

CYCLOPÆDIA
OF
BIBLICAL LITERATURE

EDITED BY

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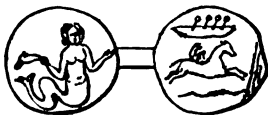
IN TWO VOLUMES.

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byce, afterwards called *Hesperia*) according to Pliny (*Hist. Nat.* v. 19).

There is little doubt that Atergatis is the same divinity as Derketo. Besides internal evidences of identity, Strabo incidentally cites Ctesias to that effect (xvi. p. 1132); and Pliny uses the terms 'Prodigious Atergatis, Græcis autem Derketo dicta' (l. c.). We read that Derketo was worshipped in Phœnicia and at Ascalon under the form of a woman with a fish's tail, or with a woman's face only and the entire body of a fish; that fishes were sacred to her, and that the inhabitants abstained from eating them in honour of her. These facts are found in Lucian (*De Dea Syria*, xiv.), and, together with a mythological account of their origin, in Diodorus (ii. 4). Further, by combining the passage in Diodorus with Herodotus (i. 105), we may legitimately conclude that the Derketo of the former is the Venus Urania of the latter. Atergatis is thus a name under which they worshipped some modification of the same power which was adored under that of Ashtoreth. That the 'Atergatis' of 2 Macc. xii. 26 was at Ashteroth-Karnaim, shows also an immediate connection with Ashtoreth. Whether, like the latter, she bore any particular relation to the moon, or to the planet Venus, is not evident. Macrobius makes Adargatis to be the earth (which as a symbol is analogous to the moon), and says that her image was distinguished from that of the sun by rays 'sursum versus inclinatis, monstrando radiorum vi superne misorum enasci quæcumque terra progenerat' (*Saturnal.* i. 23). Cruzer maintains that those representations of this goddess which contain parts of a fish are the most ancient; and endeavours to reconcile Strabo's statement that the Syrian goddess of Hierapolis was Atergatis, with Lucian's express notice that the former was represented under the form of an entire woman, by distinguishing between the forms of different periods (*Symbolik*, ii. 68). This fish-form shows that Atergatis bears some relation, perhaps that of a female counterpart, to Daëon.



No satisfactory etymology of the word has been discovered. That which assumes that Atergatis is אֲתֵרְגַּת *addr dag*, i. e. magnificent fish, which has often been adopted from the time of Selden down to the present day, cannot be taken exactly in that sense. The syntax of the language requires, as Michaelis has already objected to this etymology (*Oriens. Biblioth.* vi. 97), that an adjective placed before its subject in this manner must be the predicate of a proposition. The words therefore would mean 'the fish is magnificent' (Ewald's *Hebr. Gram.* § 554). Michaelis himself, as he found that the Syriac name of some idol of Haran was אֲתֵרְגַּת, which might mean *aperture*, asserts that that is the Syriac form of Derketo, and brings it into connection with the great *Assure* in the earth, mentioned in Lucian (l. c. xiii.), which swallowed up the waters of the flood (see his edition of Castell's *Lex. Syr.* p. 975). On the other hand, Gesenius (*Thesaur.* sub voce אֲתֵרְגַּת)

prefers considering Derketo to be the Syriac אֲתֵרְגַּת, for אֲתֵרְגַּת *fish*; and it is certain that such an intrusion of the Resh is not uncommon in Aramaic.—J. N.

