

CYCLOPÆDIA
OF
BIBLICAL LITERATURE

EDITED BY

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announced, so he (whom no human being could introduce) was to have his entrance harbingered by the sound of the bells he wore. This sound, heard outside, also notified to the people the time in which he was engaged in his sacred ministrations, and during which they remained in prayer (Luke i. 9, 10).

'BELLS OF THE HORSES' are mentioned in Zech. xiv. 20, which were probably such as were attached to the bridles or foreheads, or to belts around the necks of horses trained for war, that they might thereby be accustomed to noise and tumult, and not by their alarm expose the riders to danger in actual warfare. Hence a person who had not been tried or trained up to anything was by the Greeks called ἀκαθάρτος, 'one not used to the noise of a bell,' by a metaphor taken from horses. The mules employed in the funeral pomp of Alexander had at each jaw a golden bell. We incline to think, however, that the use of horse-bells with which the Jews were most familiar, and which the prophet had in view, was that which at present exists in the East, and in other countries where carriage by pack-horses and mules is common. The laden animals, being without riders, have bells hung from their necks, that they may be kept, together, in traversing by night the open plains and deserts, by paths and roads unconfined by fences or boundaries; that they may be cheered by the sound of the bells; and that if any horse strays, its place may be known by the sound of its bell, while the general sound from the caravan enables the traveller who has strayed or lingered, to find and regain his party, even in the night.

That the same motto, HOLINESS TO THE LORD, which was upon the mitre of the high-priest, should, in the happy days foretold by the prophet, be inscribed even upon the bells of the horses, manifestly signifies that all things, from the highest to the lowest, should in those days be sanctified to God.

It is remarkable that there is no appearance of bells of any kind in the Egyptian monuments.

BELLOWS. This word only occurs in Jer. vi. 29, and is there employed with reference to the casting of metal. As fires in the East are always of wood or charcoal, a sufficient heat for ordinary purposes is soon raised by the help of fans, and the use of bellows is confined to the workers in metal. Such was the case anciently; and in the mural paintings of Egypt we observe no bellows but such as are used for the forge or furnace. They occur as early as the time of Moses, being represented in a tomb at Thebes which bears the name of Thothes III. They consisted of a leathern



bag, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator

standing upon them with one under each foot and pressing them alternately, while he pulled up each exhausted skin with a string he held in his hand. In one instance it is observed from the painting, that when the man left the bellows they were raised as if filled with air, and this would imply a knowledge of the valve (Wilkinson's *Anc. Egyptians*, iii. 338).

BELLY. Among the Hebrews and most ancient nations, the belly was regarded as the seat of the carnal affections, as being, according to their notions, that which first partakes of sensual pleasures (Tit. i. 2; Phil. iii. 9; Rom. xvi. 18). It is used likewise symbolically for the heart, the innermost recesses of the soul (Prov. xvii. 8; xx. 27; xxii. 18). The expression *embittering* of the belly signifies all the train of evils which may come upon a man (Jer. iv. 19; ix. 15; comp. Num. xviii. 27).

BELOMANCY. [DIVINATION.]

BELSHAZZAR (בֶּלְשַׁצְצָר; Sept. Βελσάσαρ) is the name given in the book of Daniel to the last king of the Chaldees, under whom Babylon was taken by the Medes and Persians. Herodotus calls this king, and also his father, *Labyntus*, which is undoubtedly a corruption of *Nabonnedus*, the name by which he was known to Berosus, in Joseph. *Contr. Apion*. i. 20. *Yet in Joseph. (*Antiq.* x. 11. 2) it is stated that Baltasar was called *Naboandel* by the Babylonians. *Nabonudus* in the Canon of Ptolemy, *Nabonedus* in Euseb. *Chron. Armen.* i. p. 60 (from Alexander Polyhistor.), and *Nabonidochus* in Euseb. *Prep. Evan.* ix. 41 (from Megasthenes), are remarked by Winer as (from various varieties of his name. Winer (*Simon. Lex.*) conjectures that in the name *Belshazzar* the element *shazzar* means 'the principle of fire' سرازير.

Nothing is really known of this king except from the book of Daniel, the authenticity and credibility of which will be treated under the article DANIEL. That which is told of Nabonnedus by Berosus does not agree with the Scriptural account, viz., that losing a pitched battle against Cyrus in the open plain, Nabonnedus was shut up in the city Borsippa on the Euphrates, below Babylon, and soon forced to surrender his person. Cyrus received him kindly, sent him into Caramania, and settled him on an estate, where he ended his life peaceably. No hypothesis will reconcile this account with the other, since it is certain that Nabonnedus is the *last* king in the one narrative, as *Belshazzar* in the other. Some of the older critics in vain endeavoured to remove the difficulties, by making *Belshazzar* the same as *Laborosoarchod*, who preceded Nabonnedus. Xenophon (*Cyrop.* vii. 5, 30) agrees with the book of Daniel as to the fate of *Belshazzar*.—
F. W. N.

BELTESHAZZAR. [DANIEL.]

BELUS, TEMPLE OF. [BABEL.]

BEN (בֶּן, *son*) is often found as the first element of proper names; in which case the word which follows it is always to be considered dependent on it, in the relation of our genitive. The word which follows *Ben* may either be of itself a proper name, or be an appellative or abstract, the principle of the connection being essentially the same in both cases. As for the first