.) a city in the territory of the tribe of Naphtali, near the sea of Chinneroth, given to the Levites of the family of Gershom. (Josh. xxi. 32; 1 Chron. vi. 76.)

**KK'-DAR, (VIII.)** This was the second son of Ishmael, whose family probably became more numerous or warlike than those of his brethren. Isaiah (xxi. 16, 17,) speaks of "the glory of Kedar," and "the archers and mighty men of Kedar." The Turcomans, a wandering race of shepherds, in Asia Minor and Mesopotamia, remarkable for their black tents, are understood to be spoken of under the name of Kedar in Canticles, (i. 5,) and by Ezekiel. (xxvii. 21.)

**KED'-E-MOTH,** □ 10 miles S.E. of Jahaz? (VII.) a city of Moab, assigned by Moses to the Reubenites. (Josh. xiii. 18.) It became afterwards a Levitical city. (Josh. xxi. 37.)

**KE'-DESH,** □ 10 miles N. of Kartan? (VII.) a city in the land of the tribe of Naphtali, near the Waters of Merom, appointed one of the cities of refuge, (Josh. xx. 7,) and given to the Levites of the family of Gershom. (Josh. xxi. 32.)

**KE'-NATH-NO'-BAH — Kanneytza,** 12 miles N.E. of Golan, 40 S.W. of Damascus, (VII.) a city in the district of the Eastern Manassites. It was originally called Kenath only, but took the name of Nobah from a Manassite who captured it from the Amorites. (Numb. xxxii. 42.) In the time of Josephus, under the name of Canatha, it was one of the cities of the Decapolis.

**KEN'-ITES, (III.)** a tribe of Canaanites, who dwelt among the Amalekites in the wilderness on the south of Canaan. (Judges i. 16.) As having shown kindness to the Israelites when wandering in the Wilderness, they were spared by Saul, when he marched against the Amalekites, but ordered to seek a new habitation. (1 Sam. xv. 6.) They appear to have removed into the territories of the Israelites, as David includes them

among the people of his own country whom he pretended to Achish, king of Gath, to have spoiled. (1 Sam. xxvii. 10.) They thus were included in the Babylonish captivity, as had been, near a thousand years before, predicted by Balaam: "And he looked upon the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur (Assyria) shall carry thee away captive." (Numb. xxiv. 21, 22.)

KIR—*Koordistan*, a province on the frontier of Turkey and Persia, (VIII.) the original seat of the Assyrian empire, but probably not the country to which Tiglath-pileser sent the inhabitants of the kingdom of Damascus after his conquest of that state. (2 Kings xvi. 9.) (See APPENDIX.)

The province of *Koordistan*, a mountainous district, is now nominally divided between the Turks and Persians, but is peopled by a fierce race of wandering shepherds, who make war upon both, and have repeatedly ravaged their richest provinces.

KI-SHON—*Mukatta*, (VII.) a stream of Palestine, which rises in the hills on the eastern border of the Plain of Esdraelon, and falls into the Mediterranean Sea in the bay of Acre. It is usually a scanty stream, and is almost lost in its passage through the sands of the bay, but in the rainy season (November to March,) it becomes a swollen and impetuous flood. In this stream perished the host of Sisera, (Judges v. 21,) and on its banks the prophet Elijah executed the sentence of the Mosaic law, (Deut. xiii. 9,) by putting to death the idolatrous priests of Baal. (1 Kings xviii. 40.)

KIR-TIM, (I.) a general name for certain countries of the Mediterranean. In its widest sense it applies to both Greece and Italy, as in the prophecy of Balaam, respecting the conquest of Persia by the Greeks under Alexander, and the subjugation of Judea by the Romans: "Ships shall come from the coasts of Chittim, and shall afflict Asshur, and shall afflict Eber," (Numb.

xxiv. 24.) In the prophecy of Daniel (xi. 30,) it applies only to the Romans; and in the Apocrypha, Perseus, king of Macedon, is called "King of the Citims." (1 Macc. viii. 5.)

LA'-CHISH,  $\square$  22 miles s.w. of Jerusalem? (VII.) a royal city of the Canaanites, taken and destroyed by Joshua. (Josh. x. 32.) It was assigned to the tribe of Judah, and was fortified by Rehoboam. (2 Chron. xi. 9.) To it, Amaziah, king of Judah, fled from the conspiracy of his nobles, but was pursued and put to death there. (2 Kings xiv. 19.) It was besieged by Sennacherib, and probably destroyed by Nebuchadnezzar, (Jerem. xxxiv. 7,) as no traces of it afterwards appear in history. Its inhabitants are charged by the prophet Micah with having introduced idolatry into the kingdom of Judah: "O thou inhabitant of Lachish . . . she is the beginning of sin to the daughter of Zion: for the transgressions of Israel were found in thee." (Micah i. 13.)

LA'-ISH. See CESAREA PHILIPPI.

LA-OD-I-CE'-A—*Eski-hisar*, 50 miles s.e. of Philadelphia, (XI.) a city of Phrygia, one of the Seven Churches of Asia, once celebrated for its magnificence, but now a mere heap of ruins. It is, in the Revelation, rebuked for its lukewarmness in the cause of the Gospel, and counselled to repent, (Rev. iii. 15—19,) but not having attended to the warning, it has been utterly rejected. After being several times desolated by earthquakes, and frequently taken and retaken by the Turks, Tartars, and Greek emperors, it has been abandoned by men, and its Christian character is altogether lost, none of its churches existing even in ruins, and its principal remains being those of heathen edifices: its three stately theatres are only tenanted by wild beasts, while wandering shepherds sometimes encamp in the ruins of a vast circus, which once contained thirty thousand spectators.

LEB'-A-NON—*Jebel Libnan*, and *Jebel es-Sharki*, (III.) a range of mountains springing out from the table-land of Asia Minor, by which Pales-

tine is traversed from north to south through its whole extent. In Syria the range consists of two distinct chains,—the western called by classical writers Libanus, and the eastern Anti-Libanus; but the western terminates on the coast on the north of Palestine, and thus furnishes a barrier against invasion from the north, often alluded to by the prophets. The eastern chain runs southward, giving out numerous branches, and inclosing the river Jordan and the Dead Sea, and at last terminates in the desert of Sinai on the shores of the Red Sea. The eastern chain is in general not so lofty as the western, but one peak near the head of the river Jordan, supposed to be Mount Hermon, has a height of 12,000 feet. See HERMON.

The numerous allusions of the inspired writers show that the western chain of Lebanon, to which they almost exclusively refer, was anciently noted for its stately cedars, and for its great fertility in some places. Its cedars have now nearly disappeared, but their place is supplied by firs and the valonea oak and sumach; the vine, the mulberry, and the olive, are cultivated on terraces like flights of steps on the sides of the mountains, and the valleys produce wheat, cotton, tobacco, hemp, indigo, and sugar. Bears, wolves, and other wild animals abound, as well as birds of prey, but these mountains are the best peopled part of the country; a large proportion of the population consists of Christians of various sects, who live in the undisturbed enjoyment of their religion. See PALESTINE.

LE-BO'-NAH—*Leban*, 4 miles N.W. of Shiloh, (VII.) a village in the tribe of Ephraim, near which the virgins of Shiloh were surprised and carried off by the Benjamites. (Judges xxi. 19—24.)

LIB'-NAH, □ 15 miles S.W. of Jerusalem? (VII.) a Levitical city in the territory of the tribe of Judah, which revolted against Jehoram, king of Judah, "because he had forsaken the Lord God of his fathers." (2 Chron. xxi. 10.) It was besieged by Sennacherib in the reign of Heze-

kiah, (Isai. xxxvii. 8,) and though probably destroyed at the captivity, was again rebuilt, and was a large town in the fourth century of the Christian era.

LIB'-Y-A, (XI.) a country of Northern Africa, lying to the west of Egypt. Its interior was desert and barbarous, but on its shores were numerous large cities, colonized from Greece, whose inhabitants were rich and polished. From the interior came the Lubima, "a huge host, with very many chariots and horsemen," defeated along with the Ethiopians by Asa, king of Judah, (2 Chron. xvi. 8;) and from the cities, of which Cyrene was the chief, some of the devout men who repaired to Jerusalem to keep the feast of Pentecost. (Acts ii. 10.)

Libya, under the name of *Barca*, now forms a part of the regency of Tripoli, the most eastern of the Barbary States. The interior is, as it has ever been, a desert hardly to be traversed, and the country along the shore, though naturally fertile in a high degree, has for ages been abandoned to the wanderers of the interior, who pasture their flocks at certain seasons of the year, among the ruins of the once famous cities of Cyrene, Ptolemais, Berenice, and others. See CYRENE.

LOD'-E-BAR, □ 12 miles N.E. of Mahanaim? (VII.) a place in Gilead, in the south-eastern part of the district of the Eastern Mannassites, called Debir, in the Book of Joshua, (xiii. 26.) Machir, the son of Ammiel of this place, was one of the faithful subjects who succoured King David when expelled from Jerusalem by his rebellious son Absalom. (2 Sam. xvii.)

LUD, (I.) one of the sons of Shem, (Gen. x. 22,) whose descendants are believed to have peopled the western part of Asia Minor, called from them Lydia.

LU'-DIM, (I.) a people of Northern Africa to the west of Egypt, were descended from Lud, the son of Mizraim. (Gen. x. 13.) They are several times mentioned in the prophetic writings among the allies of Egypt, and seem to have been re-

nowned as archers. (Isai. lxvi. 19; Jerem. xlv. 9.) They are enumerated by Ezekiel (xxvii. 10,) among the hired soldiers of the Tyrians. In the passages in Jeremiah they are called Lydians in our version, but they must not be confounded with the Lydians of Asia Minor.

Luz. See BETHEL.

LYC-A-O'-NI-A—part of *Karamania*, (XI.) a small province in the south-eastern part of Asia Minor, separated by the chain of Taurus from Cilicia on the south, with Cappadocia on the east, Galatia on the north, and Phrygia and Pisidia on the west. Its inhabitants were a mixed race who spoke a corrupt Greek largely intermixed with Syriac words, "the speech of Lycaonia," as it is termed in Acts xiv. 11. It contained, among others, the cities of Iconium, Derbe, and Lystra, famous for the labours and sufferings of St. Paul and Barnabas.

LYC'-I-A—part of *Anatolia*, (XI.) a province on the sea-coast of Asia Minor, of small extent, lying south of Phrygia, having Caria on the west and Pamphylia on the east, was peopled by a body of Cretans, who were infamous for their piracies, until subdued by the Romans shortly before the birth of Our Lord. It was a fertile region, and had numerous cities, chiefly founded by Greek colonists. Of these, Myra and Patara are the only ones mentioned in Scripture.

LYD'-DA—*Lud*, 15 miles S.E. of Joppa, 18 N.W. of Jerusalem, (IX.) a town of Palestine, called Lod by Nehemiah, (vii. 37,) where St. Peter miraculously healed Eneas, on which "all that dwelt in Saron and in Lydda turned to the Lord." (Acts ix. 33—35.) Lydda was at this time, according to the Jewish historian, Josephus, a large town, and bore with the Romans the name of Diospolis. The Emperor Justinian, in the sixth century, built a magnificent church here and dedicated it to St. Peter, which having fallen into decay was repaired by the English King, Richard I., during the Crusades, and dedicated anew to St. George, who was believed

to have suffered martyrdom in the neighbourhood. The town is now a mere heap of ruins, but a part of the church still stands, having been converted into a mosque by the Mohammedans, who profess great respect for the memory of St. George.

LYD'-I-A—part of *Anatolia*, (XI.) a maritime province of Asia Minor in the time of the Apostle Paul, by whom a Christian church was founded in Ephesus, its principal city, (Acts xxi. :) it also contained four others of the Seven Churches of Asia,—that is, Smyrna, Thyatira, Philadelphia, and Sardis. It was bounded by the sea on the west, by Mysia on the north, Phrygia on the east, and Caria on the south, but had once been the seat of a kingdom extending over a great part of Asia Minor, and destroyed by Cyrus. Its inhabitants, who were supposed to be descended from Lud, the son of Shem, (Gen. x. 22,) were luxurious in their manners, and gained great wealth by commerce; the Gospel was early planted among them, and still exists, though the country has for ages been possessed by the Mohammedans.

LYS'-TRA—*Bin-bir-Kilisa*, 30 miles N.W. of Derbe, 60 S.E. of Iconium, (XI.) a city of Lycaonia, in which the miraculous cure of a lame man by St. Paul and Barnabas induced the people to "lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of man. And they called Barnabas, Jupiter: and Paul, Mercurius, because he was the chief speaker." They then offered to sacrifice oxen to them, but were prevented by the Apostle's remonstrances; and certain Jews coming shortly after from Antioch and Iconium, persuaded the people against them, and caused them to stone St. Paul, who was left for dead, but revived, being preserved for other sufferings in the service of his heavenly Master, and the next day left the city. (Acts xiv.)

Lystra, which became a bishopric under the Greek emperors, has long ceased to be inhabited, but some very extensive ruins standing upon a hill,



and containing among them several large churches, have been recently ascertained to belong to it; they were formerly ascribed to Derbe.

MA'-A-CHAH, (VI.) a small district of Syria on the northern border of Palestine, assigned to the Eastern Manassites, but unsubdued by them. (Josh. xiii. 11—13.) Its people, termed Maachathites, joined in a confederacy against David, but were conquered by him. (2 Sam. x. ; 1 Chron. xix.)

MA-CE-DO'-N-I-A, (XI.) a large province of European Turkey, lying to the north of Greece, and extending from the *Ægean* to the province of Albania on the coast of the Adriatic Sea. It was formerly more extensive, and was a kingdom whose inhabitants were esteemed barbarians by the Greeks; but one of its rulers, Philip, by arms and intrigue, made it the principal power in Greece, and his son, Alexander the Great, the "rough goat," or "king of Grecia," of the Book of Daniel, (viii.) overthrew the "ram," or king of Persia, and founded an empire which extended over Greece, Egypt, and Asia. This empire, however, at his death, (B.C. 323,) was divided by his principal officers among themselves, into numerous independent states, and Macedonia, after existing as a kingdom for about one hundred and fifty years longer, was reduced to the form of a Roman province. This was its state at the time of the travels of St. Paul, who was directed to enter it by a vision, (Acts xvi. 9,) and by whom its principal cities, as Thessalonica, Berea, Amphipolis, and Philippi, were visited. The Gospel was readily received in the country, and the converts at Philippi and Thessalonica are greatly commended by the Apostle for their charity to the distressed Christians in Judea on occasion of a famine there. (2 Cor. viii. 1—5.)

Macedonia having passed from the Roman empire to the Greeks, was in the middle ages parcelled out, like Greece, into several small states, ruled by foreign adventurers, but was at length subdued by the Turks a short

time before the fall of the Greek empire. (A.D. 1453.) It is a rough mountainous country, and its Christian inhabitants, who are very numerous, have always maintained themselves in a great measure independent of the Turks. Of the large cities that it once contained, the only one of any importance now is Salonika, a seaport, the ancient Thessalonica.

MAD'-A-I, (I.) one of the sons of Japheth, (Gen. x. 2,) whose descendants are believed to have peopled the country to the north of Assyria, called Media. See MEDIA.

MA'-GOG, (I.) the country of a people called Gog, respecting whom there are several prophecies in the Scriptures. (Ezek. xxxviii. xxxix. ; Rev. xx. 8.) The name Magog appears in Genesis (x. 2,) as that of a son of Japheth, and his descendants are supposed to have peopled the vast tracts in the centre of Asia, known to the ancients as Scythia, and to the moderns as Tartary. These people, described by Ezekiel as "riding upon horses, a great company," armed chiefly with bows and arrows, have repeatedly advanced in hordes from their deserts, spreading themselves over the civilized countries of Europe and Asia, and in many cases making permanent settlements. The barbarians by whom, as prophesied, (Dan. viii. ; Rev. xii. 17,) the Roman empire was overthrown, were originally Scythians; and the Turks, by whom the Christian church has been for ages afflicted in the countries where it was first planted, spring from the same stock.

Tartary is a vast region, occupying the elevated table-land in the centre of Asia, extending from the neighbourhood of the Black Sea to the Sea of Japan. On the north lie the plains of Siberia; on the south, Persia, India, Burmah, and China. The western and the eastern parts are subject, respectively, to Russia and China, but the central part is divided into a number of independent states, of which little is known. The government is generally on the patriarchal model, and, like the Israelites in the

earlier periods of their history, the people have few towns or villages, but roam at large over the extensive plain, in order to find water and pasturage for the herds in which all their riches consist.

MA-HA-NA'-IM, □ 12 miles s.w. of Lodebar, 65 N.E. of Jerusalem? (III.) a place east of the Jordan, in the Land of Gilead, where Jacob, in his return to Canaan, had his vision of angels coming to meet him: "And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim," (Gen. xxxii. 1, 2,) that is, Two Hosts, or Camps. A city afterwards arose here, which, on the conquest of the Amorites, was assigned to the tribe of Gad, but was bestowed upon the Levites. (Josh. xiii. 26; xxi. 38.) It is believed to have stood at the foot of a mountain, and was apparently a place of strength, as it was the stronghold of Ishbosheth, the son of Saul, while contending for the kingdom of Israel, (2 Sam. ii. 8,) and David also retired to it during the rebellion of Absalom. (2 Sam. xvii.)

MA-NAS'-SEH, (V.) one of the tribes of Israel, the only one that had possessions on both sides of the Jordan. The most considerable part lay east of that river, which formed its western boundary; on the south were the possessions of the tribe of Gad, while on the north and east it extended into Syria and the desert, though it did not till the time of David and Solomon attain the extent assigned to it by Moses. (Josh. xiii.) It included the fertile district of Bashan, and had numerous cities, of which Ashteroth-Carnaim, Beeshterah, Bethsaida, Geshur, Laish, and Mizpeh, were the principal. The district on the west of Jordan lay between the possessions of Issachar and Asher on the north, and those of Ephraim on the south. It was one of the most fertile parts of the country, including the great plain of Megiddo; it was, however, small, but the tribe possessed several cities situate within the territory of other tribes. (Josh. xvii. 11.)

MA'-ON — *Maan*, 2 miles S.E. of Carmel, (V.) a place in the southern

part of the territory of the tribe of Judah, (Josh. xv. 55,) in the "wilderness," or uncultivated country, around which, David resided for a while, when forced to retire from the court by the enmity of Saul. Near it were the possessions of Nabal, whose churlishness provoked the anger of David, but who was saved from harm by the address of his wife Abigail. (1 Sam. xxv.)

MA'-RAH — *Bir Howara*, 8 miles N.W. of Elim? (IV.) a halting-place of the Israelites on the shores of the Red Sea, where the waters were too bitter for drinking, but were sweetened by a certain tree being thrown into them by Moses under the direction of the Lord. (Exod. xv. 23—25.)

There are several fountains of bitter water described by travellers on the shore of the Red Sea; the one believed to be Marah is a circular pool, of about sixty feet round, of peculiarly bright and tempting appearance; but its waters are so intolerably nauseous, that even the Arabs refuse to drink of them, though they take those of the other fountains with readiness. It rises in an elevated mound surrounded by sand-hills, and has a few small date-trees growing around it.

MEB'-E-BA — *Madeba*, 17 miles N.E. of Dibon, (VII.) a city of the Moabites, assigned to the tribe of Reuben, (Josh. xiii. 9,) but after the captivity of the Israelites re-possessed by the children of Moab. (Isai. xv. 2.) Near it the Ammonites and Syrians were signally defeated by Joab. (1 Chron. xix.) With the other cities of Moab, it was destroyed by Nebuchadnezzar, but was rebuilt, and was a considerable town in the fourth century of the Christian era. Its ruins, a little distant from the modern village, stand upon a hill and stretch into the plain beneath; there are the remains of a temple constructed of blocks of stone of very large size, and fragments of many other buildings, but the only perfect structure is a large reservoir for water, nearly 400 feet square, which is surrounded by a well-built massive wall.

**ME'-DI-A—Azerbaijan, Irak Ajemi,** in Northern Persia, (VIII.) an ancient kingdom of Asia, lying on the southern shore of the Caspian Sea, to the north of Persia, with Armenia and Assyria to the west, and Parthia to the east. It was at first a province of the Assyrian empire, but became independent, (B.C. 747;) was enlarged by the conquest of Persia about one hundred years after, and at length, by the successive captures of Nineveh (B.C. 607) and Babylon, (B.C. 538,) became, under the title of the Persian empire, the leading state of Western Asia. One of its kings was Cyaxares, who conquered Babylon, and is styled in the Book of Daniel, (v. 31,) Darius the Median. His nephew Cyrus succeeded him in the empire of Persia, and one of his earliest acts was to terminate the captivity of the Jews. (Ezra i.)

The "cities of the Medes" are mentioned in 2 Kings xvii. 6, as the place of the captivity of the Israelites, but travellers have failed satisfactorily to identify the particular places intended. Habor was, perhaps, the modern *Abhar*, not far from Casbin, in the neighbourhood of the Caspian Sea, and Halah and Hara are probably represented by *Holwar* and *Zamah*, places not very distant from Bagdad, and abounding in remains of buildings of high antiquity.

On the rise of the Persian empire Media sank from a kingdom into a province, and has so remained ever since, but for a long time its inhabitants continued a distinct nation, having a language of its own, and containing among them Jews, some of whom are mentioned as resorting to Jerusalem to keep the feast of Pentecost. (Acts ii. 9.)

‡ **MED-I-TER-RA'-NE-AN SEA,** (II.) the largest body of water known to the inspired writers, is therefore often denominated in Scripture the Great Sea, (Numb. xxxiv. 6, 7,) and sometimes the Sea of the Philistines, (Exod. xxiii. 31,) or the Uttermost Sea. (Deut. xi. 24.)