ATHALIAH (אֲתַלְיָהּ or אֲתַלְיָהּ whom *Jehovah* remembered; Sept. Γοθολία), daughter of Ahab, king of Israel, doubtless by his idolatrous wife Jezebel. She is also called the daughter of Omri (2 Chron. xxii. 2), who was the father of Ahab; but by a comparison of texts it would appear that she is so called only as being his grand-daughter. Athaliah became the wife of Jehoram, the son of Jehoshaphat, king of Judah. This marriage may fairly be considered the act of the parents; and it is one of the few stains upon the character of the good Jehoshaphat that he was so ready, if not anxious, to connect himself with the idolatrous house of Ahab. Had he not married the heir of his crown to Athaliah, many evils and much bloodshed might have been spared to the royal family and to the kingdom. When Jehoram came to the crown, he, as might be expected, 'walked in the ways of the house of Ahab,' which the sacred writer obviously attributes to this marriage, by adding, 'for he had the daughter of Ahab to wife' (2 Chron. xxi. 6). This king died b. c. 885, and was succeeded by his youngest son Ahaziah, who reigned but one year, and whose death arose from his being, by blood and by circumstances, involved in the doom of Ahab's house [AHAZIAH]. Before this Athaliah had acquired much influence in public affairs, and had used that influence for evil; and when the tidings of her son's untimely death reached Jerusalem, she resolved to seat herself upon the throne of David, at whatever cost. To this end she caused all the male branches of the royal family to be massacred (2 Kings xi. 1); and by thus shedding the blood of her own grandchildren, she undesignedly became the instrument of giving completion to the doom on her father's house, which Jehu had partially accomplished, b. c. 884. One infant son of Ahaziah, however, was saved by his aunt Jehosheba, wife of the high-priest Jehoiada, and was concealed within the walls of the temple, and there brought up so secretly that his existence was unsuspected by Athaliah. But in the seventh year (b. c. 876) of her blood-stained and evil reign, the sounds of unwonted commotion and exulting shouts within the Temple courts drew her thither, where she beheld the young Joash standing as a crowned king by the pillar of inauguration, and acknowledged as sovereign by the acclamations of the assembled multitude. Her cries of 'Treason!' failed to excite any movement in her favour, and Jehoiada, the high-priest, who had organized this bold and successful attempt, without allowing time for pause, ordered the Levitical guards to remove her from the sacred precincts to instant death (2 Kings xi.; 2 Chron. xxi. 6; xxii. 10-12; xxiii.).

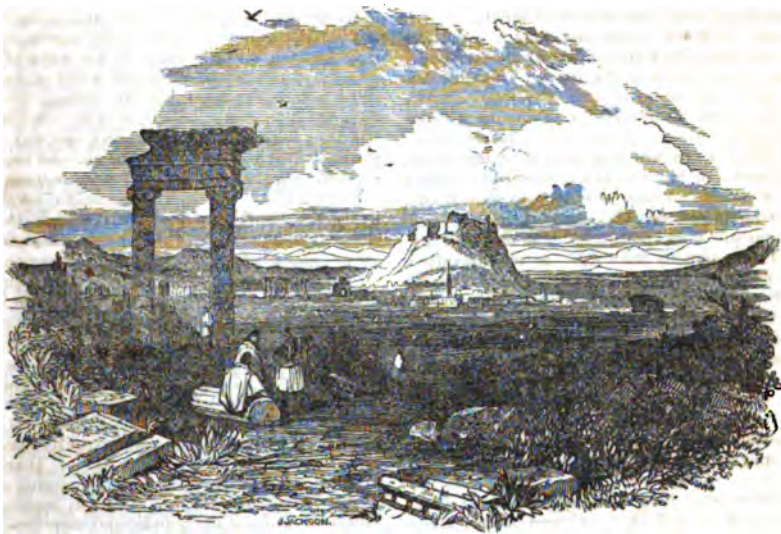
ATHENS. This celebrated city, as the birth-place of Plato, and through him so widely influential on Judaism and Christianity, deserves something else than a geographical notice here. We shall briefly allude to the stages of her history, and remark on some of the causes of her pre-eminent greatness in arms, arts, and intellectual subtlety.

The earlier and more obscure period of the Gre-

cian province named Attica reaches down nearly to the final establishment of democracy in it. Yet we know enough to see that the foundations of her greatness were then already laid. Even the un-fertile soil and dry atmosphere of Attica, in connection with the slender appetite of the people, have been thought as favourable to their mental development, as the fertility of the neighbouring Bœotia was injurious to its voracious inhabitants. The barrenness of the soil, moreover, prevented invaders from coveting it; so that through a course of ages the population remained unchanged, and a moral union grew up between the several districts. To a king named Theseus (whose deeds are too much mixed with fable to be narrated as history) is ascribed the credit of uniting all the country-towns of Attica into a single state, the capital of which was Athens. This is the first political event that we can trust as historical,

although its date and circumstances are by no means free from obscurity.