The Mediterranean divides the three continents of Europe, Asia, and

Africa; it washes the coasts of Palestine, Syria, Asia Minor, Greece, Italy, and Egypt, all countries renowned in the history of the world, which were blessed with the earliest preaching of the Gospel, as well as with the first dawn of civilization. From the Straits of Gibraltar to the coast of Palestine it exceeds 2000 miles in length, but its breadth greatly varies; including its islands, "the isles of the sea" of the Prophets, it is estimated to occupy an area of 740,000 square miles. It communicates with the Atlantic on the west, the Black Sea and Sea of Marmora on the east, and on the north gives off the large branches called the Adriatic and the Ægean. Of the numerous rivers that flow into it, the Nile is at once the largest, and the most important in sacred geography.

**ME-GID'-DO,** □ 5 miles s.w. of Jezreel, 3 s. of Ibleam? (VII.) a royal city of the Canaanites, made tributary by the Israelites, (Judges i. 27,) and assigned to the Western Manassites, though lying within the territory of Issachar. (Josh. xvii. 11.) It was fortified by Solomon, (1 Kings ix. 15,) at it Ahaziah, king of Judah, died of his wounds inflicted by Jehu, (2 Kings ix. 27,) and in the neighbouring plain Josiah was defeated and slain by Pharaoh Necho. (2 Kings xxiii. 29.) On this plain also the army of Jabin was destroyed by Deborah and Barak, (Judges v.) and several battles were fought during the contests of the Syrian and Egyptian kings of the Greek dynasties; here likewise were frequent conflicts during the Crusades, and here the Turkish army was defeated by the French in the year 1799. The plain is about thirty miles from north to south, and eighteen miles from east to west; it occupies a hollow between the mountains of Galilee and Samaria north and south, and Mounts Tabor and Carmel east and west. It is well watered, is almost a perfect flat, has scarcely any villages, and but few trees, but is still fertile, and is the most productive district of Palestine.

**MEL'-I-TA—Malta,** (XI.) an island

in the Mediterranean Sea, upon which St. Paul was shipwrecked, but was treated by the "barbarous people" with "nolittlekindness." (Actsxxvii.)

Malta was originally colonized by the Phoenicians, and next possessed by the Greeks of Sicily, but about 500 B.C. was conquered by the Carthaginians, who made it a place of great commerce. It next came into the hands of the Romans, who held it at the time of St. Paul's sojourn, and it was then famous for its commodious harbour, a well-built city, its excellent honey, and its skilful artificers, especially its weavers of fine linen. It was afterwards possessed in succession by the Goths, Vandals, Arabs, Normans, and Sicilians, and in 1530 was bestowed by the Emperor Charles V. on the Knights of St. John, one of the military orders founded during the Crusades. These new masters, who held the island for more than two hundred and fifty years, sustained in it a famous siege from the Turkish sultan, in 1563, and constructed the vast fortifications for which the place is now so remarkable. In 1798 it was surrendered through treachery to the French, but in 1801 was captured by an English armament, and has been ever since a military station, at which a large British force is maintained.

Malta, which lies about 100 miles s.w. of Syracuse, in Sicily, is a low rocky island, about 60 miles in circumference, naturally so barren that earth is brought to it in shiploads from other countries, but producing fruits in abundance wherever soil can be found. Its inhabitants, including those of a few small neighbouring isles, are estimated at 120,000. They are extremely industrious and enterprising, and still carry on some considerable manufactures, particularly of cotton. They are for the most part Roman Catholics. The capital is called Valetta, and is seated on a tongue of land on the northern side of the island, between two bays, in one of which St. Paul is supposed to have landed.

‡ *MRM'-PHIS*—near *Cairo*, 300 miles

n.w. of Thebes, (IV.) a famous city of Egypt, once the capital of the whole country, became on the invasion of the Shepherd-kings, (the date of which is uncertain, perhaps 1176 B.C.,) the capital of Lower Egypt only, and lost that dignity when the royal residence was removed to Alexandria by the Ptolemies. (B.C. 300.) It still, however, continued a great city until the conquest of Egypt by the Saracens, (A.D. 641,) who founded a new city (*Al-Kahira*, or *Cairo*) near it, and destroyed the old one for the sake of its materials.

Under the name of Noph this city is frequently mentioned in the prophetic denunciations against Egypt, and the prophet Jeremiah in particular says, (xlvi. 19,) "Noph shall be waste and desolate without an inhabitant," and this has been literally fulfilled; for though near a village called *Metrahenny*, 12 miles s.w. of *Cairo*, on the western bank of the Nile, there are numerous traces of buildings, and blocks of sculptured granite abound, which are considered to belong to the proud capital of the Pharaohs, there is not one entire structure, nor does a single human being dwell there.

*MR'-ROM*, WATERS OF — *Bahr el-Houle*, (VII.) a small lake, north of that of *Tiberias*, through which the river *Jordan* flows; it is little more than a marsh in summer, and partly choked with reeds and rushes. Upon its banks the Israelites under *Joshua* defeated *Jabin*, king of *Hazor*, and his allies, "and chased them unto *Great Zidon*, and unto *Misrephoth-main*, and unto the valley of *Mispeh* eastward," places at a very considerable distance, "and smote them, until they left them none remaining." (*Josh. xi.*)

*MR'-SHECH*, (I.) a son of *Japheth*, (*Gen. x. 2.*) whose descendants are believed to have first peopled the country of *Caucasus* between the *Black* and *Caspian Seas*, and afterwards, in conjunction with the descendants of *Tubal*, spread over the plains to the north now comprised under the name of *Tartary*, in the empire of *Russia*.

MES-O-PO-TA'-MI-A—*Al Jexireh*, a province of Asiatic Turkey, (II.) the country between the two rivers Euphrates and Tigris, (Gen. xxiv. 10,) also called Padan-Aram, (Gen. xxviii. 2,) being considered a part of Aram, or Syria. It is bounded on the north by a part of the chain of Taurus, has the Tigris on the east and the Euphrates on the west, and on the south the ancient district of Babylonia, or Land of Shinar, (Gen. xi. 2,) where were the first habitations of men after the Deluge. Ur of the Chaldees and Haran, celebrated in the histories of Abraham and Jacob, are in Mesopotamia; in which country many Jews remained after the termination of the Babylonish captivity, and from whence came some of them to Jerusalem to keep the feast of Pentecost, at the time that the gift of tongues was bestowed upon the Apostles. (Acts ii. 9.) In the northern part it is mountainous, but stretches southward in fertile plains, once the dwelling-place of the patriarchs, and now possessed by wandering tribes from the Arabian desert. It has been ruled in succession by the Assyrians, Babylonians, Persians, Greeks, Romans, and Saracens, and is now a pachalic of the Turkish empire.

MID'-I-AN-ITES, (IV.) a people descended from Midian, the son of Abraham by Keturah. (Gen. xxv. 2.) They occupied a large tract of country reaching from the north-eastern part of the Dead Sea far into the peninsula of Sinai, this latter being the Land of Midian, of Exodus iii., where Moses kept the flocks of Jethro. They are hence distinguished into the Southern and Northern Midianites, of whom the first long retained a knowledge of the true God, as appears by the story of Jethro, while the others were sunk into the grossest idolatry. (Numb. xxii.) The Midianites, who were, like the Edomites, a commercial people, (Gen. xxxvii. 28,) appear to have been early conquered by the latter, (Gen. xxxvi. 35,) and afterwards by the Amorites, as at the time of the passage of the Israelites through their country, they were governed by

five chiefs called the "dukes of Sihon." (Josh. xiii. 21.) On this occasion they were almost exterminated for having tempted the Israelites to sin; but in the course of time they recovered their power and united with the Amalekites and other tribes in reducing the Hebrews to bondage; being, however, soon after severely defeated by Gideon, (Judges vii. viii.,) they ceased to exist as a people, and their remnant became incorporated with the Moabites and Edomites; thus the country of the Southern Midianites is spoken of as part of Edom, in the story of Hadad, one of the adversaries of Solomon. (1 Kings xi. 17, 18.)

MI-LE'-TUS—*Palat*, 40 miles s. of Ephesus, (XI.) a sea-port of Caria, to which the elders of the church at Ephesus repaired to meet St. Paul. (Acts xx.) It was anciently a very famous and splendid city, the capital of the Greek colonies on the coast of Caria and Ionia; its citizens traded to remote parts, and established numerous colonies on the Hellespont, Bosphorus, and Euxine. Its ruins are of the most magnificent description, principally of marble, whence its modern name, signifying The Palaces. Miletus existed as a large city till the eleventh century, when, in common with many of the neighbouring places, it was destroyed by the Turks.

MIN'-NI—part of *Armenia*, (VIII.) a kingdom of the north, from which a part of the army destined to destroy Babylon was to come. (Jerem. li. 27.) See ARARAT.

MISH'-E-AL, □ 40 miles s.w. of Abdon? (VII.) a city of the tribe of Asher, given to the Levites of the family of Gershon. (Josh. xxi. 30.) It stood near the sea, in the neighbourhood of Mount Carmel.

MIT-Y-LE'-NE — near *Castro*, 30 miles s.w. of Assos, (XI.) the capital of the Isle of Lesbos, visited by St. Paul, in his journey from Corinth to Jerusalem. (Acts xx. 14.) It was a bishop's see in the early ages of Christianity, but only a few ruins now remain.

Lesbos, now called Metelen, from a corruption of the name of the former

capital, is a fertile island on the coast of Asia Minor, fifty miles long and ten broad, anciently celebrated for its wines, and the luxurious manners of its people. It is now principally inhabited by Greeks, but belongs to the Turks. Its capital is called Castro, and is a poor place.

MIZ'-PEH, □ 8 miles N. of Lodebar? (III.) a place in Mount Gilead, where Jacob and Laban made a covenant. (Gen. xxxi. 49.) It was afterwards the residence of Jephthah, who was there solemnly made "head and captain" over the people of Gilead. (Judges xi.)

From this place the district of Gilead is sometimes called the Land of Mizpeh. (Josh. xi. 3.)

A MIZ'-PEH of Mo'-AB, to which David repaired to seek the protection of the king of Moab for his family, is mentioned in 1 Sam. xxii. 3, but whether it is the same as the above is uncertain.

MIZ'-PEH, □ 8 miles s.w. of Gibeah, 9 s.w. of Ramah, 6 w. of Jerusalem? (V.) a place in the tribe of Benjamin, (Josh. xviii. 26,) where there were frequent assemblies of the people previous to the introduction of monarchy among the Hebrews. Here the war against the Benjamites was determined on, (Judges xxi.) here was the ordinary residence of the prophet Samuel, (1 Sam. vii.) and here Saul was anointed, chosen by lot, and acknowledged as king. (1 Sam. x.) The place was fortified by Asa, king of Judah, with a part of the materials collected by Baasha for fortifying Ramah, (1 Kings xv. 22,) and became afterwards the residence of Gedaliah, the governor of the Hebrews appointed by the Chaldeans, who was there treacherously killed by Ishmael. (Jerem. xli. 2.)

There was another Miz'-PEH, in the territory of the tribe of Judah, (Josh. xv. 38,) supposed to have been near Hebron.

MIZ'-RA-IM. See EGYPT.

Mo'-AB-ITES, (V.) a people descended from Lot, (Gen. xix. 37,) originally possessed the country on the east of the Dead Sea and Jordan as far north as the river Jabbok, which di-

vided their territory from that of the Ammonites; but before the conquest of Canaan, they were dislodged from the northern part of their country and forced beyond the Arnon by the Amorites. Though spared by Divine command by the Israelites in their progress towards Canaan, (Deut. ii. 9,) they heavily oppressed that people, but were repressed by Ehud, who slew their king and cut off their army, (Judges iii.) and were rendered tributary by David. (2 Sam. viii.) After a time they became again independent, (2 Kings iii.) and when the tribes of Reuben and Gad were carried into captivity, advanced northward and repossessed their ancient inheritance. They had on many occasions shown great enmity to the Israelites, and for this the prophets Isaiah, Jeremiah, Ezekiel, Amos, and Zephaniah, denounced heavy woes against them, which were fulfilled in the desolation of their country by Shalmanezar, shortly before the fall of the kingdom of Israel, and by Nebuchadnezzar, a few years after the capture of Jerusalem. When the Jewish captives were released by Cyrus, the Moabites also were set at liberty, and they returned to their country, where they rebuilt and fortified their cities, and continued independent until the time of the Maccabean kings, John Hyrcanus and Alexander Jannæus, (A.C. 135—78,) when they were subdued by the Jews, and from this period they disappear from history, being gradually incorporated with the neighbouring tribes of the desert. Their country afterwards passed into the hands of the Romans, and from its fertility and beauty became a favourite district; its numerous cities were adorned by them with splendid temples, and many of them were towns of consequence in the fifth century after the birth of Our Lord, but now not one of them is inhabited. Though the soil is so rich that it would support almost any number of inhabitants, it is rendered useless by the presence of the Bedouins, or wandering Arabs, who pitch their tents among the ruined temples and palaces, and by

their violence effectually prevent the cultivation of the land, and do not allow it to be even traversed in safety. Thus is fulfilled the threatening: "Behold the days come, saith the Lord, that I will send unto [Moab] wanderers, that shall cause him to wander, and shall empty his vessels and break their bottles," (Jerem. xlviii. 12;) and from this cause, they "that dwell in Moab leave the cities and dwell in the rock," and in fear and danger resemble "the dove that maketh her nest in the sides of the hole's mouth." (Jerem. xlviii. 28.)

MO'-AB, PLAINS OF. See PALESTINE.

MO-RI'-AH, MOUNT. See JERUSALEM.

MY'-RA—*Myra*, 150 miles S.E. of Cnidus, (XI.) a city of Lycia, situated about three miles from the sea, but having a port at which St. Paul embarked in a ship of Alexandria for his voyage to Rome. (Acts xxvii. 5.)

Myra still exists as a small town, and is held in great veneration by the Greeks, as they believe that not only St. Paul preached in it, but also that St. John was buried there. The remains of the ancient city, which occupy a lofty hill, consist of a very large theatre and several other edifices, among which have been found numerous statues executed in a masterly style of art.

MYS'-IA—part of *Anatolia*, (XI.) a small province forming the north-western part of Asia Minor, washed by the Propontis and Hellespont on the north, and the Ægean on the west, with the provinces of Bithynia and Phrygia on the east, and Lydia on the south. Its southern and western part bore the name of Troas, and was the scene of the Trojan war. The province was visited by St. Paul, (Acts xvi. 7, 8,) and it contained Pergamos, one of the Seven Churches of Asia, beside Assos and Adramyttium, places mentioned in the narrative of St. Paul's travels.

NA-BA-THÆ'-I. See EDOM.

NA'-IN, □ 18 miles S.W. of Capernaum? (IX.) a small city of Lower Galilee, near the foot of Mount Tabor,

where Our Lord restored to life the widow's son. (Luke vii.)

NAPH'-TA-LI, (V.) The district allotted to this tribe lay in the north of Palestine, beyond the sea of Chinnereth, having the possessions of the Asherites on the west and north, those of the Eastern Manassites on the east, and those of Zebulun on the south. It occupied a plain that stretches from the western chain of Lebanon to the river Jordan, and was extremely fertile, and had several cities, as Hazor, Kedesh, and Kirjathaim, or Kartan. Lying on the frontier of the kingdom of Israel, however, it was frequently ravaged by enemies, particularly by Benhadad, the king of Syria, at the instigation of Asa, king of Judah, (1 Kings xv. 20,) and its inhabitants were carried into captivity by Tiglath-pileser nineteen years before the destruction of the kingdom. (2 Kings xv. 29.) The country was afterwards peopled principally by Gentiles, to which the prophet Isaiah alludes (ix. 1, 2,) when speaking of the future ministry of the Messiah in "the land by the way of the sea:" "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up."

NAZ'-A-RETH—*Nassara*, 17 miles S.W. of Capernaum? 76 N. of Jerusalem, (IX.) a small city of Lower Galilee, standing on the side of a hill at the northern extremity of the Plain of Esdraelon, the ordinary residence of Our blessed Lord previous to the commencement of his public ministry, (Luke ii. 51;) whence, as well by his followers (Acts iii. 6; x. 38,) as in the inscription written for his cross by Pontius Pilate, (John xix. 19,) he was styled Jesus of Nazareth. Here Our Lord "went into the synagogue on the Sabbath day, and stood up for to read," when applying to himself the words of the prophet Isaiah, (lxi. 1,) "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel," the multitude rose upon him, "thrust him out of the city, and led him unto the brow of the hill whereon their

city was built, that they might cast him down headlong: but he passing through the midst of them, went his way." (Luke iv.)

Nazareth is not mentioned in the Old Testament, nor was it the scene of any remarkable events until the time of the Crusades, when it was the see of an archbishop, and was frequently taken and retaken,—being, from its commanding a large extent of fertile country, a post of great importance. It is now a small stone-built town, with about 3000 inhabitants, the greater part Christians, and contains several objects which are visited by pilgrims of the churches of Rome and the East. The Empress Helena built a church over a vault said to have been the residence of the Virgin Mary; a church upon the same site is now occupied by a body of Romish friars, which is very gaudily decorated, and the fathers assert that from the cavern below, the Holy House, as it is called, now at Loretto, in Italy, was removed by angels. They also point out two pillars at the entrance of the cave, which they state to occupy the precise spots where stood the angel and the Virgin at the time of the Annunciation; one of the pillars is broken in two, and the upper part is said to be miraculously self-supported, though in fact it is attached to the roof of the cavern. In other parts of the town and its neighbourhood are pointed out,—the hill from which the people endeavoured to cast down Our Lord; the synagogue in which He offended them; a large stone upon which He and his disciples are said to have once dined; the workshop of Joseph; a fountain to which the Virgin used to repair to draw water; and numerous other "Holy Places;" of which the hill and the fountain are perhaps the only ones that have any probability of being really what they are asserted to be.

Beside the Romish church, which is dedicated to the Annunciation, there are several others, as the Christians, of various sects, form three-fourths of the population.

NE-BO, MOUNT—*Jebel Attarus*, 25 miles S.E. of Jericho? (V.) one of the Mountains of Abarim, where Moses died. (Deut. xxxii. 49.) *Jebel Attarus* is the loftiest of the mountains in its neighbourhood; it is of a very dreary and barren aspect, and has on its top a large pile of stones, the origin and object of which are now unknown.

‡ NILE, (IV.) the only river of Egypt, and one of the longest and most remarkable in the world. It is formed by the junction of two streams called the White and the Blue Rivers, which rise, respectively, in Abyssinia and Dar Foor, countries very considerably south of Egypt, and its length from the furthest point that has been explored to the Mediterranean is upwards of 1800 miles. It is in the Scriptures sometimes called Sihor, (Josh. xiii. 3,) but more commonly, "the River," and the present inhabitants of its banks style it Nil, or Bahr Nil, which has the same meaning.

The course of the Nile through Egypt, and its prominent features, have been already described. See EGYPT.

The great annual inundation for which this river is so remarkable, is occasioned by the heavy rains that fall in the mountains of Abyssinia in April, but the swelling of the stream is not perceptible in Egypt till the beginning of June; it attains its greatest height in the beginning of October, and then gradually sinks until the following April, when the river is at its lowest. The height of the inundation varies greatly in different parts, being 30 to 35 feet in Upper Egypt; near Cairo 24 feet; and in the part of the Delta near the sea, only 4 feet: these heights are essential to the cultivation of the different districts, and in general they are attained; but when the river sometimes either falls below or exceeds them, famine in the one case, and the destruction of towns and villages in the other, is the certain result. The waters are always charged with a vast quantity of sediment, which gives them a disagreeable colour; they are ordinarily of a whitish cast, but when the



inundation commences, they change, first to a green, and then to a brownish red, and are excessively turbid, yet they are at all times, except for a month at the beginning of the rise, particularly pleasant to the palate, whence we see the force of the threatening against Pharaoh, "The Egyptians shall loathe to drink of the water of the river." (Exod. vii. 18.)

The Nile produces vast quantities of fish, which form a large part of the food of the inhabitants of its banks; that this was also the case formerly, we see in the regret expressed by the Israelites in the desert, for the "fish which we did eat in Egypt freely," (Numb. xi. 5;) and in the judgment upon Egypt for its oppression of Israel, the fishers are particularly mentioned. (Isai. xix. 8—10.) The "paper reeds" mentioned in the same chapter, (ver. 7,) are the papyrus, a tall rushy plant, from which a kind of paper was prepared, for which Egypt was for many ages celebrated; but the plant is now very rare, and is not applied to any useful purpose.

NIN'-E-VEH, — 200 miles N.E. of Babylon, 220 miles N.W. of Bagdad? (VIII.) one of the cities founded by Nimrod, or Ashur, (Gen. x. 11,) which became the capital of the Assyrians, and is described in the Book of Jonah as "an exceeding great city," of three days' journey, (Jonah iii. 3,) and spoken of by profane writers as equalling, if not exceeding, Babylon in size and splendour, in the strength of its fortifications, and in its commerce. It was situated on the eastern bank of the river Tigris, most probably opposite the spot now occupied by the modern town of *Mosul*. Its wickedness occasioned the mission of the prophet Jonah, (B.C. 862,) which produced a temporary reformation; but succeeding prophets speak of the Ninevites as proud and cruel, and denounce fearful judgments against them, which have long ago had their full accomplishment.