The population of this province was variously called Pelaagian, Achaian, and Ionian, and probably corresponds most nearly to what was afterwards called Æolian (Prichard, *Phys. Hist. of Man*, iii. p. 494). The first name carries the mind back to an extremely primitive period. When the Dorians, another tribe of Greeks of very different temperament, invaded and occupied the southern peninsula, great numbers of its Achaian inhabitants took refuge in Attica. Shortly after, the Dorians were repulsed in an inroad against Athens, an event which has transmitted to legendary renown the name of King Codrus; and thenceforward Athens was looked upon as the bulwark of the Ionian tribes against the barbarous Dorians. Overloaded with population, Attica now poured forth colonies into Asia; some of which, as Mi-



letus, soon rose to great eminence, and sent out numerous colonies themselves; so that Athens was revered as a mother of nations, by powerful children scattered along the western and northern coasts of Anatolia.

Dim tradition shows us isolated priesthoods and elective kings in the earliest times of Attica; these however gradually gave way to an aristocracy, which in a series of years established themselves as a hereditary ruling caste. But a country 'ever unravaged' (and such was their boast) could not fail to increase in wealth and numbers; and after two or three centuries, while the highest commoners pressed on the nobles, the lowest became overwhelmed with debt. The disorders caused by the strife of the former were vainly sought to be stayed by the institutions of Draco; the sufferings of the latter were ended, and the sources of violence dried up, by the enactments of Solon. Henceforth the Athenians revered the laws of Solon (*νόμοι*) as the groundwork of their whole civil polity; yet they retained by the side of them the ordinances of Draco (*θεσμοί*) in

many matters pertaining to religion. The date of Solon's reforms was probably B.C. 594.

The usurpation of Pisistratus and his sons made a partial breach in the constitution; but upon their expulsion, a more serious change was effected by Cleisthenes, head of the noble house of the Alcmaeonidæ (B.C. 508), almost in the same year in which Tarquin was expelled from Rome. An entirely new organization of the Attic tribes was framed, which destroyed whatever remained of the power of the nobles as an order, and established among the freemen a democracy, in fact, as well as in form. Out of this proceeded all the good and all the evil with which the name of Athens is associated; and though greatness which shot up so suddenly could not be permanent, there can be no difficulty in deciding that the good greatly preponderated.

Very soon after this commenced hostilities with Persia; and the self-denying, romantic, successful bravery of Athens, with the generous affability and great talents of her statesmen, soon raised her to the head of the whole Ionian confederacy. As

long as Persia was to be feared, Athens was loved; but after tasting the sweets of power, her sway degenerated into a despotism, and created at length, in the war called the Peloponnesian, a coalition of all Dorian and Æolian Greece against her (B.C. 431). In spite of a fatal pestilence and the revolt of her Ionian subjects, the naval skill of Athenian seamen and the enterprise of Athenian commanders proved more than a match for the hostile confederacy; and when Athens at last fell (B.C. 404), she fell by the effects of internal sedition more truly than by Spartan lances or Persian gold, or even by her own rash and over-grasping ambition. The demoralizing effects of this war on all Greece were infinitely the worst result of it, and they were transmitted to succeeding generations. It was substantially a civil war in every province; and, as all the inhabitants of Attica were every summer forced to take refuge in the few fortresses they possessed, or in Athens itself, the simple countrymen became transformed into a hungry and profligate town rabble.

From the earliest times the Ionians loved the lyre and the song, and the hymns of poets formed the staple of Athenian education. The constitution of Solon admitted and demanded in the people a great knowledge of law, with a large share in its daily administration. Thus the acuteness of the lawyer was grafted on the imagination of the poet. These are the two intellectual elements out of which Athenian wisdom was developed; but it was stimulated and enriched by extended political action and political experience. History and Philosophy, as the words are understood in modern Europe, had their birth in Athens about the time of the Peloponnesian war. Then first, also, the Oratory of the bar and of the popular assembly was systematically cultivated, and the elements of mathematical science were admitted into the education of an accomplished man. This was the period of the youth of Plato, whose philosophy was destined to leave so deep an impress on the Jewish and Christian schools of Alexandria. Its great effort was to unite the contemplative mysticism of Eastern sages with the accurate science of Greece; to combine, in short, the two qualities—intellectual and moral, argumentative and spiritual—into a single harmonious whole: and whatever opinion may be formed of the success which attended the experiment, it is not wonderful that so magnificent an aim attracted the desires and riveted the attention of thoughtful and contemplative minds for ages afterwards.