The Assyrian monarch, Sardanapalus, having provoked the enmity of his subjects by his weakness and vices,

the governors of the provinces of Media and Babylonia conspired against him, and besieged him in Nineveh. Rather than fall alive into their hands, he destroyed himself and his treasures, and the city also was burnt, (B.C. 717;) but his dominions being partitioned by the confederates, Nineveh was rebuilt, and became the capital of the Median state. About one hundred years after, the city was again besieged and taken by Nabopolassar, the father of Nebuchadnezzar, and then all the particulars of the fearful prophecy of Nahum, styled "the burden of Nineveh," were fulfilled to the letter:—"The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcasses . . . there shall fire devour thee, the sword shall cut thee off."

Some attempts to re-establish the city were afterwards made, as Roman authors mention a city called Ninus, in the time of the Emperor Augustus; and Arabian authors speak of a castle of Ninivi, in the thirteenth century; these, however, have all disappeared, for the Lord had said, "There is no healing of thy bruise, thy wound is grievous," (Nahum iii. 19;) and the site of "Nineveh, that great city," (Jonah i. 2,) is now apparently a mere track of hilly ground; but these hills, wherever the outer covering of earth is removed, are found to be piles of brick-work, cemented with bitumen, like the mounds of Babylon; they extend nearly ten miles along the river, and almost as much inland, to the foot of a range of hills; two of them are covered by Koordish villages, one called *Koyunjuk*, and the other *Nebbi Yunus*, from a notion that its mosque covers the tomb of the prophet Jonah. The only portion at all distinguishable from the rest, is a space about four miles long and two broad, surrounded by a deep moat and portions of a triple wall, from ten to fifteen feet high, which travellers in general are inclined to consider as the site of the royal palace.

No, or Am'-mon No, — 300 miles S.E. of Memphis, (II.) a city of Upper

**Egypt**, which became the capital of the Egyptian kings when driven from Memphis by the Shepherds. (1176 B.C.?) By profane writers who call it Thebes, or Diospolis, it is spoken of as one of the largest and most splendid of cities, and this is supported alike by the vast extent of its ruins, and by the language of the inspired writers, who term it "populous No," and speak of it as equalling Nineveh. It is several times mentioned by the prophets Jeremiah and Ezekiel in the denunciations against Egypt, (Jerem. xlv. 1; Ezek. xxx. 12;) and though Nebuchadnezzar, Cambyses, the Romans, and the Saracens, have all exerted their powers against it, it still presents the remains of some of the most splendid edifices in the world.

The ruins of Thebes occupy the whole valley of the Nile, on both sides of the river, for an extent of nine miles; they consist of temples of vast dimensions covered with sculpture, obelisks, colossal statues, and ranges of tombs, the latter being chiefly hewn out of the rocks which form the western boundary of the valley. No less than nine distinct villages or towns are found scattered, with large intervals between them, over the space once occupied by the single city; the principal bear the names of *Medinet Abou*, *Luxor*, and *Karnac*.

**NOD, LAND OF.** See APPENDIX.

**NOPH.** See MEMPHIS.

**OL'-IVES, MOUNT OF.** See JERUSALEM.

**ON—Matariyeh**, 10 miles N.E. of Cairo, (IV.) a city of the Delta or Lower Egypt, in the neighbourhood of the Land of Goshen, of which Potipherah, the father-in-law of Joseph, was the priest, or prince. (Gen. xli. 45.) With the heathens in after-ages, it was famed for its temple of the Sun, whence it had the name of Heliopolis; it was also a celebrated seat of "the wisdom of the Egyptians." (Acts vii. 22.) With the prophets, it bears likewise the names of Aven, or Beth-Shemesh, both referring to its idolatries: it is in these passages (Jerem. xliii. 13; Ezek.

xxx. 17; Amos i. 5,) threatened with desolation; and so fully has this been accomplished, that all that now remains of the great city is a single obelisk of granite, bearing the name of Osirtasen I., the king supposed to have been the patron of Joseph.

**O'-PHEL.** See JERUSALEM.

**O'-PHIR.** See APPENDIX.

**PA'-DAN - A'-RAM.** See MESOPOTAMIA.

**PAL'-ES-TINE, (I.X.)** This name, by the prophet Isaiah, (xiv. 29,) is applied to the whole of the country once possessed by the Israelites, and this is the sense in which it is now generally used; but in the writings of Moses it is limited to the sea-coast occupied by the Philistines, the rest being called Canaan. (Exod. xv. 14, 15.) The whole country is also styled in the Bible the Land of Israel, (1 Sam. xiii. 19,) or the Land of Promise, (Heb. xi. 9;) by the Romans it was sometimes called Palestina, but more usually Judea, and in the middle ages, as at present, it bore the name of Palestine, or the Holy Land.

The first indication in the Scriptures of the extent of this country is in Genesis xv. 18, where the Lord, in renewing his covenant with Abram, says, "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates;" and in Numbers xxxiv. the border is on all sides distinctly traced, whence it appears that (though the Hebrews were only in possession of so extended a territory during the reigns of David and Solomon,) the true boundaries of the Promised Land were, the Great Sea, or Mediterranean, on the west, the Euphrates on the east, the western chain of Lebanon on the north, and the desert tracts of Eastern Egypt and Northern Arabia on the south. If the land only which is capable of cultivation be considered, the country thus limited lies between the 31st and 34th degrees of North latitude, and the 34th and 36th degrees of East longitude, having a length of 180 miles, with an average breadth of more than 60, and con-

taining 11,000 square miles. David subdued many of the small Syrian states beyond Lebanon, and his dominions have been estimated at 26,000 square miles, or about half the area of England; but these conquests were soon lost, and the country returned to its original boundaries, which inclose a space somewhat larger than Wales. The desert tracks reaching to the Euphrates on the east, and to the river of Egypt and the head of the Red Sea on the south, are not included in either of these estimates, as they were mere pasture-land at best, and were, in part at least, occupied by the enemies of the Israelites.

Palestine is a mountainous, but not a barren country. It is described by Moses as "a good land . . . a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it," (Deut. viii. 7, 9;) but its mountains form its most characteristic feature, whence the numerous allusions of the inspired writers. These mountains, which are principally of limestone of a whitish or pale yellow colour, and abound in caverns, all belong to that vast chain which springing from the table-land of Asia Minor, runs southward through Syria and Palestine, and terminates in the desert of Sinai, on the shores of the Red Sea. As already stated, (see *LEBANON*,) one part of the chain forms the boundary of the country towards Syria, and terminates on the coast, while the other runs southward, inclosing the river Jordan and the lake of Gennesareth, and the Dead Sea. Hills of moderate elevation, and clothed with trees, (principally oaks,) run in the same direction through the eastern part of the country, the ancient districts of Bashan and Gilead. Opposite Jericho they almost disappear, leaving for some miles an open tract, supposed to be the Plains of Moab, where the enumeration of the Israelites took place, (Numb. xxvi. ;) but they rise into lofty and barren mountains as they traverse Moab, on the eastern shore of the Dead Sea. On the western side of Jordan, the country presents numerous single hills no-

ticed in the Scriptures, as the Mount of Beatitudes, near Tiberias, Mount Tabor, and the Little Mount Hermon, in the plain of Esdraelon; and also several small ranges, which have generally a direction east and west, and inclose the fertile vales and plains of Nazareth, Megiddo, Jezreel, Samaria, Mamre, and Sorek. The southern ranges form the "hill-country of Judea," which most travellers describe as the very picture of desolation and sterility. These ranges on their western face slope gradually into the Plain of the Sea, or tract on the shore of the Mediterranean,—the land of the Philistines,—are well wooded, and are even now the best cultivated part of the country; but on the east, their sides are precipitous and barren, and they overlook, in most places, a rocky plain, encumbered with pebbles, which stretches either to the valley of the Jordan or to the desolate shores of the Dead Sea.

Palestine, however, is very far from being in any part a barren country: it is, as described by Moses, "a land of brooks of water," for almost every hill has its rivulet; and as many of the productions which the lawgiver enumerates, "vines, fig-trees, pomegranates, and oil-olive," do not require a rich soil, the region which some travellers have represented as little better than a desert, is by the Oriental regarded as more valuable than if it were occupied by corn-fields. Corn, however, is produced in large quantities in some parts, especially in Galilee and beyond the Jordan; and the natural fertility of the soil is shown by the vast size which many vegetable productions attain. The ears of the Heshbon wheat are now found three times the size of the English ones; some travellers have seen clusters of grapes nearly twenty pounds in weight, and vine-stocks more than a foot in diameter, while others speak of fruit-trees as large as oaks, and of sycamore-trees whose foliage would shelter thirty persons with their horses and camels.

The coast of Palestine, which commences at the "river of Egypt," (*Wadi El-Arish*,) stretches thence in

a direction somewhat to the east of north, for a distance of 220 miles, to a point a little north of Tyre, where the mountains of the western chain of Lebanon terminate on the sea-shore, after having long run parallel to it a few miles inland. In its southern part, the coast is low and sandy, and not distinguishable from that of Egypt; but beyond the brook Besor, (*Wadi Gaza*), where commences the country of the Philistines, though still low, it is fertile wherever cultivated, and abounds in ruins of ancient cities. Askalon, Joppa, Cesarea, Dor, stand here, but "their glory is departed." Beyond Cesarea, the coast rises; and a few miles further it terminates in the noble promontory of Carmel, one of the most striking objects in the Levant, or Eastern Mediterranean. The shore then falls back, forming the capacious bay of Acre, the only place now deserving the name of a harbour between Alexandria and Scanderoun, in the extreme north of Syria.

The country from Acre to Tyre, a distance of thirty miles, is a luxuriant plain, but the shore is bold and rocky, presenting numerous lofty white cliffs, most of them bearing the ruins of fortifications and other buildings; of these cliffs two, now called Ras el-Nakhora, and Ras el-Beyad, are particularly remarkable; the first is the Ladder of Tyrus, mentioned in the First Book of Maccabees (xi. 59,) and the other has in all ages borne a name descriptive of its appearance, its present as well as its ancient appellation signifying the White Cape. On the shore are seen,—first, Achzib; then a vast ruined castle called Scandalium, and attributed to Alexander the Great; next, on a cape called Cape of the Fountain, some cisterns named after Solomon, which supplied Tyre with water by means of an aqueduct; and then a small sandy peninsula containing Sour, the miserable representative of "the crowning city." A few miles further to the north-east, a river now called Leittani falls into the sea on the southern side of the mountains, and here the coast of Palestine terminates. The whole line of coast north

of Dor bears in classical geography the name of Phœnicia, and it was never fully possessed by the Israelites, who were not intended to be a maritime people.

We learn from the Scriptures that Palestine was peopled by the descendants of Canaan, (Gen. x.) who were divided into numerous tribes. For their sins the country was taken from them and transferred to the posterity of Abraham, (Gen. xv.) and of the manner in which the land was divided among its new as well as its old possessors we have full accounts. These, and the divisions of later times, which are often alluded to in the New Testament, may be briefly noticed here.

Proceeding inland from Tyre, we observe, on referring to Maps III. V. and IX. the Sidonians and Perizzites, the tribes of Asher, Naphtali, Zebulun, and Issachar, occupying the district afterwards called GALILEE;—south of them, the Northern Hivites, and the Western Manassites and Ephraimites, in SAMARIA;—further south, the Jebusites, Southern Hittites, and Amorites, and the tribes of Benjamin and Judah, towards the Jordan and the Dead Sea; and the Philistines, and the tribes of Dan and Simeon, on the coast; all in the district of JUDEA, the southern part bearing also the name of IDUMEA. (See EDOM.)—On the eastern side of the Jordan, the Eastern Manassites are seen occupying the north-western part of the Roman province of ARABIA, once the kingdom of Og of Bashan:—and in PEREA, the Gadites and Reubenites, the latter tribe bordering on Moab on the south, and the whole three possessing part of the lands of the Moabites and Ammonites, and touching on the Syrian desert, over which they exercised a right of pasture, and gradually spread themselves, in consequence of their conquest of the Hagarites and other wild tribes. (1 Chron. v. 18—22.)

The river Jordan, which has been already noticed, is the only considerable stream in Palestine; the others being mostly torrents in winter, and nearly or quite dry in summer. The

principal are, the Kishon, celebrated for the defeat of Sisera, (Judges iv.) which falls into the bay of Acre; the brooks Kanah, Sorek, and Besor, which flow into the Mediterranean; the Jabbok (which divided the territories of the Ammonites and the Moabites,) falling into the Jordan, and the Arnon into the Dead Sea, on the eastern side; and the Kidron, or Cedron, which flows through the valley of Jehoshaphat into the same sea on the west.

The chief productions of Palestine are still such as are named by Moses — wheat, barley, and honey, vines, figs, pomegranates, and olives; to which may be added dates, oranges, lemons, melons, bananas, and numerous other fruits; and palms, mulberry-trees, pines, cypresses, valonea oaks, as well as sugar-canes, cotton, hemp, tobacco, indigo, cochineal, rice, maize, millet, sesamum, and behar, a tree producing a precious balsam. The absence of all security of property under the government of the Mohammedans prevents anything like careful cultivation, but in spite of the neglect of ages, the land, wherever it is at all attended to, still repays most amply the labour of the husbandman. The general aspect of the country, however, is the same as that of the rest of the Turkish dominions. The towns are all small and desolate-looking places, with narrow lanes for streets, and surrounded by a stone wall. Turkish mosques are found in all, and in many of them are Christian churches or convents, frequently large strong stone buildings like fortresses; in some there are Jewish synagogues. In the immediate neighbourhood of the towns, the country is often well cultivated, and vast quantities of fruit are produced, and in the centre of the country is a large tract of corn-land, occupying the Great Plain of Scripture; but in general the districts at a distance from the towns are utterly uncultivated.

The climate of Palestine varies with the surface of the country, more than with the seasons. The plains both of the desert and the sea-coast are op-

pressively hot, almost throughout the year, while in the mountains the cold of winter is severe. In the low country, however, the winter is chiefly characterized by abundant rains, which are almost entirely confined to that season. They are very copious, and attended by thunder, lightning, and hail, which are seldom seen in summer: hence the impressiveness of the sign of thunder and rain in the wheat-harvest, which testified the displeasure of the Lord at the demand for a king that the Israelites had made. (1 Sam. xii. 17.) The rains, though they fall almost without intermission, are distinguished as "the former and latter rains," and their importance to agriculture appears from an expression in the Book of Proverbs, where the king's favour is described as "a cloud of the latter rain." (xvi. 15.)

The seasons in Palestine are distinctly pointed out in Genesis viii. 22, in the Lord's gracious promise to Noah and his descendants: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Seed-time is the period immediately following the hot season, and includes the months of October and November: it is cloudy and stormy. Next comes Winter, with rain and violent hail in the plains and frost and snow in the hills, and extending from the end of November to the end of January. From this to the beginning of April, the weather continues cold, though less rigorous than before, but toward the middle of March furious thunder-storms occur, the cold disappears, the heat rapidly increases, and the barley-harvest commences in some places before the end of the month. Next follows the Harvest, extending from the beginning of April to the beginning of June, ushered in by the "latter rains," (so called from occurring at the completion of the agriculturist's year,) but soon becoming dry and warm. The Summer follows, comprehending the months of June and July; the heat is then great; but it is much exceeded in the following months of August

and September, the Hot Season, which is by far the most unpleasant and unhealthy part of the year, accompanied as it is by pernicious blasts of wind from the desert, destructive alike to animal and vegetable nature, which remind the traveller of that affecting image of human mortality employed by the Psalmist, (ciii. 15, 16,) "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone."

Palestine is described by Moses, as "a land whose stones are iron, and out of whose hills thou mayest dig brass, [copper,]" (Deut. viii. 9;) and although the state of the country has for many ages prevented the mineral treasures of Lebanon from being diligently sought for, it is known that iron, lead, silver, and coal exist there, and a copper mine also is mentioned. Most of the mountains of Palestine are, as already stated, of limestone, but there are numerous traces of volcanic action, particularly in the rocks along the course of the Jordan and the Dead Sea, and there metallic veins may be presumed to exist.

Some of the animals mentioned in the Scriptures as inhabiting Palestine, are now no longer to be met with. Wolves and bears are found in Lebanon, but neither lions, leopards, nor hyænas: of the former existence of the lion we have numerous proofs, (Judges xiv. 8; 1 Kings xiii. 24,) and that of the other animals is justly inferred from places bearing the Hebrew names of the leopard (*nimir*, Nimrah,) and the hyæna (*tsabua*, Tseboim or Zeboim,) being mentioned, (Numb. xxxii. 3; 1 Sam. xiii. 18.) In Lebanon also are seen a great variety of animals of the deer kind, and birds of prey are very numerous. Cattle, sheep and goats are possessed by the Arabs who now range at will over the greater part of Palestine, but probably not in anything like equal number to the flocks and herds of the patriarchs. The Jews were forbidden to "multiply horses," (Deut. xvii. 16,) and they are still comparatively scarce, almost all the labour usually assigned

to them elsewhere being here performed by camels, mules, oxen, or buffaloes.

The population of Palestine is one of a very mixed character, and its amount is a point upon which little is known. From the numbering of the people so fatally made by David, (2 Sam. xxiv.) it has been inferred that at that time it amounted to 5,000,000, but in this number, perhaps, the inhabitants of the conquests of that monarch are included. In modern times the country has usually been considered as a province of Syria, and its population is not separately estimated; but, judging from the latest documents on the subject, it seems probable that Palestine may contain 600,000 inhabitants, of whom 400,000 are Mohammedans, 170,000 Christians of various sects, and 30,000 Jews. The Christians and Jews are found chiefly in the towns, exercising various trades, while the open country is occupied by Arab herdsmen, who lead a wandering life. That part of the mountains of Lebanon immediately north of Palestine is peopled by various sects of heretical Mohammedans, (as the Druses and Mutualis,) who are skilful cultivators, and who being usually armed, have in great measure preserved themselves from the oppressions which the Turkish governors exercise in the towns and the low country.

Of the history of Palestine, abounding as it does in matters of interest and importance superior to that of any other country in the world, a very brief summary is all that can be here attempted.

At the Divine command, Abram, the future father of the Hebrews, left the country near the foot of the chain of Taurus, (B.C. 1921,) and came into the land of Canaan,—then possessed by the idolatrous posterity of Ham, but promised to the patriarch and his descendants. Here accordingly they fixed their residence, but the advancement of Joseph, the great-grandson of Abraham, caused the removal of the Israelites into Egypt, (B.C. 1706,) where they were at first kindly treated;

but when "a king arose that knew not Joseph," nor the services he had rendered to his adopted country, they were reduced to a state of bondage, from which they were at length (B.C. 1491) delivered by Moses, the chosen instrument of the Lord, not only for rescuing them from their oppressors, but for converting a great family of shepherds into a nation of warriors, and at length a highly cultivated community. Under his guidance they, after forty years' wandering in the Desert, approached their promised inheritance, and under his successor Joshua they subdued great part of it; but not fully executing the Divine commands respecting the idolaters, they themselves fell into many of their sinful practices, and were punished by being grievously oppressed by the nations they had neglected to subdue. Upon their repentance the Lord raised up in succession numerous deliverers, who under the name of Judges ruled the land they had served; but at length the Israelites, objecting to the ill conduct of the sons of Samuel, though he himself "peaceably and religiously judged Israel," "gathered themselves together, and came to Samuel unto Ramah....and said, Make us a king to judge us like all the nations;" a demand which the Lord granted in anger, saying to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them."

Saul, a Benjamite, was accordingly appointed their first king, (B.C. 1095,) but no blessing rested upon the change; after a reign of warfare and blood, Saul perished in battle, and the new kingdom was distracted by a civil war between his son Ishbosheth and David, to whom it had been divinely given, which lasted six years and was only terminated by the assassination of the son of Saul. The reign of David was long and glorious, but after his sin it was embittered by the rebellion of Absalom and the intrigues of Adonijah; and his successor Solomon falling into idolatry, the country was split into two hostile states upon his death. (B.C. 976.)

The northern and eastern tribes

seceded from the house of David, and under the conduct of Jeroboam established the Kingdom of Israel; a state which having yielded to idolatry, was torn by contending factions and civil wars, most of its rulers meeting violent deaths; it lay exposed to the attacks of the Syrians and the Assyrians, by which latter power it was first rendered tributary, and next utterly subverted, after a duration of somewhat more than 250 years. (B.C. 976—721.) The southern part formed the Kingdom of Judah; it endured 389 years under nineteen kings, whose hereditary succession was but in two instances disturbed. (2 Kings xi.; 2 Chron. xxxvi.) Both kings and people at times fell into the same sins as the Israelites, but the Lord raised up a succession of prophets who recalled them to a sense of their duty to their Great Ruler; and though exposed to occasional inroads from the Egyptians, Edomites, and Assyrians, and disturbed by conspiracies to which more than one of their kings fell victims, their state was comparatively prosperous and happy. The destruction of the kingdom of Israel added to the strength of Judah, as numerous fugitives from the northern tribes sought refuge among their brethren; the land being but partially occupied by the strange nations transplanted thither, the Jewish kings in a measure resumed their authority over it, and one of them, the pious Josiah, destroyed all the idolatrous altars "in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali.....and cut down all the idols throughout all the land of Israel." (2 Chron. xxxiv. 6, 7.) But the people of Judah, unwarned by the fate of Israel, had fallen into a state of sin from which the exertions of a single pious king could not redeem them; "and the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." (2 Kings xxiii. 27.)

This denunciation shortly took effect: Josiah himself was slain in

battle; of his sons, one (Jehoahaz), after usurping the throne a few months, died a captive in Egypt, to which country his other son (Jehoiakim) became tributary; and the state existed but a few years longer, ruled by three wicked princes, who having been rendered tributary by Nebuchadnezzar, the king of Babylon, by their fruitless efforts to shake off the yoke brought about the utter desolation of their country. (B.C. 587.)

After a seventy years' captivity\*, the Jews were allowed to return to Judea, (B.C. 536,) where they rebuilt their cities and the Temple, and were ruled by their high-priests in subordination, first to Persian, then to Syrian governors, and were suffered to enjoy their religious rites without interruption, until about 168 B.C., when the attempts of Antiochus Epiphanes, king of Syria, to compel them to worship the gods of the heathen, drove them into rebellion. This movement was first headed by an aged priest, named Mattathias, and upon his death by his sons Judas, Jonathan, and Simon, and after a twenty-five years' struggle terminated in restoring Judea to independence. (B.C. 142.) Its deliverers, who are known in history as the Maccabees, (from the appellation *Makabi*, "the Hammerer," given to Judas, the one of them most eminent for his strength and courage,) became its rulers, the office of both high-priest and supreme ruler being united in Simon, whose grandson (Aristobulus) took the title of king. (B.C. 105.)

The Maccabees, once established, diligently applied themselves to extend and consolidate their possessions. Simon reduced several fortresses that the Syrians yet held; his son, John Hyrcanus, destroyed Samaria, and subdued the Idumeans, and made conquests in Moab. The next sovereigns in succession extended their rule on all sides, so that in less than seventy years from their finally shaking off the yoke of the Syrians, they had become possessed of the whole of

Palestine, except a few of the cities on the sea-coast. But their kingdom was already on the decline: the religious differences between the sects of Pharisees and Sadducees led to political convulsions; a civil war broke out between the brothers Hyrcanus II. and Aristobulus, and at length the Romans interfered, captured Jerusalem, (B.C. 63,) plundered the country, and finally transferred its sovereignty to Herod, an Idumean, (B.C. 37,) who speedily procured the death of the former competitors.

Herod, though styled king, was in reality scarcely more than the viceroy of the Roman emperors, and his affectation of foreign manners and encouragement of idolatry rendered him detested by his subjects. He founded or rebuilt numerous cities, but his adorning them with splendid edifices for the celebration of the Grecian games caused him to be looked upon as a Gentile in heart, nor could he by rebuilding the Temple at Jerusalem reconcile the Jews to his sway. Supported by foreign troops, his reign was one scene of bloodshed,\* and his cruelty was vented alike on the infants of Bethlehem (Matt. ii. 16,) and upon his own family. By his will he shared his dominions among three of his sons, of whom one (Archelaus) had much the largest share of territory, and bore the title of Ethnarch, while his two brothers (Philip and Antipas) were styled Tetrarchs, —an arrangement which was suffered to subsist for a while; but at length Archelaus was deposed, and Judea was formally annexed to the Roman empire, (A.D. 6,) being governed by procurators, whose cruelty and extortions provoked frequent risings. The other districts were left in the hands of the sons of Herod, but in subordination to the Roman commander in Syria. After a time, through the personal favour of the Emperor Caligula, the whole of Herod's dominions were bestowed, with the title of king, upon Herod Agrippa, one of his grandsons, mentioned in the Acts as "Herod the king," by whose command the Apostle James was put to death, and Peter

\* The captivity of the Jews is reckoned to commence B.C. 606, when Jehoiakim was rendered tributary by Nebuchadnezzar.



imprisoned. He himself soon after miserably perished, as related in Acts xii., and was succeeded in his title and his dependent station by his son Agrippa II., before whom and the Roman governor (for the whole conduct of affairs rested with the latter,) St. Paul made his defence at Cesarea. (Acts xxvi.) But these monarchs had no power to shield their countrymen from the oppression of their Roman rulers, and, after many less serious outbreaks, a regular war commenced, (A.D. 66,) which endured four years, and then terminated in the events which had been foretold alike by Moses (Deut. xxviii.) and by Our Lord, (Matt. xxiv.) as the punishment of "the rebellious house of Israel,"—the destruction of the Temple and city of Jerusalem, and the dispersion of their nation.

From this period the history of Palestine has no connection with the Scriptures, except as exhibiting the fulfilment of prophecy in the miseries which the Jews who have remained in it have in all ages endured, having been alike persecuted by every one of its long succession of foreign masters. Whilst a province of the Roman empire it was repeatedly ravaged by the Persians, and was in the seventh century conquered by the Saracens, who erected a mosque upon the site of the Temple of Solomon. The Saracen power was subverted by a fierce race of Tartars, called Turks, (A.D. 1076,) and this event, as already noticed, (see JERUSALEM,) led to an association of the Christian princes, whose efforts for the recovery and possession of the Holy Land extended over a period of two hundred years, (A.D. 1095—1291,) and are known in history by the name of the Crusades. Palestine was once more conquered, and for a while converted into a Christian kingdom. The Mohammedans, however, under Saladin, broke up this state after it had existed nearly ninety years, (A.D. 1099—1187,) though some portions of it remained for more than one hundred years longer in the hands of the Christians. At length the Crusaders were totally expelled, (A.D. 1291,) and the

Mohammedans have ever since remained in possession of the country, though it has frequently changed hands among them. It has been for the last three hundred years (since 1516) a province of the Turkish empire, and is divided into several small governments, subordinate to the pachas of Damascus and Acre, and it has been exposed to all the miseries that a succession of tyrannical governors, frequently at war among themselves, could inflict. In the year 1832 it was seized by Mehemet Ali, the pacha of Egypt; but after retaining it for eight years, and provoking formidable rebellions by his extortions and tyranny, he was obliged to withdraw his troops early in the year 1841, after a short struggle with the army of his master the Sultan, and the naval forces of Great Britain and Austria.

‡ PAPH-LA-GO'-NI-A—part of *Anatolia*, (XI.) a country of Asia Minor, on the shore of the Black Sea, lying to the north of Galatia, and having Pontus and Bithynia east and west. It is traversed by two chains of mountains, but contains fertile plains, and once had many large cities. It formed a part of the empire of Mithridates, but in the time of the Apostles was possessed by the Romans, by whom it was considered as a part of Galatia, and its inhabitants, in common with those of that province, are spoken of as simple, superstitious, and uncultivated.

PA'-PHOS—*Baffo*, 95 miles w. of Salamis, (XI.) a city of the island of Cyprus, visited by St. Paul, who there converted the Roman governor, Sergius Paulus, and also struck with blindness Elymas the sorcerer. (Acts xiii.) Paphos was celebrated in ancient times for its splendid temples and its excellent harbour, but no traces of the former exist, and the harbour being partly filled up is now small and unsafe. The modern town is an inconsiderable place, with two ruined castles; but it has some trade in the export of silk and cotton, which are raised abundantly in the neighbourhood.

PA'-RAN, WILDERNESS OF—*El Tyh*, (V.) the desert country on the south of Palestine, extending southward

towards the peninsula of Mount Sinai, that mountain and Horeb being sometimes called Mount Paran. (Deut. xxxiii. 2; Habak. iii. 3.) It is spoken of by Moses, as "that great and terrible wilderness," (Deut. i. 19,) and modern travellers describe it in the same terms. It was the dwelling-place of Ishmael, (Gen. xxi. 21,) as also the scene of the forty years' wandering of the Israelites, and in it David sought refuge upon the death of Samuel. (1 Sam. xxv. 1.)

PAR'-THI-A—*Khorasan and Irak*, (VIII.) a country on the north of Persia, near the Caspian Sea, inhabited by a Scythian tribe famed for their skill in archery and horsemanship, but described by the Romans as cruel and treacherous. Parthia, after forming a province of the Assyrian and Persian empires, became an independent kingdom, (256 B.C.) which gradually increased in power, and in the time of the Apostles was a formidable rival of the Romans, its rule extending over the greater part of Asia; but it was afterwards broken up by the Persians. (A.D. 226.) Parthians are mentioned among the other nations resorting to Jerusalem at the feast of Pentecost. (Acts ii. 9.)

PAT'-A-RA—*Patara*, 60 miles E. of Rhodes, (XI.) a sea-port of Lycia, where St. Paul embarked for Tyre upon his return to Jerusalem from Macedonia. (Acts xxi. 1.) It retains its ancient name; but only a few fragments remain of its stately buildings, and its harbour is choked up with sand.

PAT'-mos—*Patino*, 40 miles W. of Miletus, (XI.) a small island of the Ægean Sea, where St. John wrote his Revelation, (Rev. i. 9,) having been banished there by the Roman emperor Domitian, "for the word of God, and for the testimony of Jesus Christ."

Patino is one mass of rock, of a lofty conical form, about 15 miles in circumference, barren and desolate, but with several good harbours. Its inhabitants, about 2000 in number, are all Greeks, and in the only town of the island is a church and monastery

bearing the name of St. John. The monastery stands on the summit of a hill, in the side of which is a cave, the reputed scene of the vision of the Apostle.

PE-NU'-EL, or PE-NU'-EL, □ 11 miles N.E. of Succoth? (III.) a place on the river Jabbok, where Jacob wrestled with the angel, and where his name was changed from Jacob to Israel. (Gen. xxxii.) Afterwards a city existed here, which was destroyed by Gideon on account of its inhabitants refusing refreshment to his army when pursuing the Midianites. (Judges viii. 8, 17.) It was in the territory of the tribe of Gad, not far from Ramoth-Gilead, and having been rebuilt, was fortified by Jeroboam, (1 Kings xii. 25,) as one of his frontier cities.

† PE-RE'-A—part of the pachalic of *Damascus*, (IX.) This is properly the name only of the country east of Jordan, between the rivers Jabbok and Arnon, once possessed by the Moabites; but by Josephus and the Greek geographers the term is often extended to the whole of the territory beyond Jordan, or the land of the tribes of Manasseh, Reuben, and Gad, under which heads it will be found described. In the time of Our Lord, the smaller district was ruled, with the title of tetrarch, by Antipas, one of the sons of Herod the Great, the rest of Peræa, in its extended sense, belonging to Philip the Tetrarch, mentioned by St. Luke.

PER'-GA—*Kara-hisar*, 12 miles E. of Attalia? (XI.) the capital of Pamphylia, near the sea-coast, twice visited by St. Paul. (Acts xiii. 13; xiv. 25.) It had a very celebrated temple of Diana, and was a place of great importance: it has still a theatre of large size, several temples, and other remains of antiquity.

PER'-GA-MOS—*Bergamo*, 50 miles N. of Smyrna, 40 N.E. of Sardis, (XI.) a city of Mysia, one of the Seven Churches of the Apocalypse. It was long the capital of a small kingdom of the same name, and was renowned for the library that its kings collected. In the time of the Apostles it was the capital of the Roman province of

Asia, and is even now a considerable town. The remains of its theatres, temples, and amphitheatres, are still very considerable and of great beauty, and the houses of the modern inhabitants are in many instances almost entirely constructed of sculptured marbles from the ruins. It is one of the Churches which still preserves a Christian community, but the chief part of the population are Mohammedans.

PER'-IZ-ZITES, (III.) an idolatrous tribe, situated in the northern part of the Promised Land at the time of its conquest under Joshua. (Josh. xvii. 15.) Their name signifies *wanderers*, and from a passage in the history of Abraham (Gen. xii. 6; xiii. 7,) it has been inferred that they did not settle in Canaan until after the other nations. They were, however, equally with them, devoted to destruction, (Deut. xx. 17,) but a remnant of them existed in the time of Solomon, (2 Chron. viii. 7,) and perhaps in the days of Ezra. (ix. 1.)

PER-SEP'-O-LIS—*Tohil Minar*, 240 miles S.E. of Shushan, (VIII.) an ancient city of Persia, which though regarded from very early times as the capital of the country, seems not to have been the royal residence, but rather the burial-place of the kings, and a "treasure city." Hence it is not mentioned in the Bible, but in the Second Book of Maccabees (ix. 1, 2,) we read of an unsuccessful attempt to rifle its treasures made by Antiochus Epiphanes, king of Syria, the great oppressor of the Jews. The palace was burnt by Alexander, in revenge for the Grecian temples destroyed two hundred years before by the Persians; its remains occupy a rocky platform, 1800 feet long and 1200 wide, in front of a hill, and surrounded by a low wall of stone; they consist of numerous tall and slender marble columns, several flights of steps, and two highly ornamented gateways covered with sculptures, but not one entire building is found.

PER'-SI-A, (VIII.) an empire of Asia which arose from the destruction of the Babylonian, (B.C. 538;) an event

typified in the prophecy of Daniel by the silver part of the image in Nebuchadnezzar's dream, (ii. 32, 39,) as is its own overthrow by Alexander the Great under the symbol of the contest of the ram and the goat. (viii. 7.) It was a very great empire, extending, as we learn from Scripture, as well as from profane writers, "from India even unto Ethiopia." (Esth. i. 1.) The Jews were among its subjects, as were also the Phœnicians, and were very mildly treated; but the Egyptians, who had fallen under its yoke with the other conquests of Nebuchadnezzar, bore its rule very impatiently; and the fruitless attempts of Xerxes and other of its monarchs to conquer Greece form one of the most interesting portions of ancient history. For nearly two centuries the arms or the gold of the Persians kept Greece in ceaseless commotion, but the wonderful exploit known as the Retreat of the Ten Thousand, (B.C. 404,) having revealed the weakness of the empire, Philip of Macedon, who had gained the supremacy in Greece, determined to retaliate; he was assassinated in the midst of his preparations, but his son and successor, Alexander, more than fulfilled all his expectations. Passing into Asia, with 30,000 foot and 3000 horse, (B.C. 334,) he defeated the Persians in three great battles; their king (Darius Codomannus) was assassinated, and the whole empire fell into the hands of Alexander, after whose death (B.C. 323) it was portioned out into kingdoms by his generals.

From one of these kingdoms, that of Syria, a tribe to the north of Persia, the Parthians, revolted B.C. 256, and formed a kingdom which included Persia, and subsisted till A.D. 226, when the native Persians became independent, and under successive monarchs pushed their conquests in every direction, being formidable and often successful rivals to the declining Roman empire. Palestine and Syria were repeatedly overrun by these princes, but at length the last of their dynasty, called the Sassanides, was defeated and killed by the Saracens,

(A.D. 637,) and Persia has been ever since a Mohammedan state. The ancient religion of the Persians was the worship of fire, and this form of idolatry is even now not quite extinct.

The modern kingdom of Persia, which has greatly sunk in importance of late years, in consequence of civil wars, and has been curtailed in its boundaries by the conquests of Russia, may be described as a succession of salt and sandy plains, extending from the Indian Ocean on the south to the mountains of Elborooz and Hindoo Koosh (a continuation of the chain of Taurus) on the north, and from the Persian Gulf and the mountains of Louristan (east of the river Tigris) on the west to the wild regions known as Cabool and Baloochistaun on the east. Its climate is hot, its soil fertile only in the immediate neighbourhood of water, and its few towns generally in a ruined state. The inhabitants are esteemed witty, polite, and ingenious, but deceitful and licentious; their number is estimated at 9,000,000, but this includes many wandering tribes who move at will over the plains, and pay but very limited obedience to the commands of the king.

PE'-THOR. See APPENDIX.

PHÉ-NÍ'-CÉ—*Sphakia*, 55 miles N.W. of Fair Havens, 25 N.W. of Clauda? (XI.) a harbour of Crete, in which it was proposed that the ship should winter on St. Paul's voyage to Rome. (Acts xxvii. 12.) It had its name from its having been settled by the Phœnicians.

PHI-LA-DEL'-PHI-A—*Allah Shehr*, 35 miles S.E. of Sardis, 50 N.W. of Laodicea, (XI.) one of the Seven Churches of Asia, situated in the province of Lydia, the bishop of which is commended for his diligence and patience, and encouraged by most gracious promises of Divine protection. (Rev. iii. 8—13.) These promises have been signally fulfilled. It is still a large town with a considerable Christian population, has been exempt from many of the calamities by which the neighbouring cities have been overwhelmed, and upon the occasion of the conquest of the country in the

thirteenth century by the Turks, maintained by arms its independence for more than eighty years, and at length surrendered on honourable and advantageous terms. Its modern name, signifying the City of God, was bestowed upon it by the Turks, and is a proof of the estimation that it enjoyed even with its enemies.

PHIL'-IP-PI—*Filibah*, 25 miles N.E. of Amphipolis, (XI.) a city of Thrace conquered by the Macedonians, but in the time of the Apostles a Roman colony. In it Paul and Silas were barbarously used, but the Apostle had founded a Christian church, and the gaoler to whose care he was committed became one of his converts. (Acts xvi.) To this church one of St. Paul's Epistles is addressed.

PHI-LIS'-TINES, (III.) a people descended from Mizraim, (Gen. x. 14,) who having expelled the Avim settled in their place in the south-western part of Canaan. Their country was assigned to the tribe of Judah, (Josh. xv.) but was not conquered by them; it extended from Gaza to Jabneh, and was divided into five lordships named after the principal cities, Ashdod, Askelon, Ekron, Gath, and Gaza. They were a warlike and a commercial people, and heavily oppressed the Israelites in the early ages of their commonwealth, capturing the ark, and slaying Saul; but they were repeatedly defeated by David, and in after-times Uzziah, king of Judah, took most of their principal cities. (2 Chron. xxvi. 6.) Like the rest of the people of Palestine they were in succession conquered by the Babylonians, the Egyptians, and the Persians, and they have long ceased to exist as a nation, thus fulfilling the prophecy, "The remnant of the Philistines shall perish, saith the Lord God." (Amos i. 8.)

PHÉ-NÍ'-CÍ-A, or PHÉ-NÍ'-CÉ—part of the pathalics of *Acre* and *Tripoli*, (IX.) the portion of the sea-coast of Palestine and Syria, extending from Dor, south of Mount Carmel, to Aradus, (Arvad,) 55 miles N. of Gebal. The southern part of this territory was assigned to the Israelites, but they did

not obtain possession of it; on the contrary, they lived on friendly terms with the inhabitants, (1 Kings vii. 13; ix. 11, 12,) and carried on a commercial intercourse with them. (Ezek. xxvii. 17.) The northern part, from its bordering upon Syria, bore the name of SY'-RO-PHŒ-NI'-CI-A: of this district was the woman whose faith and humility procured the healing of her daughter at the hands of Our Lord. (Mark vii. 26.)

The Phœnicians were the most renowned navigators and manufacturers of antiquity; they founded numerous colonies, and are believed to have visited India on the one hand and Britain on the other. Of their cities, which were very numerous, Accho, Tyre and Sidon, are repeatedly mentioned in the Scriptures. Each city is believed to have been an independent state, generally ruled by a king, but the whole were united in a kind of commercial league, of which Sidon was once the head, but was supplanted by Tyre. Heavy judgments are denounced by the prophets against the idolatry of these cities, which was frequently a stumbling-block to the Israelites, as well as against their pride, cruelty, and luxury, and these threatenings received their fulfilment from the ravages of the Assyrians and Babylonians, at the time of the subversion of the Jewish kingdoms, and in the case of Tyre also from the Greeks under Alexander. See PALESTINE; SIDON; TYRE.

Through the favour of the Romans, several of the Phœnician cities were bestowed upon Herod and his family, and in the time of the Apostles there were Christian congregations in most of them. (Acts xxi. 4, 7; xxvii. 3.) Their present state may be seen under their respective heads.

PHRYG'-I-A—part of *Anatolia* and *Karamania*, (XI.) a large country in the central part of Asia Minor, lying to the south of Galatia and north of Pisidia, with Lycaonia on the east, and Caria and Lydia on the west. Its inhabitants, who were of Thracian origin, are described by ancient writers as superstitious and effeminate to a

proverb. The country, which is a high and fertile table-land in the north, but low and marshy in the west and south, was once the seat of a monarchy, but this was conquered by Cyrus, and it afterwards formed a province of Persia, and of the kingdoms of Syria and Pergamos; at the time of the Apostles it belonged to the Romans, by whom it was divided into two provinces, one of which, termed Phrygia Pacatiana, is mentioned in the superscription of St. Paul's First Epistle to Timothy. Phrygia contained numerous large cities, in several of which Christian churches were early planted, as at Colosse, Hierapolis, and Laodicea.

PHUT, (I.) one of the sons of Ham, (Gen. x. 6,) by whose descendants the north-western parts of Africa, called Numidia and Mauritania by the classical writers, were peopled. They are mentioned by the prophet Nahum (iii. 9) as the allies of the Egyptians. Their shores were occupied by Phœnician or Greek colonies, and the nation furnished numerous auxiliary or mercenary troops to the army of Carthage. Upon the fall of that republic the country was formed into Roman provinces, which remained attached to the Eastern empire until wrested from it by the Vandals in the fifth and the Saracens in the seventh century of the Christian era. During this period numerous Christian churches had been founded here, but they have now almost entirely disappeared, as well as the arts and commerce, the country being in the hands of the Mohammedans, and divided into several states which until very recently were nothing better than nests of pirates. They have, however, received such severe chastisement of late from European powers that they have in a great measure relinquished their atrocious practices.

PIB'-E-SETH—*Tel Basta*, 30 miles N. of Aven, (IV.) a city of Lower Egypt, whose destruction by Nebuchadnezzar was foretold by the prophet Ezekiel. (xxx. 17.) Under the name of Bubastis, it is celebrated among profane writers for its magnificent temples, to

which, at certain times of the year, almost the whole population of the country is said to have resorted.

PI-HA-HI'-ROTH, □ 12 miles S.E. of Etham? (IV.) one of the encampments of the Israelites immediately before their passage of the Red Sea. (Exod. xiv. 2.) The name signifies "the mouth of the valley, or pass," and it is believed to apply to a narrow strip of land at the head of the Gulf of Suez, hemmed in by the mountains of Attaka (which run from the shore of the Gulf to the bank of the Nile near Cairo) on the west, and the sea on the east.