In the imitative arts of Sculpture and Painting, as well as in Architecture, it need hardly be said that Athens carried off the palm in Greece; yet, in all these, the Asiatic colonies vied with her. Miletus took the start of her in literary composition; and, under slight conceivable changes, might have become the Athens of the world. But all details on these subjects would be here out of place.

That Athens after the Peloponnesian war never recovered the political place which she previously held, can excite no surprise—that she rose so high toward it was truly wonderful. Sparta and Thebes, which successively aspired to the 'leadership' of Greece, abused their power as flagrantly as Athens had done, and, at the same time, more coarsely. The never-ending cabals, the treaties made and vio-

lated, the coalitions and breaches, the alliances and wars, recurring every few years, destroyed all mutual confidence, and all possibility of again uniting Greece in any permanent form of independence; and, in consequence, the whole country was soon swallowed up in the kingdom of Macedonia. With the loss of civil liberty, Athens lost her genius, her manly mind, and whatever remained of her virtue: she long continued to produce talents, which were too often made tools of iniquity, panders to power, and petty artificers of false philosophy.

A Christian church existed in Athens soon after the apostolic times; but as the city had no political importance, the church never assumed any eminent position.—P. W. N.

ATONEMENT. The Greek word is *κατάλασις*, translated, Rom. v. 11, *atonement*, but in other places, *reconciliation* (See Rom. xi. 15; 2 Cor. v. 18, 19). In ecclesiastical writers, and in the canons of Councils, *κατάλασις* is employed to signify the reconciliation of offenders to the Church after a due course of penitence. Of this there are said to have been two kinds: the one consisting merely in the remission of punishment; the other, in the restoration of the penitent to all the rights and privileges of communion. For the doctrine of Atonement, see articles SACRIFICE, REDEMPTION.—H. S.

ATONEMENT, DAY OF (יום הכפורים, *day of pardon*, Lev. xxiii. 27; xxv. 9). In the Talmud this day is called יוֹם עֲשָׂרָה טֵבִיל, *great fasting*, or merely יוֹם אֵשֶׁת, *THE DAY*; a circumstance which has suggested to some commentators the notion that by *תֵּבִילָה* (Heb. vii. 27) the apostle intended this *atonement day*. Though perhaps originally meant as a temporary day of expiation for the sin of the golden calf (as some would infer from Exod. xxxiii.), yet it was permanently instituted by Moses as a day of atonement for sins in general; and this day—the 10th of Tishri (our September)—is indeed the only fast ordained by Moses, though the later Jews, in commemoration of some disastrous events, especially those which occurred at and after the destruction of the two temples, instituted a few more fast days, which they observed with scarcely less rigour and strictness than the one ordained by Moses for the purpose of general absolution. This great fast, like all others among the Jews, commenced at sunset of the previous day, and lasted twenty-four hours, that is, from sunset to sunset, or, as the Rabbins will have it, until three stars were visible in the horizon. The ceremonies observed on this occasion are minutely described in Leviticus xvi., and were of a very laborious character, especially for the high-priest, who had to prepare himself during the previous seven days in nearly solitary confinement for the peculiar services that awaited him, and abstain during that period from all that could render him unclean, or disturb his devotions. The most remarkable ceremony of the day was the entrance of the high-priest into the Sanctuary, a thing not allowed on any other day, and to which Paul alludes, Heb. ix. 7. According to the Talmud (*Tract. מסעי*) and Maimonides (יום הכפורים הלכות, chap. iv.), the entrance of the high-priest into the Sanctuary took place four different times. The first time he was pro-