PI-SID'-I-A—part of *Anatolia*, (XI.) a small country in the southern part of Asia Minor, lying between Phrygia and Pamphylia north and south, and Lycaonia and Phrygia east and west. It is a rough mountainous country, whose inhabitants were conquered by the Turks after having maintained their independence against the Persians, the Greeks, and even the Romans, though the last gave the title of colony to Antioch of Pisidia, almost its only city. This latter place was visited by St. Paul and Barnabas. (Acts xiii.)

PI'-THOM, □ 55 miles N.E. of Ramesses? (IV.) one of the "treasure-cities" of Lower Egypt, built by the Israelites for Pharaoh. (Exod. i. 11.)

PON'-TUS—part of *Asia Minor*, (XI.) a large country on the southern shore of the Black Sea, to the north of Cappadocia, and the east of Paphlagonia and Galatia. It was long the seat of a kingdom, and at one time its influence was very great in Asia, Mithridates, one of its sovereigns, being a formidable rival of the Romans. Upon his death (B.C. 63,) it came under Roman influence, but was not reduced to the form of a province until several years after. The western part of the country was fertile, and its people civilized, but the eastern part was barren, and inhabited only by barbarous tribes. Christianity was early established in this country, as the strangers scattered through Pontus are among the people addressed by St. Peter in his First Epistle, (i. 1;) and

though Mohammedans have been its rulers for the last 500 years, the Gospel there has still numerous followers.

PTOL-E-MA'-IS. See ACCHO.

PU-TE'-O-LI—*Pozzuoli*, 200 miles N.W. of Rhegium, 116 S.E. of Rome, (XI.) a town of Italy, on the bay of Naples, where St. Paul landed on his last journey to Rome. (Acts xxviii. 13.) Finding there a Christian church, the Apostle abode with them seven days, and then departed for Rome.

Puteoli was founded by the Greeks, but became a Roman colony, and was famous for its mineral springs. It has still numerous remains of temples and baths, but is now an inconsiderable town, and is only remarkable for its insalubrity.

QUICKSANDS, THE—in the *Gulfs of Sart or Sidra and Cades*, (XI.) The great hollow in the African coast of the Mediterranean to the west of Egypt, between Cyrene and Tunis, is in many parts encumbered by rocks and shoals to a degree which renders it exceedingly dangerous, even in modern days, and it was scrupulously avoided by the ancient navigators. These rocks and shoals it was, that the mariners of St. Paul's ship feared to encounter. (Acts xxvii. 17.)

RAB'-BAH, or RAB'-BATH AM'-MON—*Amman*, 18 miles S.E. of Ramoth-Gilead, 54 N.E. of Jerusalem, (V.) the capital city of the Ammonites, taken by David, (2 Sam. xii.) but recovered by its original inhabitants. After the destruction of Jerusalem, it was ravaged by Nebuchadnezzar, (Jerem. xlix. 2;) and though rebuilt by one of the Greek kings of Egypt, and from him named Philadelphia, is now what it was prophesied it should be, "a desolate heap." Its ruins lie in a small valley between barren hills, and consist of only the foundations of private dwellings, none of the temples and other public edifices, for which the Greek city was celebrated, existing.

It was at the siege of this place, under Joab, that Uriah the Hittite was treacherously slain. (2 Sam. xi. 17.)

RAB'-BATH MO'-AB—*Rabba*, 10 miles

s. of Aroer, (V.) the capital city of the Moabites, stood on a small stream called the Stream of the Brooks—*Wadi Beni Hammad*, a few miles south of the river Arnon. It was divided into two parts by the stream, and appears, as well from Scripture as from its remains, to have been a strong and stately city. It was destroyed by Sihon the Amorite, (Numb. xxi. 28,) and again by the Assyrians, (Isai. xv. 1; Jer. xlviii.) but existed as a large city, under the Grecized name of Areopolis, (it is termed Ar, or Ariel, by Moses and Isaiah,) in the fourth century after the birth of Our Lord; it is said then to have been overthrown by an earthquake. Of its remains, the most striking is a vast theatre, the largest in Syria, hewn out of the rock on one side of the stream, while on the other side is the interior wall of a temple, adorned with sculpture, and in front the shafts of several columns of large dimensions. There are also the remains of a colonnade of Corinthian architecture, the columns of which are quite perfect and remarkably beautiful, and numerous other buildings, whose character and purposes have not been very distinctly ascertained.

RA'-HAB, (IV.) a name signifying *pride or strength*, given in the Psalms (LXXXvii. 4; LXXXix. 10,) and by the prophet Isaiah (li. 9,) to Egypt; it it seems to have been applied more particularly to the district called by the Greeks the Delta. See EGYPT.

RA'-MAH—*Soba*, 7 miles N. of Jerusalem? (VII.) a city in the mountains of Ephraim, where the prophet Samuel resided, (1 Sam. vii. 17,) and in the Naioth (or college of prophets) of which he sheltered David from the pursuit of Saul. (1 Sam. xix. 18, 19.) This place has often been confounded with the Arimathea of the New Testament. See ARIMATHEA.

Another RA'-MAH, where Rachel was buried, (Gen. xxxv. 20,) lies near the former; it is now called *Er-Ram*, and what is believed to be Rachel's tomb is still shown. This is a small square stone building with a dome, and it is thought by most

travellers to occupy the same spot as the pillar set up by Jacob.

RA-ME'-SES, or RA-AM'-SES, □ 5 miles N.E. of On, 55 s.w. of Pithom? (IV.) one of the "treasure cities," built by the Israelites while in bondage in Egypt, (Exod. i. 11,) and from which they took their departure on their journey towards Canaan. (Exod. xii. 37.) It was situated in the Land of Goshen, which is thence styled the Land of Rameses. (Gen. xlvii. 11.) Its site is supposed to have been near a large pool called Birket el-Hadj, (*the Pilgrims' Pool*), 14 miles N.W. of Cairo, where the pilgrims from Egypt to Mecca assemble at the present day.

RA'-MOTH-GIL'-EAD—*Ramya*, 9 miles s. of Mahanaim, 28 N. of Heshbon, 44 s.e. of Jezreel, (V.) a city of refuge, and Levitical city, in the Land of Gilead, and in the tribe of Gad. (Josh. xx. 8; xxi. 38.) It fell into the hands of the Syrians in the time of Ahab, and, in endeavouring to recover it, he was slain. (1 Kings xxii.) His son Joram, however, was possessed of it, and held it against Hazael, king of Syria, but being wounded, was obliged to retire to his palace at Jezreel. In his absence, Jehu, one of the captains of the host at Ramoth, was anointed king by a prophet, and commissioned to extirpate the idolatrous house of Ahab. (2 Kings ix., x.) After this period, Ramoth-Gilead (sometimes called Ramoth-Mizpeh) is no more mentioned in the Scriptures, and its history cannot be satisfactorily traced. The modern town contains nothing remarkable.

RED SEA, (IV.) a vast gulf of the Indian Ocean, which forms a part of the boundary between Asia and Africa, and is repeatedly mentioned in the Scriptures, it having been the scene of the miraculous passage of the Israelites and the destruction of their Egyptian pursuers. (Exod. xiv.) It is entered on the south from the Indian Ocean by a strait which bears the name of Bab el-Mandeb, (*the Gate of Tears*), and runs in a north-westerly direction for about 1400

miles between Arabia on the east and Ethiopia and Egypt on the west, having an average breadth of 140 miles, and flanked at a short distance from each shore by chains of mountains, from 3000 to 6000 feet high. At length it divides into two arms, which run north-west and north-east, and inclose the rocky peninsular tract now called Jebel Mousa by the Arabs, but by Europeans the Peninsula of Sinai, where occurred many of the wonderful events recorded by Moses; as the giving of the Law. (Exod. xix. &c.) The eastern arm, called the Sea of Akabah, is 15 miles in breadth and 100 in length, and terminates at the spot where once stood the ports of Elath and Ezion-Geber, the station of the trading-fleets of Solomon; the western arm, with a width of 20 miles, has a length of 180, and now terminates at the town of Suez,—near which (the channel there being about two-thirds of a mile wide,) it is presumed the passage of the sea by the Israelites took place,—though the gulf evidently once extended much further northward.

From the time of Solomon at least (B.C. 1016—976,) to the sixteenth century of the Christian era, the Red Sea was the great channel for the commerce of Europe and Western Asia with the remote countries of the East; but at the last-mentioned period, the discovery of the passage to India round the Cape of Good Hope caused it to be in a great measure forsaken; its navigation, however, has in all ages been difficult and dangerous, in consequence of its want of secure harbours, the prevalence of strong winds which blow almost without intermission, and the reefs of coral by which its shores are lined; these indeed are so abundant, and of a bright red colour, that it has been supposed that the sea received its modern appellation from that circumstance; but this is erroneous: it is only a translation of Edom, the name of a country on its shores, and classical authors accordingly call it the Sea of Idumea, or Edom; its Hebrew name is Yam Suph, the Sea of Weeds.

After being for ages neglected, the Red Sea has of late years been again resorted to, and is now navigated by steam-vessels as furnishing a mode of speedy communication with India.

RE'-HOB, □ 8 miles E. of Aphek? (V.) a Levitical city in the territory of the tribe of Asher. (Josh. xxi. 31.) It lay among the mountains near Mount Hermon, and probably was soon lost by the Israelites, as in the reign of David we read of a Syrian state in this quarter called Beth-Rehob. See ARAM.

RE-HO'-BOTH, □ 50 miles S. of Nineveh? (II.) one of the cities founded by Asshur, or perhaps by Nimrod. (Gen. x. 11.) It was probably a place of great importance, as it is emphatically styled "the city Rehoboth," but all memorial of it has perished. The only attempt at identifying it, is with BIRTHA, a city on the western bank of the Tigris, and this only depends upon the two words BIRTHA and Rehoboth having the same meaning, "streets." BIRTHA existed in the fourth century of the Christian era, but has now long disappeared, and nothing remarkable is recorded of it in history.

REPH'-A-IMS, (III.) a tribe of the ancient inhabitants of Canaan, of gigantic stature, defeated by Chedorlaomer. (Gen. xiv. 5.) They possessed the country about Bashan, and Og, king of that district, is said to have been of their race. They were driven out by the Girgashites, and perhaps retired to the southward, as a place near Jerusalem long bore the name of the valley of Rephaim, (Isai. xvii. 5,) (X.) but they seem to have been extinct before the conquest of Canaan by the Israelites.

REPH'-I-DIM, □ 25 miles N.W. of Mount Sinai? (IV.) one of the stations of the Israelites in the wilderness, where they were miraculously supplied with water from the rock, (Exod. xvii.) and where also the Amalekites attacked them, but were defeated. The true situation of Rephidim is very uncertain; but the rock from which the water flowed is still pointed out by the tradition of the



monks of the convent of Mount Sinai: it is a block of granite about twelve feet high, with several deep furrows from one to three feet long, from which it is asserted the water flowed.

RE-SEN, □ 20 miles S.E. of Nineveh, 20 N.W. of Calah? (II.) one of the cities founded by Asshur, or more properly by Nimrod, (Gen. x. 12,) described by the sacred historian as "a great city." Like the other cities in this quarter, however, it has utterly perished, and nothing is known of its history. Some authors have endeavoured to identify it with Larissa, described by a Greek historian (Xenophon) as a very large but ruined city, near the above spot, about 400 B.C., but their arguments are by no means conclusive.

RE-SEPH—*Resapha*, 52 miles N.W. of Tiphrah, (VI.) a city in the country near Euphrates, included in the number of those that Sennacherib boasted of overthrowing. (2 Kings xix. 12.) It would appear to have been once an independent state, and it is thought to be the same as the Resapha of the Greeks, a considerable city in the time of the Seleucidæ; but this is doubtful.

REU'-BEN, (V.) The descendants of Reuben, the eldest son of the patriarch Jacob, had a possession granted to them on the eastern side of the Jordan, extending along the shore of the Dead Sea, as far south as the river Arnon, and thus including Mount Nebo and the northern part of the mountains of Abarim. (Numb. xxxii. 33.) They had the Gadites on the north, and on the east the Ammonites. Their country, from which they drove the Amorites, was a very fertile district, and contained among others, the cities of Heshbon, Elealah, Aroer, Dibon, and Kirjathaim. The territory of Reuben formed a part of the kingdom of Israel, and its inhabitants were carried into captivity some time before the final breaking up of that state. (1 Chron. v. 26.) See MOABITES.

RHA'-GES, or RA'-GES—*Veramin*, 190 miles N.E. of Hamadan? (VIII.) a city of Media, on the border of Par-

thia, mentioned in the apocryphal Book of Tobit. (i. 14.) Under the name of Arsacia, it was the capital of the Parthian monarchy, about the time of Our Lord: it is now a mere village.

RHE'-GI-UM—*Reggio*, 75 miles N.E. of Syracuse, 200 S.E. of Puteoli, (XI.) a town of Italy, on the Straits of Messina, opposite Sicily, visited by St. Paul on his voyage from Melita to Rome. (Acts xxviii. 13.)

Rhegium was founded by a colony of Greeks in a very early age, and was long an independent state. At length it was united to Rome, and it was one of the last places held in Italy by the Eastern emperors. In the eighth century it was captured by the Saracens from Sicily, and held by them until the eleventh, when it was conquered by the Normans, and it has ever since formed a part of the kingdom of Naples. In the sixteenth century it was three times captured and burnt by the Turks, and in 1783 it was totally destroyed by an earthquake. It has been since rebuilt, and is now the neatest and most commercial town in the south of Italy, having a population of 20,000 inhabitants.

RHODES—*Rhodes*, 50 miles S.E. of Coos, 60 W. of Patara, (XI.) a beautiful, fertile, and healthy island of the Levant, on the coast of Caria, once one of the most celebrated maritime states of antiquity, and famed for its vast brazen statue in honour of the Sun, called the Colossus. It is about 40 miles in length, by 18 in breadth, with a circumference of 130; its inhabitants, who are chiefly Greeks, are about 20,000 in number, and they are still esteemed good sailors and shipwrights.

Rhodes is believed to have been originally peopled by the Phœnicians, but it was afterwards a Greek republic, which was allowed to retain its nominal independence until near the close of the first century of the Christian era; this, therefore, was its condition when visited by the Apostle Paul. (Acts xxi.) It afterwards was several times won and lost between

the Greeks and the Mohammedans, and at length about the end of the thirteenth century it was the seat of an independent piratical state formed by the junction of several bands of Christian and Moslem corsairs. From them it was captured in 1310 by the Knights of St. John of Jerusalem, and remained the chief possession of that order for more than two hundred years, their sway extending over Cos and several of the adjacent islands, as well as to some places on the mainland. At length, after repulsing several furious assaults of the Mohammedans, it was obliged to capitulate in 1522, and it has ever since belonged to the Turks. The island in ancient times had several famous cities, but no traces now remain of anything older than the time of the Knights: these, which are all either churches or fortifications, are indeed abundant, and the latter greatly resemble those of Malta.

RIB'-LAH—*Beit el-Moie*, (Daphne,) near Antioch? (VI.) a place in the north of Syria, or the Land of Hamath, where Jehoahaz was stripped of the sovereignty of Judah by Pharaoh Necho, king of Egypt, (2 Kings xxiii.) and where a few years afterwards King Zedekiah was blinded and his family put to death by Nebuchadnezzar. (2 Kings xxv.)

Under the name of Daphne, this place was greatly celebrated among the Gentiles for its temple and groves dedicated to their imaginary deity, Apollo. The groves still exist in the form of vast hedges of laurel growing wild, which line the road to Antioch, but the site of the temple is only occupied by a few clay-built water-mills.

ROME—*Rome*, 25 miles N.W. of The Three Taverns, 1430 N.W. of Jerusalem, (XI.) a very celebrated city of Italy, once the capital of an empire which in the time of Our Lord extended over the whole of the civilized districts of the earth; it was frequently visited by the Apostles, and was the seat of a church to which one of St. Paul's Epistles is addressed.

Rome is now only the capital of a

tract in Central Italy which, from being ruled by the Pope, bears the name of the States of the Church, and has an area of 14,000 square miles and a population of 2,600,000 persons. The city stands on both banks of the river Tiber, about twenty miles from the sea, but occupies only a small portion of the site of ancient Rome, having decayed almost as much in extent as in political importance. It still, however, contains many splendid remains of antiquity, as well as a modern church (St. Peter's) which has been pronounced the noblest Christian temple in the world. The population (including 6000 ecclesiastics) is estimated to amount to 160,000 persons, a great proportion of whom, however, are visitors attracted by the glories of the ancient city.

The state of which Rome was the head was the fourth great monarchy of the world, and is alluded to by the prophet Daniel under various images, as the iron legs of the image in Nebuchadnezzar's dream, (Dan. ii. 33, 40;) and a "beast, dreadful and terrible, and strong exceedingly," (Dan. vii. 7;) and, as the Divine instrument of the punishment of the disobedient Jews, is spoken of by Moses as "a nation of fierce countenance ..... from the end of the earth." (Deut. xxviii. 49, 50.) It was at first a petty kingdom, founded at an uncertain date—next a republic, (B.C. 509—31) which gradually conquered all the surrounding states; this, after a series of civil wars and murderous proscriptions whose details have no relation to the subject of this work, became an absolute monarchy, (B.C. 31) under Octavius Cæsar, better known as Augustus, in the 27th year of whose reign Our blessed Lord appeared in the flesh. In the 14th year of the reign of Tiberius, his successor, the great work of our redemption was accomplished by the sufferings of Our Saviour upon the cross; and in the time of Nero and Vespasian, the fourth and fifth emperors in succession to Augustus, occurred the visits of the Apostles to Rome, and the destruction of Jerusalem. Shortly after this latter event,

the Roman empire reached its greatest extent under Trajan, but it speedily began to decay, became in succession the prey of numberless usurpers, and was at length (A.D. 395) permanently divided into the Eastern and the Western.

In the fifth century the Western portion was entirely broken up by the irruption of the savage tribes called Huns, Goths, and Vandals. Rome was repeatedly plundered and burnt, and for a while appeared utterly ruined; but at length its bishops, taking advantage of the wars by which Italy was distracted, obtained the sovereignty of the city and a small surrounding district, which they took every opportunity to enlarge. They also profited by the darkness of the times (A.D. 590—1214) to put forward claims founded upon perversions of Scripture, which were for a while submitted to, and which rendered them in effect the masters of Christendom; but at length the glorious era of the Reformation (A.D. 1517) arrived, when both the spiritual and the temporal power of the Popes were disputed, and at the present day the Pope is merely the ruler of a petty state utterly destitute of all political importance, and only existing in consequence of the mutual jealousies of its neighbours.

**SAL'-A-MIS**—*Costansa*, 95 miles E. of Paphos, (XI.) a city in the isle of Cyprus, where St. Paul first preached on his visit to that island. (Acts xiii. 5.) It was in consequence, in after-days, made the chief ecclesiastical see; but having been repeatedly destroyed by war or by earthquakes, the honour has been removed to a neighbouring town of more recent origin, Nicosia. It is now a very inconsiderable place.

**SAL'-CHAH**, □ 10 miles S. of Edrei, (VII.) one of the cities of the Amorites, in Bashan, of which it appears to have been a frontier town. (Josh. xiii. 11.) In the partition of the land, it fell to the lot of the Eastern Manassites. (Josh. xiii. 31.)

**SA'-LEM**, (III.) The name borne in the days of the patriarchs, (Gen. xiv.

18,) by the city, afterwards known as Jerusalem. See JERUSALEM.

**SALT SEA**—*Bahr Loot*\*, (III.) a large salt lake in the southern part of Palestine, about twenty miles eastward of Jerusalem, into which the river Jordan discharges itself. This very remarkable piece of water, which presents a fearful confirmation of the truth, that the Lord is of "purer eyes than to behold evil," (Habak. i. 13,) is often termed the Sea of the Plain, from its occupying the plain upon which once stood the cities of Sodom and Gomorrah, destroyed by "brimstone and fire from the Lord out of heaven," (Gen. xix. 24;) and the East Sea, from its position with regard to Jerusalem. (Ezek. xlvi. 18.) With the classical writers, it had the name of *Lacus Asphaltites*, from the asphaltum or bitumen found upon its shores; and in modern days, it bears with Europeans the appellation of the Dead Sea, from its usually calm and unruffled surface, and the dreary aspect of its shores. The lake is inclosed on each side by lofty mountains, with scarcely a tree or a blade of grass, and consequently both animals and birds of every kind are exceedingly rare in its neighbourhood, which gives an air of deathlike stillness to the region.

By the Jewish historian, Josephus, the Dead Sea is stated to be 72 miles in length and 19 in breadth; but it seems now to have a much less extent, having of late years been accurately surveyed, and found to be but 45 miles from north to south, and 11 miles from east to west, at its widest part. There is, however, a sandy valley, the bed of a winter-torrent, which extends some miles further south, and may once have formed a part of the lake; it was at one time viewed as a continuation of the bed of the Jordan, but this has been satisfactorily disproved, as the valley slopes towards the river. It is now termed *El Ghor*, (a name also given to the Valley of the Jordan,) and is supposed to be the Valley of Salt, where the Edomites were more than once defeated by

\* This Arabic term signifies the Sea of Lot.

the Israelites. (1 Chron. xviii. 12; 2 Kings xiv. 7.) The waters of the lake, whose transparency forms a striking contrast to the turbid stream of the Jordan, are much more bitter and nauseous to the taste than those of the ocean; they are also remarkably buoyant; but the statement of old travellers, that the human body would not sink in them, is as devoid of foundation as that which represents, that not a bird could skim their surface in safety. It appears, however, certain, that they contain no fish, or other living creatures; that their depth is in many places so great as to be almost unfathomable; and that numerous hot springs and other indications of volcanic action occur both on its shores and in the rocks and sandbanks with which the lake abounds.

SALT, VALLEY OF. See SALT SEA; SIDDIM, VALE OF.

SA-MA'-RI-A—*Sebaste*, 40 miles N. of Jerusalem, 7 N.W. of Shechem, (VII.) a city in the district of the tribe of Ephraim, founded by Omri, king of Israel, (1 Kings xvi. 24,) and from his time the capital of that state. It was desolated by the Assyrians, when the Israelites were carried away captive, (2 Kings xviii.) but was re-peopled by colonists from other countries, who adopted in part the Jewish religion; their principal place, however, after the time of Alexander the Great, (B.C. 332,) was Shechem, though they are only known by the name of Samaritans. A bitter rivalry sprang up between them and the Jews upon the return of the latter from Babylon, in consequence of which, John Hyrcanus, one of the Maccabees, destroyed Samaria, (B.C. 110,) which lay in ruins for near sixty years, but was afterwards partially restored by the Romans; its restoration was completed by Herod the Great. This ruler surrounded it with lofty walls, built a splendid palace and other magnificent edifices, and gave to the whole the name it now bears, of Sebaste, in honour of his patron, the Emperor Augustus. He also settled in it a large colony of Greeks; and their descendants obtained favour with

the Romans by siding with them in the war under Titus, against the Jews; they were, however, expelled in the time of the Emperor Adrian, (A.D. 135,) and the city sank into insignificance, from which it has never recovered, though it was the see of a bishop in the time of the Crusades. Its former splendour, however, is manifested by numerous columns of exquisite beauty, which are supposed to be the remains of Herod's palace, and by the traces of a noble church erected over the alleged prison of St. John the Baptist. The modern village is situated among olive-groves on the side of a hill, and its houses are remarkable for the beautiful fragments of Grecian architecture which are worked up into the walls of the dwellings. The population is mostly Mohammedan, but there are a few Christians and Jews, and a small Greek convent.

SA-MA'-RI-A was also, in the time of Our Lord, the name of the central district of Palestine. See PALESTINE.

SA'-MOS—*Samo*, 20 miles N.W. of Miletus, (XI.) an island on the coast of Lydia, lying midway between Ephesus and Miletus, visited by St. Paul and his companions on their return from Macedonia, when the Apostle "hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." (Acts xx.)

Samos is a rather large and fertile island, traversed by a range of hills which produce various minerals, and especially marble, for which it was famed of old, and of which was built a very celebrated temple of Juno, the ruins of which still exist. Samos was once governed by kings of its own, but shortly after the time of the Apostles it was, with many of the neighbouring islands, reduced to the form of a Roman province. It now belongs to Turkey, but its inhabitants are principally Greeks.

SA-MO-THRACE — *Samothraki*, 50 miles N.E. of Troas, (XI.) an island on the coast of Thrace, visited by St. Paul on his voyage from Troas to Macedonia. (Acts xvi. 11.)

This island was in ancient times

very famous for certain idolatrous ceremonies, or "mysteries," as they were termed, exclusively practised in it, and it bore a kind of sacred character among the Greeks long after the commencement of the Christian era. During the middle ages it was possessed by the Venetians, but was wrested from them by the Turks, to whom it still belongs. It is about twenty miles in circumference, and has a population of 3000 inhabitants. Many remains of heathen temples exist on the island, and also several ruined fortresses erected by the Venetians.

SAR'-DIS — *Sart*, 30 miles s. of Thyatira, 35 n.w. of Philadelphia, (XI.) a city of Lydia, one of the Seven Churches. (Rev. iii. 1.) This was of old a very famous city, the capital of the kingdom of Lydia. It stood in a rich plain on the banks of a stream that brought down grains of gold from the mountains, and was celebrated for the numerous sieges it withstood from various nations. Under the Persians, it was the capital of a large province or satrapy, and being burnt by the Greeks, (B.C. 504,) it gave rise to the wars between the Greeks and Persians. Though it was early a Christian city, its works were found "not perfect before God," (Rev. iii. 2,) and it has for ages sunk to the condition of a mere village, with scarcely a single Christian inhabitant.

SA-REF'-TA. See ZAREPHTAH.

SCO'-PUS. See JERUSALEM.

SCY-THOP'-O-LIS. See BETHSHAN.

SE'-IR. See EDMOM; HORITES.

SE'-LA — *Petra*, 105 miles s.e. of Jerusalem? (VI.) a place in Edom, captured by Amaziah, king of Judah, and by him named Joktheel. (2 Kings xiv. 7.) See EDMOM.

SE-LEU'-CI-A — *Suadeyah*, 20 miles w. of Antioch, 120 n.e. of Salamis, (XI.) a city of Syria, serving as the port of Antioch, where St. Paul embarked for Cyprus. (Acts xiii. 4.) It stood on the side and summit of a rock a mile from the sea, having in the plain below a walled harbour, which communicated with the sea by a canal cut in the rock. Its remains show it to have

been strongly fortified, and there are the ruins of several Christian churches, its port having been, under the name of the Harbour of St. Simeon, a famous maritime station in the time of the Crusades. The modern village stands on a sandy plain at the mouth of the river, a mile to the west of the ancient city, and is still a place of some trade.

SHA'-RON, or SA'-RON, □ 15 miles n. of Lydda, 16 n.e. of Joppa? (VII.) a place in the territory of the tribe of Ephraim, which gave name to a fertile tract on the coast in the neighbourhood of Joppa, (Isai. xxxv. 2,) celebrated for its roses. (Cantic. ii. 1.) There was a district of the same name in Bashan or its vicinity, but its exact situation is not known. (1 Chron. v. 16.)

SHE'-BA. See APPENDIX.

SHE'-CHEM, or SI'-CHEM — *Nablous*, or *Naplous*, 7 miles s.e. of Samaria, (III.) a very ancient city of Canaan, where Abram erected an altar on his first arrival in that country, (Gen. xii. 6, 7,) and where afterwards Jacob and his family resided. (Gen. xxxiii.) It stood in a pleasant valley between two hills,—that on the north being Mount Ebal, that on the south Mount Gerizim,—where the imposing ceremony of the recital of the blessings and curses of the Law was performed, according to Divine command, under Joshua, (Josh. viii.) an "altar of whole stones" being erected on the former hill, in commemoration of the transaction.

Shechem was a city of refuge in the district of the Ephraimites, (Josh. xx. 7,) and after the destruction of Samaria by the Assyrians became one of the cities of the new colonists, (2 Kings xvii.) who are known as Samaritans, and who, not being allowed by the Jews to contribute to the rebuilding of the Temple at Jerusalem, (Ezra iv.) set up a rival one on Mount Gerizim, which,—accusing the Jews of altering the text of the Scriptures,—they affirmed to be the site of the altar of Joshua. From this cause, an inveterate hatred sprang up between them, and it continued unabated in

the time of Our blessed Lord, as we see by the account of his conversation with the Samaritan woman at the well, called Jacob's well. (John iv.) A small congregation of this people still exists at Nablous; they have a copy of the Books of Moses (the only part of the Scriptures that they receive,) which they pretend was written by Phinehas, the grandson of Aaton, and they still make a pilgrimage four times a year to the top of Mount Gerizim, where there are some ruins, apparently of a fortification, but which they look upon as the remains of the altar of Joshua.

Shechem is in the New Testament called Sychar; but by the Romans, about the same time, it was styled Neapolis, of which its present name is a corruption. It is now one of the largest and most pleasant towns in Palestine, having a population of 8000 persons, and its olive-grounds are exceedingly productive.

**SHEM**, (I.) one of the sons of Noah, (Gen. vi. 10,) by whose posterity the southern countries of Asia were peopled. From him was descended Abraham, and consequently the house of Israel.

**SHI'-LOH**—*Seilum*, 27 miles N.E. of Jerusalem, (V.) a city of the Ephraimites, where the tabernacle was set up, under Joshua, (xviii.) and where it remained until the time of Eli, 300 years after. It seems to have been once an ordinary residence of prophets, (1 Kings xiv.) but was afterwards notorious for idolatry, and appears to have been signally punished. (Jerem. vii. 12, 14; xxvi. 6, 9.) It, however, existed as a city after the destruction of Jerusalem. (Jerem. xli. 5.) In the fourth century of the Christian era, the foundations of the altar of burnt offerings were still pointed out, but no traces of it, or of the city, now remain.

**SHIM'-RON**, □ 21 miles S.E. of Achshaph? (V.) a city of Canaan, whose king confederated with Jabin and the other princes of the north of Palestine against the Israelites; being defeated at the waters of Merom, his city was burnt, and himself put to

death. (Josh. xi. 12.) The city was rebuilt, and was assigned to the tribe of Zebulun. (Josh. xix. 15.)

**SHI'-NAR**, LAND OF. See BABYLONIA.

**SHU'-NEM**, □ 20 miles S.W. of Mount Gilboa, 30 S.E. of Mount Carmel? (VII.) a place in the territory of the tribe of Issachar, where the Philistine host encamped before the battle of Gilboa, (1 Sam. xxviii. 4,) and where the prophet Elisha restored to life the child of the pious woman by whom he had been hospitably entertained. (2 Kings iv.)

**SHUR**, WILDERNESS OF, (IV.) This name is given to two distinct portions of the Great Desert which lies between Palestine, Arabia, and Egypt. The first is the desert south of Beersheba, where Hagar, fleeing from Sarai, was admonished by an angel to return, (Gen. xvi.) the second is a smaller tract on the border of the Red Sea, where the Israelites wandered for three days after their miraculous passage, and being in want of water, "murmured against Moses, saying, What shall we drink?" (Exod. xv. 22—24.)

**SHU'-SHAN**—*Susa*, 210 miles S.E. of Achmetha, 115 S.W. of Ispahan? (VIII.) a city of Elam, the residence of the Persian court in the time of Nehemiah, (i. 1,) as it had before been of Belshazzar. (Dan. viii.) It was the scene of the events recorded in the Book of Esther. Its supposed site is in a hollow inclosed by lofty hills, and traversed by a river, over which was once a noble bridge. The ruins of a vast edifice of marble, supposed to have been the palace, yet remain, as well as a tomb, said traditionally to be that of the prophet Daniel, and numerous inscriptions in the cuneiform character similar to those at Babylon.

**SI'-CHEM**. See SHECHEM.

**SI'-CI-LY**—*Sicily*, 100 miles N. of Melita, (XI.) a fertile island, the largest in the Mediterranean, adjoining the southern part of Italy, visited by St. Paul on his voyage to Rome. (Acts xxviii. 12.)

Sicily is an island of a triangular

shape, about 180 miles from east to west, and 130 miles from north to south; its population is estimated at 1,800,000, who are ignorant, turbulent, and superstitious. It has, from the earliest times, been famed for its abundant produce of corn, and now furnishes also silk, cotton, rice, sugar, olive-oil, wine, and fruit, though its agriculture has long been greatly neglected. It is traversed in every direction by lofty hills, and on its eastern shore occurs the stupendous volcano of Mon Gibello, or Etna. It still contains some considerable cities, but these were once much more numerous.

Sicily was early colonized by the Greeks, who built many splendid cities, which mostly formed independent states. The Carthaginians next conquered great part of the country, but were expelled by the Romans, (B.C. 240,) to whose empire the island continued nominally attached until seized by the Saracens in the eighth century. The Saracens were subdued about the year 1100 by some Norman adventurers, who had received a grant of the island from the Pope. About three centuries after, (A.D. 1430,) it was annexed to the neighbouring state of Naples, and now forms with it the kingdom of the Two Sicilies.

SID'-DIM, VALLE OF—*El Ghor*, (III.) the country in the south of Canaan, where once stood the guilty cities of Sodom, Gomorrah, Admah, Zeboiim, and Zoar, now in great part occupied by the Salt or Dead Sea. (Gen. xiv. 3.) What remains of it, to the south of that lake, was known in after ages as the Valley of Salt, where the Edomites suffered defeats from David (1 Chron. xviii. 12) and Ahaziah, (2 Kings xiv. 7;) this is a sandy valley in the dry season, and a salt marsh at other times, terminating about twelve miles from the lake, in a range of sandstone cliffs of moderate height; the whole forming an awful contrast to its former state, when it is described as having been "even as the garden of the Lord." (Gen. xiii. 10.)

SID'-DON, or ZI'-DON—*Saida*, 22 miles N.E. of Tyre, 124 N.E. of Jerusalem, (III.) a very ancient and famous

city of Phœnicia, mentioned in the Book of Joshua (xi. 8) as Great Zidon, and esteemed the oldest commercial city in the world, it being the parent of Tyre, though afterwards surpassed by that place. The Sidonians are said by ancient writers to have invented arithmetic, and also to have been the first manufacturers of glass and linen, but all these arts are more probably Egyptian in their origin; they were also skilful workers in timber. (1 Kings v. 6.)

Sidon was anciently governed by kings, one of whom was the father of Jezebel, the wicked queen of Ahab, (1 Kings xvi. 31;) and joining the other oppressors of Israel, it was prophetically doomed to destruction: "I am against thee, O Zidon, and I will be glorified in the midst of thee, and they shall know that I am the Lord, when I shall have executed judgments in her." (Ezek. xxviii. 22.) Sidon has accordingly been since repeatedly destroyed, having been conquered in succession by the Assyrians, Persians, and Greeks, the Romans, Saracens, and Crusaders; upon the expulsion of the latter, (A.D. 1289,) it lay in ruins until the time of Fakr ed-Din, one of the chiefs of Lebanon, who, early in the seventeenth century, endeavoured to form an independent state in Syria, and, with the view of obtaining assistance from Europe, rebuilt many of the ruined towns of the coast. Sidon has ever since been an important town, and is now reckoned to contain 7000 persons, many of whom are Christians. It was recently possessed by the pacha of Egypt, but his troops were expelled, after considerable resistance, by the Allied forces, on the 26th of September, 1840. Its neighbourhood produces much silk, and it has still a good trade in olive-oil, corn, and dye-woods.

Sidon stands upon an elevated plain on the sea-coast, having a mole which joins a small isle to the shore, and which formed of old a harbour; this harbour, however, has long been destroyed, being choked up with granite columns from the ruins of the old city, which extend considerably beyond

the walls of the modern town, but present nothing remarkable.

**SI-DO'-NI-ANS**, (III.) the descendants of Sidon, the son of Canaan, (Gen. x. 15,) inhabited the northern part of the coast of Phœnicia. They early applied to maritime affairs, and having a strong city, lived at home in luxury and security; whence the inhabitants of Laish are spoken of as "dwelling carelessly, after the manner of the Sidonians, quiet and secure." (Judges xviii. 7.) Their country was, from its situation on the border of both countries, called Syro-Phœnicia, and, under the name of "the coasts of Tyre and Sidon," is mentioned in the New Testament as having been visited by Our blessed Lord, who there performed his usual acts of mercy in healing the sick, (Matt. xv.; Mark vii.,) and also by St. Paul, and probably by other Apostles; Christian churches being found there at a very early period. (Acts xxi. 7; xxvii. 3.)

**SIL'-O-AM, POOL OF**, (X.) A spring or fountain flowing from beneath the rock, under the walls of Jerusalem, in the valley of Jehoshaphat, which is enlarged into a small pool or reservoir. This pool is also called "the Fountain of the Stairs;" as one of the flights of steps leads down to a platform, and another to the water, which is fresh and good. There are the remains of a Christian church that once adorned the entrance of this pool, in which Our Saviour directed the blind man to wash himself. (John ix.)

**SIM'-E-ON**, (V.) This tribe possessed a tract of land in the south of Canaan, lying on the sea-shore, with the possessions of Dan to the north, those of Judah on the east, and the Arabian desert on the south. It had originally belonged to the tribe of Judah, but was found greater than they needed. (Josh. xix.) It was better fitted for pasturage than for cultivation, and contained but few cities; Beersheba, Ziklag, and Gerar, were the principal places.

**SIN—Tineh**, 110 miles N.E. of Memphis? (IV.) The city called by

Ezekiel (xxx. 15) "Sin, the strength of Egypt," is supposed to have been situated near the sea, at the mouth of the eastern branch of the Nile, and to be the place called Pelusium by the Greeks, which was always looked upon as the great barrier of Egypt in that quarter; but some writers think Zoan, near Memphis, to be referred to.

**SIN, WILDERNESS OF**, (IV.) one of the stations of the Israelites in the Wilderness, where they first received the supply of manna, as also quails. (Exod. xvi. 13—15.) It lay near the shore of the Red Sea, "between Elim and Sinai," (Exod. xvi. 1,) but its position cannot be more closely determined.

**SÍ'-NAI, MOUNT—*Jebel Serbal***, 25 miles S.E. of Rephidim? (IV.) a mountain of Arabia Petrea, upon which the Law was delivered to the Israelites: "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exod. xix. 18.)

The southern part of the peninsula of Arabia Petrea, or of Mount Sinai, as it is often called, is one mass of granite rocks, with an elevation of from 6000 to 8000 feet above the level of the sea. To this whole tract the name of Horeb seems properly to belong, and not to any one mountain. Two of the loftiest of these mountains, which lie about 25 miles S.E. of *Jebel Serbal*, have long been regarded as Horeb and Sinai, but erroneously; their modern names are *Jebel Mousa* and *Jebel Katerin*, the latter mountain having at its base a convent of Greek monks, which was strongly built of stone by the Emperor Justinian, in the sixth century; on the top of the presumed Sinai are also small places of worship, both for Christians and Mohammedans, but they have been suffered to fall into ruin.

**SIN'-ITES**, (III.) a people of Canaan, (Gen. x. 17,) dwelling in Lebanon, north of the Sidonians and south of the Arkites. Their district



retained their name in the fourth century of the Christian era, but they are little noticed in history.

SMYR'NA—*Smyrna*, or *Ismir*, 40 miles N.W. of Ephesus, 50 s. of Pergamos, (XI.) a large and very ancient city of Lydia, in Asia Minor, one of the Seven Churches, (Rev. ii. 8,) which early suffered persecution, but now enjoys a much greater degree of consequence than any other of the Seven. It stands at the head of a noble gulf of the same name, on the shores of which are found the remains of Phocæa, Clazomene, and several other celebrated Ionian cities; Clazomene being represented by the modern *Vourla*, well known as the frequent station of late years of the English fleet in the Levant. Smyrna has the most European commerce of any town in the Ottoman dominions, and of its population, estimated at 120,000, more than one-fourth are Christians. Its exports are principally silk and dye-stuffs. The town is about four miles in circuit, very beautifully situated, but almost annually visited by the plague, and infested beyond measure with flies and mosquitoes. It stood originally upon a hill, but is now built along the sea-shore, the ancient harbour, the mouth of which was blocked up (A.D. 1401,) by Timour being now a swamp in the centre of the town.

Smyrna has been so repeatedly overthrown by earthquakes (ten of such visitations, at least, being recorded,) and ravaged by war or fire, that scarcely anything remains of the ancient city except in the shape of fragments worked up in the walls of the modern houses; these, indeed, are very numerous, and often of great beauty. The history of the place differs little from that of the other Ionian cities. It was once independent, and a member of the Ionian league; then subject to the successors of Alexander, next to the Romans, next to the Seljukian princes; recovered and rebuilt by the Greek emperors in the thirteenth century, (to which era most of the ancient buildings belong,) but shortly after

again possessed by the Mohammedans, and held by them ever since.

In 1344, the Knights of St. John of Jerusalem, then stationed at Rhodes, seized a fort which commanded Smyrna and its harbour, and maintained themselves there until 1401, when they were expelled by Timour, who, as before stated, filled up the mouth of the harbour; he at the same time desolated the town, making war alike upon the Turks and the Christians.

SPAIN, (I.) a large country in the south-west of Europe, is but slightly connected with Scripture history, as it is only mentioned in reference to a projected visit of the Apostle Paul, (Rom. xv. 24, 28,) which he is not known to have paid.

Spain and Portugal,—which are in reality parts of the same country, though politically divided into two independent and often hostile states,—occupy a large peninsular tract, divided on the N.E. from France by the lofty mountain-range of the Pyrenees, but on all other sides washed by the sea. The extent of this peninsula is about 650 miles east and west, and 550 north and south, or about 200,000 square miles, with a population of 18,000,000. The whole country is traversed by ranges of mountains, between which (especially in Spain,) extend vast level plains, which, however, are more commonly occupied as sheep-walks than as corn-fields. The people are Roman Catholics; they are generally indolent, ignorant, and bigoted, so that civilization is at a very low ebb.

Of the history of the Spanish peninsula, it is here sufficient to remark, that the country is supposed to have been peopled by the descendants of Tubal, one of the sons of Japheth. (Gen. x. 2.) It was once the seat of numerous Carthaginian colonies, and was indeed a possession of that people; but they were expelled by the Romans, (B.C. 240,) whose empire, five hundred years after, was subverted by the Goths, and these in their turn yielded to the Arabs. (A.D. 711.) The Christians then retired to the mountains of

the north, formed numerous petty states, and waged ceaseless war with the infidels, gradually gained ground upon them, and at length, after a struggle of more than seven hundred years, subverted the last of their kingdoms. (A.D. 1492.) Most of the Christian states were at that time united under one head, and the peninsula has since been divided only into the two kingdoms of Spain and Portugal,—the latter a small country on the west of the former.

SUC'-COTH, □ 11 miles s.w. of Peniel? (VII.) a place near the mouth of the river Jabbok, where Jacob pitched his tent on his return from Mesopotamia. (Gen. xxxiii. 17.) Its site was afterwards occupied by a city of the Gadites, (Josh. xiii. 27,) the inhabitants of which were severely punished by Gideon for their churlish refusal to supply food to his men when pursuing the Midianites. (Judges viii. 17.) In the "clay ground," or valley of the Jordan, between this place and Zarthan, □ 6 miles n.w. ? were cast the brazen vessels for the Temple of Solomon. (1 Kings vii. 46.)

SUC'-COTH, or So'-CHOTH, is also the name of the first encampment of the Israelites on their coming out of Egypt. (Exod. xii. 37.) It probably lay about 20 miles E. of Raamses, but nothing certain is known about it.

SY'-CHAR. See SHECHEM.

SY'-RA-CUSE—*Siragosa*, 100 miles N.E. of Melita, 75 s.w. of Rhegium, (XI.) a very large and famous city, situated on the eastern coast of Sicily, visited by St. Paul in his voyage to Rome. (Acts xxviii. 12.) It was founded by a colony of Corinthians, (B.C. 700,) and became the capital of the island, being sometimes ruled by kings, at other times a republic. It was built partly on a small island, and partly on the shores of a noble harbour, had a powerful fleet, and a very numerous army. The city successfully withstood alike the power of the Athenians and of the Carthaginians, but, after a two years' siege, fell into the hands of the Romans. (B.C. 212.) It still, however, remained a place of consequence until

A.D. 884, when it was taken and destroyed by the Saracens; it has only been partially rebuilt, and is now chiefly confined to a small island which formed one of the five divisions of the ancient city. Having also often suffered from earthquakes, but few traces of its ancient edifices are left; the most remarkable is the Temple of Minerva, which now serves as the cathedral church.

SYR'-I-A—*Syria* or *Sham*, (VII.) a large country of Western Asia, extending on the north and east of Canaan. Great part of it was subdued by David, (2 Sam. viii. 10.) but it revolted, and its leader was one of the "adversaries" raised up by the Lord to punish the idolatry of Solomon. (1 Kings xi.) From this time forward, for near two hundred and fifty years, its kings were persevering enemies to the Hebrews, particularly those of the kingdom of Israel, ravaging the land almost yearly, and making conquests on the eastern side of the country from Ramoth-Gilead (1 Kings xxii. 3,) to Elath, (2 Kings xvi. 6,) but it at length fell a prey to the rising Assyrian empire, B.C. 740. (2 Kings xvi. 9.) From the Assyrians it passed to the Persians, (B.C. 538,) and from them to the Greeks, who (B.C. 301) made it the seat of an empire, known in history by the name of that of the Seleucidæ, which at one time extended from the frontier of Egypt to the borders of the Caspian, but which, weakened by the civil wars of divers pretenders to the crown, fell an easy prey to the Romans, (B.C. 65.) The Seleucidæ adorned their empire with numerous stately cities, and endeavoured to force the Grecian idolatry on their subjects, which being vehemently resisted in many quarters, and more particularly by the Jews, as related in the apocryphal Books of Maccabees, greatly hastened the downfall of their power.

In the time of Our Lord Syria was a province of the Roman empire, having Judea as one of its dependencies, and from that time forward the history of the two countries has much in common. Both were ravaged by

the Persian armies of Sapor (A.D. 260) and Chosroes, (A.D. 611—622;) both fell a prey to the Saracens at the commencement of their career of conquest, (A.D. 637;) both shared in the vicissitudes of the Crusades, (A.D. 1095—1291,) and both were afterwards possessed by the Egyptian Mamelukes for more than two hundred years, until they were conquered by the Turks, (A.D. 1516,) to whose sway (after some years' submission to the pacha of Egypt,) both countries have recently returned, in consequence of the active measures of a British and Austrian force in alliance with the Sultan.

Damascus and Antioch were anciently the principal cities of Syria, and there appear to have been numerous Jewish communities in each, in consequence of which the Gospel was preached in those places by the Apostles, and they were the scene of several remarkable events in the early history of the Christian religion.

Sometimes in the Bible the name Syria is confined to the country about Damascus, (1 Kings xix. 15,) but at other times it signifies as well the seacoast, or Phœnicia, (Acts xviii. 18,) and in profane writers it very frequently includes the whole territory between Taurus and the Arabian desert, and the Mediterranean and the Euphrates. These countries are described under the heads MESOPOTAMIA, PALESTINE, PHœNICIA.

SY'-RO-PHœ-NI'-CI-A. See PHœ-NICIA.

TÀ'-BOR, MOUNT—*Jebel Tur*, 7 miles S.E. of Nazareth, (III.) a mountain of Galilee, the reputed scene of Our Lord's transfiguration. (Matt. xvii.) It is an insulated hill of a conical form and beautifully wooded, rising about 1000 feet from the neighbouring plain. On its top, which is flat and about a quarter of a mile across, are the ruins of numerous dwellings, supposed to represent the city of Tabor mentioned in 1 Chronicles vi. 77. The whole is surrounded by a strong wall, the hill having been a military post on many occasions.

TAD'-MOR — *Tadmor*, (Palmyra,) 250 miles N.E. of Jerusalem, 125 N.E. of Baalbek, (VI.) a city built by Solomon, (1 Kings ix. 18,) situated in an oasis or fertile spot in the great Syrian desert, watered by three plentiful springs. Of its history in Jewish times nothing is known; but in the third century of the Christian era it was a Grecised city, a place of vast trade and riches, so powerful that its ruler, Odenatus, took the title of king, and was associated to the Roman empire. His widow, the celebrated Zenobia, assumed the title of Empress of the East, and endeavoured still more to augment the power of the state, but was defeated by the Romans and carried into captivity. (A.D. 273.) Little more is known of the history of the city; in the sixth century it was the see of an archbishop, and was strengthened as a defence against the wild tribes of the desert, but from that time it was utterly unknown to Europeans until its gorgeous ruins, of white marble, scattered over an area of some miles, were accidentally discovered about a century ago.

TAR'-PU-AH, □ 15 miles E. of Shechem? (VII.) a royal city of the Canaanites, whose king was slain by the Israelites under Joshua (Josh. xii. 17.) In the division among the tribes, the city was assigned to the Ephraimites, but its territory was bestowed on the Manassites. (Josh. xvii. 8.)

TAR'-SHISH. See APPENDIX.

TAR'-SUS — *Terssoos*, 300 miles N. of Cesarea, 90 N.W. of Antioch, (XI.) a city of Cilicia, the birthplace of the Apostle Paul, (Acts xxi. 39,) who retired thither for a while to avoid the fury of the Jews upon his miraculous conversion, but was afterwards fetched thence to Antioch by Barnabas. (Acts ix. 30; xi. 25, 26.)

Tarsus was a city of very ancient date, standing about six miles from the sea, but a place of great trade; it was believed to have been founded by a Greek colony, and long held a high rank as a place of learning. Its inhabitants entered warmly into the disputes of the Roman factions about the time of Julius Cæsar, in conse-

quence of which the city was plundered by one party, but rewarded with the freedom of Rome by the other; thus St. Paul was born a Roman citizen. (Acts xxii. 28.)

Tarsus was one of the earliest conquests of the Crusaders, but was by them restored to the Greek empire. It is believed, from the appearance of its ruins, which occupy a space of twelve miles in circumference, to have been destroyed by an earthquake, and it has now sunk to a very inconsiderable place, but it still has two Christian churches belonging to the Greeks and the Armenians.

TAVERNS, THE THREE—*Castella*, 25 miles S.E. of Rome, (XI.) A place where St. Paul was met by the Christians of Rome. (Acts xxviii. 15.) See APPII FORUM.

TE-KO'-A—*Tekoa*, 12 miles S.E. of Jerusalem, (VII.) a city in the territory of Judah, whence came the woman whom Joab employed to procure the pardon of Absalom. (2 Sam. xiv. 2.) The prophet Amos was a herdsman of this place, (Amos i. 1,) and in its neighbourhood the Moabites and their allies who had invaded Judah turned their arms against and destroyed each other. (2 Chron. xx.)

THES-SA-LO-NI'-CA — *Salonika*, 50 miles W. of Amphipolis, 45 E. of Berea, (XI.) a city of Macedonia, the capital of that province under the Romans, where St. Paul, though opposed by the Jews, made numerous converts, to whom two of his Epistles are addressed. It continued a considerable city under the Greek empire, but in the thirteenth century fell into the hands of the Venetians, who held it till 1431, when it was conquered by the Turks, to whom it still belongs.

Salonica is situated on a gulf of the same name, and is still a large commercial town; its population, estimated at 70,000, is principally Greek or Jewish, the Turks being very few in number. The remains of the ancient city are not very extensive, but there still exists a colonnade of Corinthian architecture, of extreme beauty and in good preservation.

THRACE—*Roumelia*, (XI.) a coun-

try lying to the east of Macedonia, with which state it was frequently at war. It extended from the Ægean Sea to the Euxine, was poor and mountainous, and inhabited by a hardy warlike race, who commonly served as mercenaries in the armies of foreign states. Josephus informs us that they composed a part of the life-guard of Herod the Great, and they continued to be employed by his successors as long as the Jewish kingdom existed.

Thrace is now a province of European Turkey, having been wrested from the Greek empire by the Ottomans early in the fourteenth century, but a great proportion of the population are Christians.

THY-A-TI'-RA—*Ak-hisar*, 40 miles S.E. of Pergamos, 52 N.E. of Smyrna, (XI.) a city of Lydia, one of the Seven Churches, censured on account of the prevalence of false doctrine. (Rev. ii. 20.) Little is known of its history. Some inscriptions have been found which speak of it as a great city, but they are its only records, and it is now a very poor place, having, however, still many Christians among its population. The plain upon which it stands is fertile, and produces much cotton.

TI-BE'-RI-AS—*Tabareeah*, 14 miles N.E. of Nazareth, 5 S. of Capernaum? (IX.) a city of Galilee, on the western shore of the sea of Galilee, sometimes called from it, the sea of Tiberias. (John vi. 1.) It is little mentioned in the Scriptures, having been only built by Herod the Tetrarch, son of Herod the Great, near the site of an ancient town thought to have been Chinnereth. (Deut. iii. 17.) It was destroyed in the last war between the Jews and the Romans, but was rebuilt, and has been almost ever since, the seat of a kind of college of the Jewish rabbins, and at the present day its population (about 2000,) is more than half Jewish. The Christian population is now very small, but in the time of the Crusades the city was the seat of a bishop, and also an important fortress. In its neighbourhood the Christian army was signally

defeated by Saladin, in 1187. Tiberias suffered greatly from an earthquake in the year 1837, which threw down its ancient stone wall and towers.

**TY'-GRIS—Tigris**, (II.) a large river of Asia, generally identified with the Hiddekel of Genesis ii. 14, one of the rivers that watered the Garden of Eden. It rises in the mountains of Armenia, not very far from the Euphrates, pursues a nearly parallel course with that stream for 800 miles, and at length joins it below the site of Babylon, and with it flows into the Persian Gulf. The countries included between the rivers are the regions of Mesopotamia and Babylonia, famous alike in sacred and in profane history. The Tigris is not so large a river as the Euphrates, but its current is much more rapid. Upon its banks once stood the famous cities of Nineveh, Resen, Rehoboth, Accad, and Calneh, to which succeeded Opis, Sittace, and Seleucia, as these in their turn have given place to Bagdad, Mosul, and Diarbekir, which still are places of importance, and are held by the Turks as frontier garrisons towards Persia.

**TIM'-NATH-SE'-RAH**, □ 16 miles w. of Shiloh? (VII.) a city built by Joshua upon the inheritance given him by his countrymen after his division of the Promised Land. (Josh. xix. 49, 50.) It was situated in the territory of the Ephraimites, "on the north side of the hill of Gaash," and in it the great successor of Moses was buried. (Josh. xxiv. 30.) What passed for his tomb was still in existence in the time of Jerome, (A.D. 400,) but nothing now remains of it.

**TIPH'-SAH—El Deir**, 360 miles N.E. of Jerusalem, (VI.) a city on the Euphrates, mentioned as one of the extreme points of Solomon's kingdom. (1 Kings iv. 24.) Under the name of Thapsacus it is often mentioned by classical writers, as the place at which the Euphrates was most usually crossed by great armies, it being there fordable.

Another **TIPH'-SAH**, mentioned as the scene of the cruelty of Menahem, (2 Kings xv. 16,) stood in the territory of the Ephraimites, near Shechem.

**TY'-RAS**, (I.) one of the sons of Japheth, (Gen. x. 2,) is supposed to have peopled the country on both sides of the Hellespont, or the north of Asia Minor and the country in Europe called from a corruption of his name, Thrace. See **THRACE**.

**TIR'-ZAH**, □ 10 miles N.E. of Samaria? (V.) a city of the tribe of Ephraim, the residence of the kings of Israel before the building of Samaria by Omri. (1 Kings xiv. 17; xvi. 6, 8, 9, 15, 23.) It had been a royal city of the Canaanites, (Josh. xii. 24,) and is spoken of by Solomon as a beautiful city. (Cantic. vi. 4.)

**TOWERS OF JERUSALEM**. See **JERUSALEM**.

**TRACH-O-NI'-TIS—El Ledja**, (IX.) a rough mountainous district, to the south of Damascus, bordering on the Syrian desert on the east, and Iturea on the west, inhabited like them by a wild race of Arabs, who render travelling unsafe. This country was bestowed upon Herod by the Romans, on condition of his clearing it of robbers, and upon his death it became the possession of his younger son Philip, who was its ruler or tetrarch in the time of Our Lord. (Luke iii. 1.)

**TRO'-AS**, —, 130 miles S.E. of Philippi, 30 N. of Assos, (XI.) a city of Mysia, where St. Paul had the vision of a man of Macedonia, who "prayed him, saying, Come over into Macedonia, and help us," (Acts xvi. 9;) and where also Eutychus was raised to life. (Acts xx. 9—12.) Troas was built by Alexander the Great, and stood near the site of the renowned Ilium destroyed by the Greeks: at the time of the Apostle's visits it was a colony of Rome, and the few ruins which now remain, all belong to the period of that empire.

**TU'-BAL**, (I.) a son of Japheth, (Gen. x. 2,) to whom, in conjunction with Meshech, the peopling of the northern regions of Asia is ascribed. Some writers, arguing on a forced analogy of name, think that Spain was colonized by a tribe of his descendants. See **SPAIN**.

**TYRE—Sour**, 22 miles S.W. of

Sidon, 102 N. of Jerusalem, (V.) a city of Phœnicia, once the most famous commercial state in the world, of the variety and extent of whose dealings we have a lively picture in the Book of Ezekiel. (xxvii.) All its glory, however, has long since passed away, and its modern representative does not even occupy the same site as the ancient city, which, instead of the resort of busy nations, has now become "a place for the spreading of nets,"—a doom denounced when at the height of its power and splendour. (Ezek. xxvi. 5.)

Tyre was a colony of Sidon, but speedily surpassed its parent; it became the head of the league of the Phœnician cities, was renowned for its manufactures, and planted numerous colonies in foreign countries, of which Carthage was one. Of its splendour and beauty we have ample details in the prophecies of Isaiah and Ezekiel, but we there meet also with the fearful declaration, "I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up," (Ezek. xxvi. 3,) and the history of the city is full of examples of its fulfilment.

The Tyre of the Old and the New Testaments are two distinct cities. The more ancient Tyre stood upon the mainland, but after being besieged by Nebuchadnezzar for thirteen years, as Ezekiel had foretold, it was by him captured and destroyed, (580 B.C. ?) the inhabitants retiring to a small island three-quarters of a mile off, whither, being without shipping, the victor could not pursue them. Here they raised a new city, which is said in splendour to have rivalled the former, and of which the foundations may yet be traced a considerable distance out to sea. They next became subject to the Persians, and in their cause the city long resisted all the efforts of Alexander the Great, but was at last taken by joining the isle to the mainland by a mole, for the construction of which the ruins of the ancient city supplied materials. (B.C. 332.) The city was destroyed, and the inhabit-

ants were most barbarously treated; and their commerce was almost annihilated by a subsequent measure of the conqueror, who founded a city in Egypt, called Alexandria, to which the greater part of the trade of the East was soon transferred.

The city, however, arose again, recovered something of its ancient importance, and was a considerable place under both the Roman and Greek empires; and even flourished under the sway of the Saracens, as at the period of the First Crusade, (A.D. 1099,) it is described as a strong and stately town, with a noble port, and lofty triple walls. It was besieged and taken by the Christians in 1124, and rendered the see of an archbishop, and for a while after the battle of Tiberias, (A.D. 1187,) its walls, which resisted all the efforts of the renowned Saladin, contained all that remained of the Latin kingdom of Jerusalem. At length it was captured in 1289, by the Egyptian Mamelukes, and though the inhabitants were allowed to withdraw in safety, the churches and fortifications were destroyed, and the harbour choked up with the rubbish.

From this blow Tyre has never recovered: it lay deserted and in utter ruin for near five hundred years, and though about eighty years ago, one of the mountain-tribes of Lebanon took possession of it and endeavoured to render it again a place of trade, the attempt has only very partially succeeded. Like the rest of Syria, Tyre fell into the hands of the Pacha of Egypt in 1832, and was retained by him until the year 1840, when the town was surrendered, without resistance, to the forces of the Sultan and his allies, on the same day (September 26) that its ancient rival Sidon, was stormed and captured by English men-of-war.

Tyre is now a miserable place, with less than 3000 inhabitants, about one half of them Christians; it occupies but a fourth part of the space inclosed by the ancient walls, and exports only some cotton and tobacco grown in the neighbourhood. Though a few palm-trees rear

their heads amidst the sands, its aspect is described as desolation itself. The isle is strewn in every direction with ruins, the port is choked up, and the isthmus is covered with shifting sand-hills, which rise as high as the walls, and threaten at no distant day to overwhelm the miserable representative of "the crowning city, whose merchants were princes and her nobles the honourable of the earth," and to render it as desolate as its predecessor.

**U'-LA-I**—*Kuran*, (VIII.) a river of Elymais, or South-western Persia, upon the banks of which stood "Shushan the palace," the scene of Daniel's vision of the ram and the he-goat, typifying the subversion of the Persian empire by Alexander. (Dan. viii. 2.) The river rises in the mountains of Khusistan, and flows with a south-westerly course into the Shat ul-Arab, or united stream of the Euphrates and Tigris, not far from the head of the Persian Gulf.

**U'-PHAZ.** See APPENDIX.

**UR**—*Orfa*, 30 miles N.W. of Haran, (II.) a city in the north of Mesopotamia, the original seat of Abram, (Gen. xi. 28,) but left by him in obedience to the Divine command: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee and make thy name great."

Under the name of Edessa, this place was an important city during the contests of the Roman and Persian empires; it was also, for fifty years,

A.D. 1101—1152) the capital of a Christian principality, the only one founded by the Crusaders beyond the Euphrates; and at the present day, as Orfa, it is the principal town of the country, is surrounded by lofty walls, and is a place of considerable trade; its population is principally Turkish, but it has two or three Christian churches.

**UZ, LAND OF.** See APPENDIX.

**WALLS OF JERUSALEM.** See JERUSALEM.

**ZA'-RED**—*Nahr el-Ahsa*, (IV.) a small stream in the south-eastern part of Palestine, rising in the mountains of Edom, and falling into the Dead Sea. It formed the southern boundary of Moab, and the Israelites, when approaching the Promised Land, encamped upon its banks. (Numb. xxi. 12.)

**ZAR'-E-PHATH**—*Sarfend*, 15 miles N.E. of Tyre? (VII.) a town upon the Phœnician coast, where Elijah the prophet resided, in the house of a poor widow, as directed by the Lord, when he fled from the fury of Ahab. (1 Kings xvii.) A famine prevailed at the time, but both the prophet and his entertainer were miraculously provided for, and the widow's son was raised from the dead; to these facts Our blessed Lord alludes, when speaking of his own rejection by his countrymen. (Luke iv. 26.)

Sarfend stands near the sea-shore, upon a hill, the slopes of which are covered with vineyards; and numerous handsome tombs cut in the rock show that it was once a populous city.

**ZEB'-U-LUN**, (V.) This tribe possessed a small territory in the northern part of Palestine, in the neighbourhood of the sea of Galilee, which formed its eastern border; on the north lay the tribe of Naphtali; on the west, Asher; and on the south, Issachar. Its chief towns were Chisloth-tabor, Gath-hepher, and Shimron. It was ravaged by Tiglath-pileser, who carried its inhabitants into captivity. (2 Kings xv. 29.) It was in this region that Our blessed Lord commenced his ministry, as had been foretold by the prophet Isaiah. (ix. 1. 2; Matt. iv. 13—16.)

**ZEM'-AR-ITES**, (III.) a people descended from Canaan, the grandson of Noah, (Gen. x. 18,) who inhabited the northern part of Canaan. They are supposed to have occupied the sea-coast between the Arvadites to the north, and the Arkites to the south.

**ZE-PHATH**—*Sufah*, 8 miles S.E. of Arad? (V.) a place in the neighbourhood of the Wilderness of Zin, where the Hebrews, in attempting to enter the Promised Land, in disobedience

to the Divine command, were defeated by the Amalekites and the Canaanites. (Numb. xiv.)

ZIK'-LAG, □ 16 miles s.w. of Gath? (VII.) a city in the territory of the Simeonites, but possessed by the Philistines, till Achish, the king of Gath, bestowed it upon David, (1 Sam. xxvii. 6,) who made it his residence, until, by the death of Saul, he became king, and removed to Hebron. (2 Sam. ii. 1; iv. 10.)

ZIN, WILDERNESS OF—*Wadi el-Arabah*, (VII.) a wild and desert tract, of varying breadth, and having an ascent from south to north, which reaches from the head of the Gulf of Akabah, or eastern arm of the Red Sea, to the cliffs near the southern extremity of the Dead Sea. The valley is hemmed in on both sides by mountains, those on the east being the mountains of Seir, and those on the west a lower chain, which gradually sinks to the level of the adjoining desert table-land. In winter, the valley is the bed of several mountain torrents, but at other times has neither water nor herbage. The Israelites traversed this valley in their way towards Canaan, and murmured against the Lord on account of the want of water, (Numb. xx. ;) and in consequence of their conduct on that occasion, both Moses and Aaron were excluded from entering the Promised Land. Miriam, the sister of Moses, died at this place, as did Aaron in its neighbourhood.

ZI'-ON. See JERUSALEM.

ZIPH—*Dhahrat el-Zif*, 4 miles N. of Maon, 15 miles N.W. of Engedi, (V.) a town in the south of the territory of the tribe of Judah, the inhabitants of which endeavoured to betray David into the hands of Saul. (1 Sam. xxiii. 19—26.) At the hill of Hachilah in its neighbourhood David spared the life of Saul, whom he surprised sleeping in the midst of his host, and who in return blessed him, and pro-

mitted no more to seek his destruction. (1 Sam. xxvi.)

There is another ZIPH mentioned in Josh. xv. 24, among "the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward," which is supposed to have stood about 20 miles more to the south, but no traces of it now remain.

ZO'-AN—*San*, 20 miles N.W. of Hanes? (IV.) a very ancient city of Egypt, in all probability the capital at the time of the sojourn of the Israelites in that country, (Psal. lxxviii. 12,) and even down to the days of the prophet Isaiah. (xix. 11.) It is included in the threatening, "I will make Pathros desolate, and will set fire in Zoan, and execute judgments in No," (Ezek. xxx. 14,) and it has long disappeared from the face of the earth. It was known to the Greeks under the name of Tanis, and gave its name to one of the branches of the Nile, upon which it stood.

ZO'-AR, □ 22 miles s.w. of Rab-bath Moab? (III.) a city in the neighbourhood of the Dead Sea, one of the cities of the Plain, but saved from the awful fate of the rest in consequence of the intercession of Lot, who for a time took up his abode in it. (Gen. xix. 23, 30.) It existed in the days of the prophets Isaiah (xv. 5) and Jeremiah, (xlviii. 34,) but was probably then overthrown with the rest of the cities of Moab.

ZO'-BAH. See ARAM.

ZO'-RAH, □ 5 miles E. of Ekron? (VII.) a city in the territory of the Danites, the birthplace of Samson. (Judges xiii. 2.) It was fortified by Rehoboam, (2 Chron. xi. 10,) and existed, under the name of Zoara, in the fourth century of the Christian era.

ZU'-ZIMS, (III.) a gigantic race who inhabited a part of the territory east of Jordan, afterwards possessed by the Amorites, but were destroyed by Chedorlaomer, in the days of Abraham. (Gen. xiv. 5.)



## APPENDIX.

THREE are numerous places mentioned in the Scriptures, the positions of which have not yet been settled with sufficient accuracy to justify their insertion in a map; yet, without some notice of the probable localities of a few of the principal of them, any system of *Bible Geography* must be incomplete.

CAPH'TOR, the original country of the Philistines, (Deut. ii. 23,) is in many ancient versions of the Scriptures translated Cappadocia, but the original of Jeremiah xlvi. 4 shows that the country of the Caphtorim was an island, and the more probable opinion seems to be that it was either Crete or Cyprus.

E'DEN. Of the very many localities that have by different writers been assigned to the Garden of Eden, only two seem entitled to any attention. The first places it upon the Shat ul-Arab, or united stream of the Euphrates and Tigris, near the head of the Persian Gulf; while the second, which is now generally regarded as the more probable of the two, fixes it in Armenia, near the sources of the Euphrates and Tigris, the other two streams to make up the "four heads" mentioned in Scripture (Gen. ii. 10) being the Phasis (Pison) and Araxes (Gihon) of classical geography, now called *Aras*, which once were separate rivers, but now flow together into the Caspian Sea.

KIR, the country to which the people of Damascus were carried captive by the Assyrians, (2 Kings xvi. 9,) is believed to be a region on the western shore of the Caspian Sea, now inhabited by the Usbek Tartars, through which flows a large river (the Cyros of the Greeks,) which still bears the name of Kur or Kier.

NOD, LAND OF, the place to which the murderer Cain retired, (Gen. iv. 16,) has been placed in the desert of Arabia, or in Susiana, in the south of Persia: the word "Nod" may not be the name of any place, but merely an appellative, signifying "banishment," or "flight," Cain being only stated to have retired to the east of Eden.

O'PHIR, the country from which Solomon procured gold, almug-trees, and precious stones, (1 Kings x. 11,) is often supposed to have been in the further part of India, as the Malay peninsula, or Ceylon; but it is properly a general name for the rich maritime countries to the south and east of Palestine, as the shores of the Red Sea, the eastern coast of Africa, and also, perhaps, what are now known as the East Indies.

PE'THOR, the city of Balaam, (Numb. xxii. 5,) described as standing "by the river of the land of the children of his people," is thought, with some probability, to have been situated on the river Euphrates, near Tiphshah mentioned in the First Book of Kings. (iv. 24.)

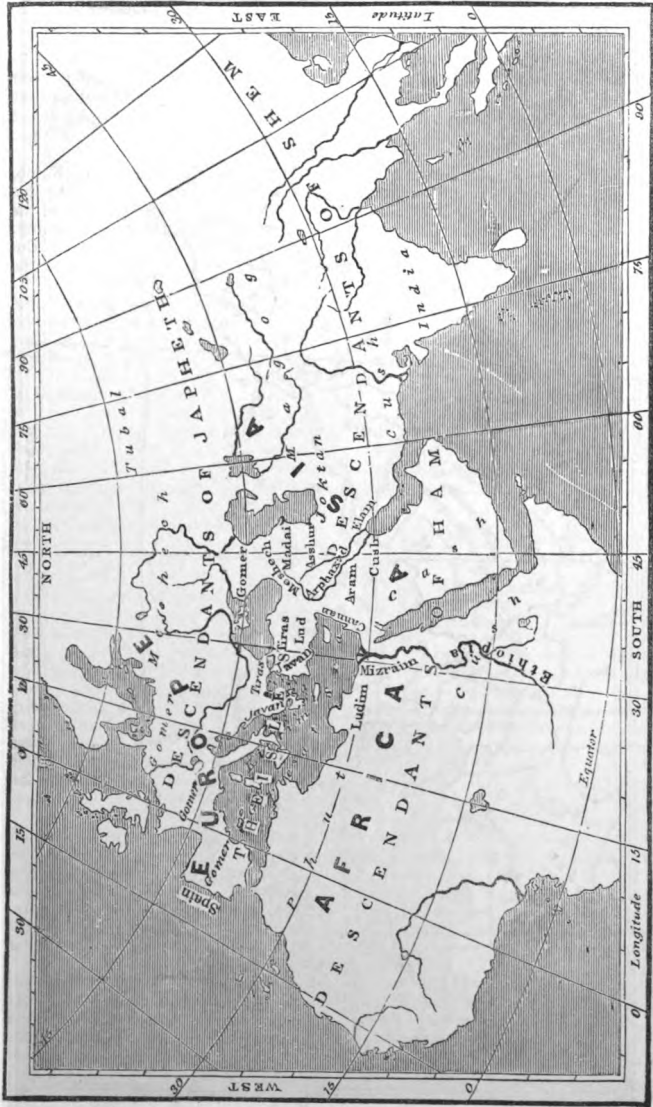
SHE'BA, whence came a queen to visit Solomon, (1 Kings x. 1,) is by some supposed to be Ethiopia; but it is more generally regarded as a country in the south-west quarter of Arabia.

TAR'SHISH. This word is supposed to denote in general the northern coast of Africa about Carthage, and the southern part of Spain, (Ezek. xxvii. 12,) in which latter country the Tyrians had numerous settlements for trade, of which the most important was called Tartessus (the modern *Cadiz*.) This being a distant voyage, the ships employed in it were of course larger and stronger than others, and hence the term "ships of Tarshish" denotes stately vessels, and furnishes the Psalmist with a forcible image of the power of the Lord: "Thou breakest the ships of Tarshish with an east wind." (Psalm xlviii. 7.) A voyage to Tarshish (Jonah i. 3) appears usually to have denoted a voyage to any distant country of the West, as did a voyage to Ophir, one to the East; but in the narratives of the voyages of Solomon's fleets (1 Kings ix. 28; 2 Chron. ix. 21) the terms Ophir and Tarshish are used for one and the same place; the eastern coast of Africa is supposed to be here intended.

U'PHAZ, mentioned in Jeremiah x. 9, and Daniel x. 6, as a country producing gold, is supposed to be some one of the countries included in the general term Ophir, but which particular one is altogether uncertain, though it seems probable from the passage in Jeremiah, that it was one of the most remote.

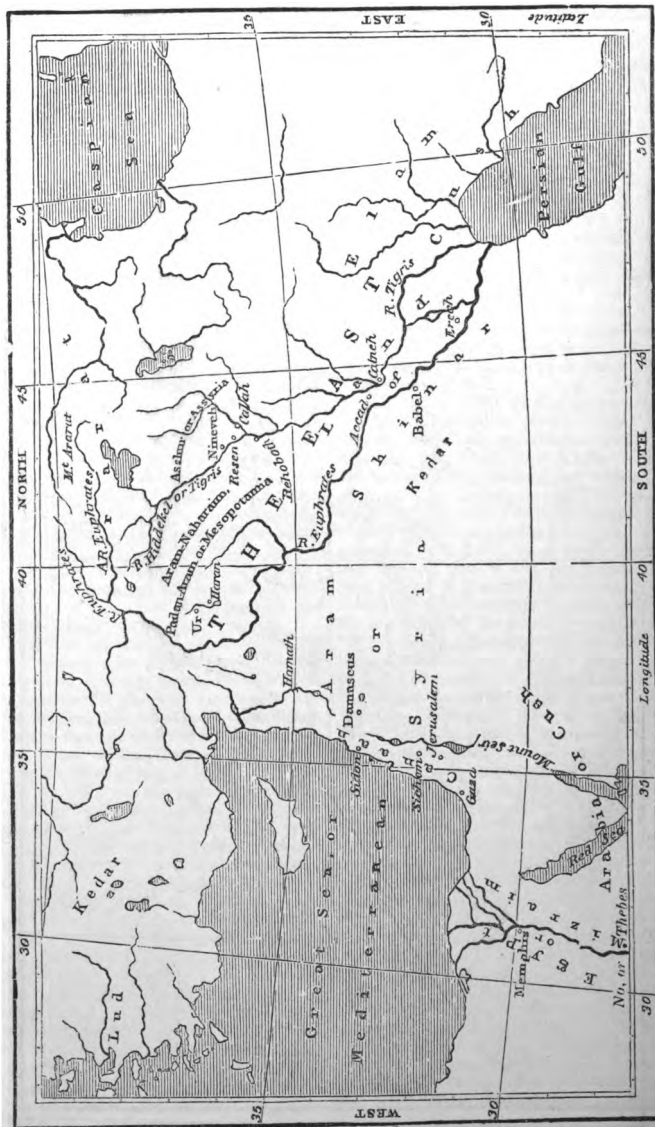
UZ, LAND OF, the residence of the patriarch Job, is believed to have been a part of Arabia, in the neighbourhood of the Euphrates, and to have extended northward into Syria towards Damascus. (Jerem. xxv. 20.) It was peopled by the descendants of Uz, one of the grandsons of Shem. (Gen. x. 23.)

# I.



THE WORLD, showing the Settlements of the Descendants of Noah.

# II.



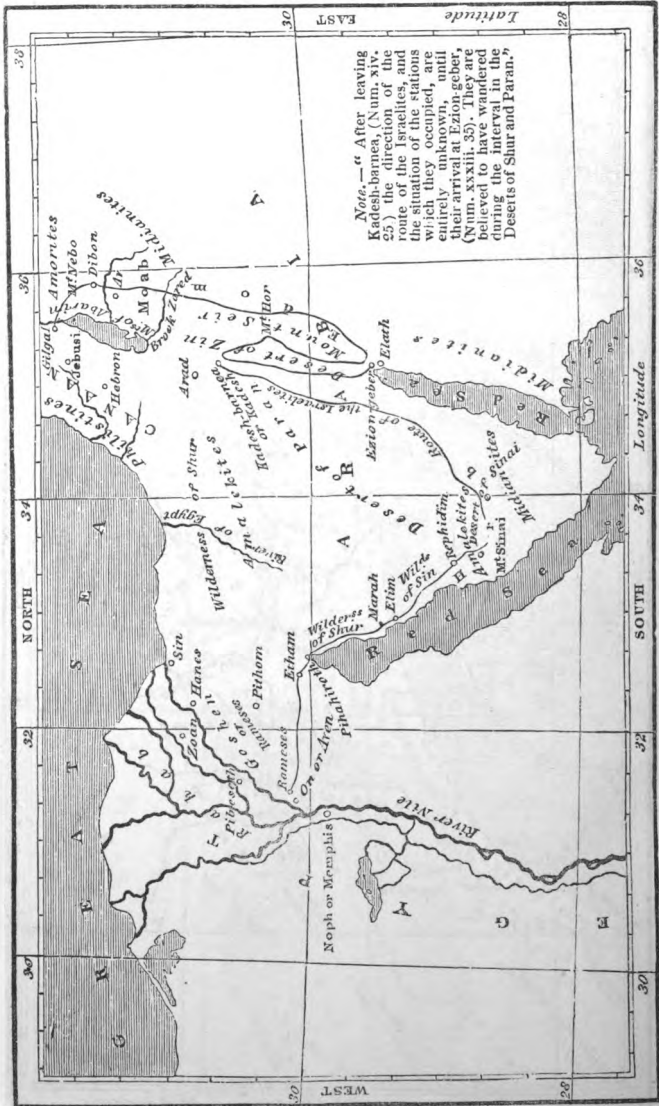
MESOPOTAMIA, and OTHER PARTS OF THE EAST.

# III.



CANAAN, during the Patriarchal Ages

# IV.



Journeys of the Israelites from Egypt to Canaan.

# V.



CANAAN, as divided among the Tribes.

# VI.



Dominions of David and Solomon.

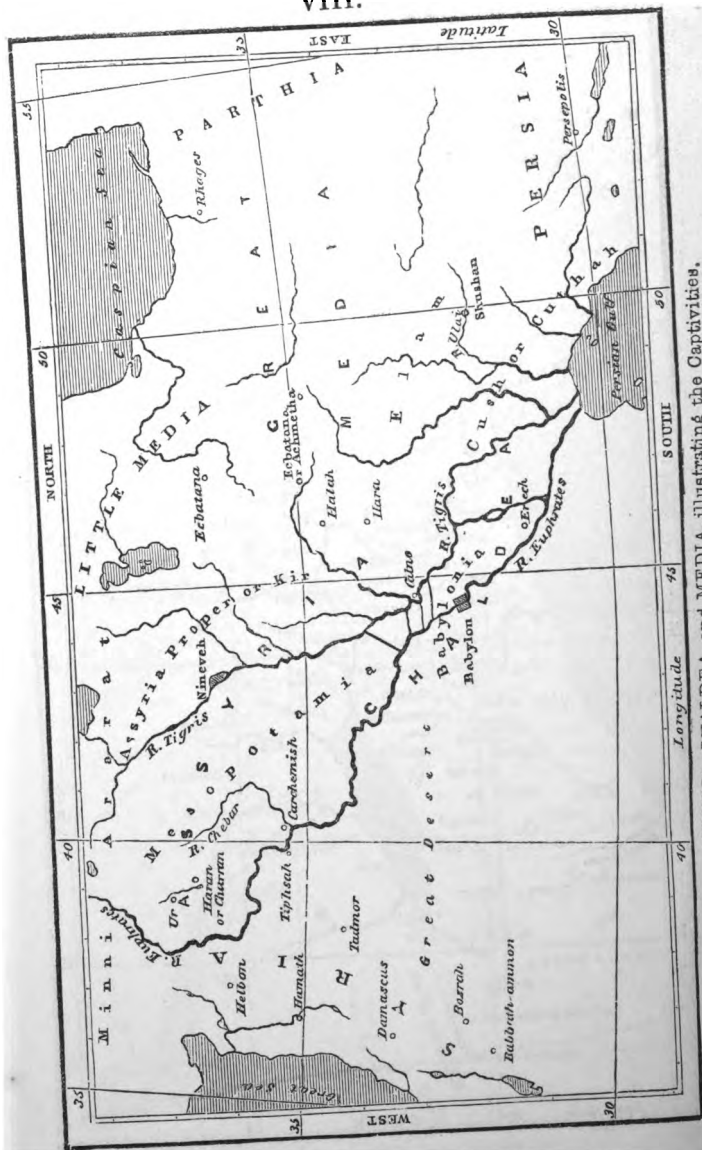
# VII.



Kingdoms of Judah and Israel.



VIII.

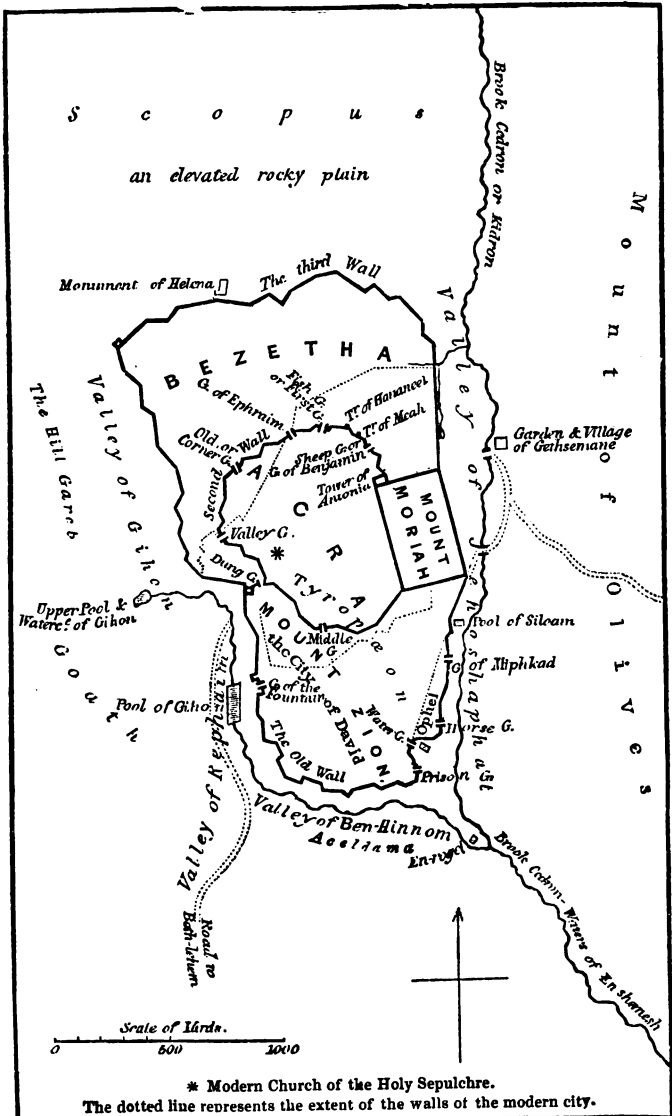


ASSYRIA, CHALDEA, and MEDIA, illustrating the Captivities.

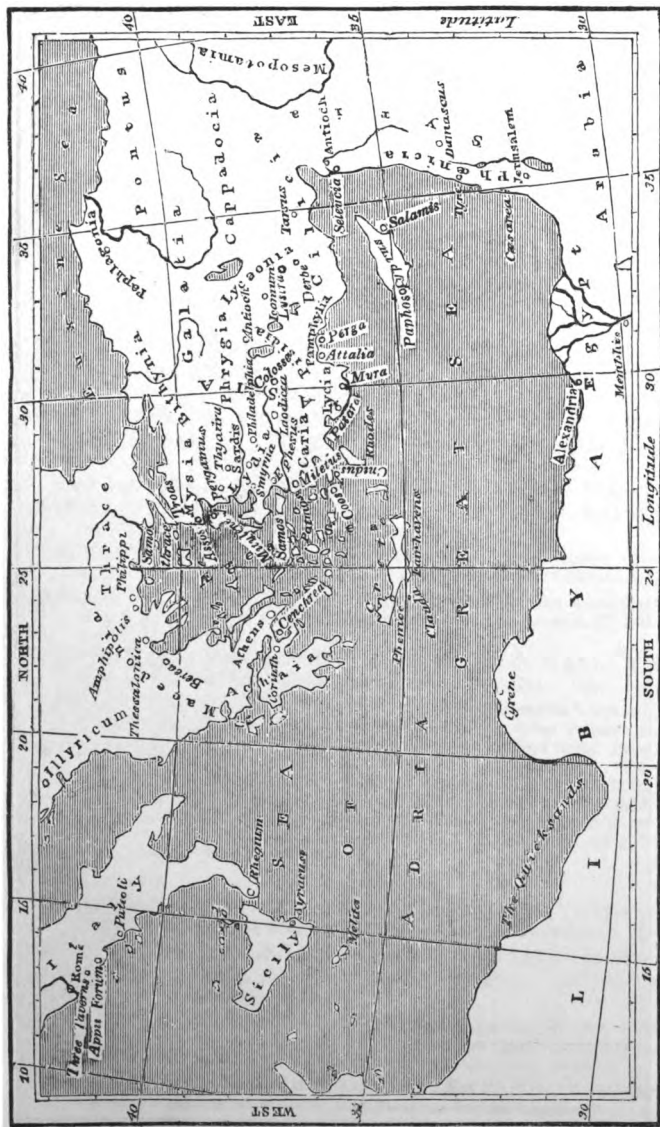
# IX.



PALESTINE, illustrating the New Testament.



PLAN OF JERUSALEM about the time of Our Lord.



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