

CYCLOPÆDIA
OF
BIBLICAL LITERATURE

EDITED BY

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as they are natives of the Cape of Good Hope. The late Professor Don, having found some seeds of an umbelliferous plant sticking to the galbanum of commerce, has named the plant, though yet unknown, Galbanum officinale. These seeds, however, may or may not have belonged to the galbanum plant. Dr. Lindley has suggested another plant, which he has named *Opidia galbani fera*, and which grows in Khorassan, in Durrood, whence specimens were sent to this country by Sir John M'Niell, as yielding an inferior sort of ammoniacum. Upon the whole, it is evident that the plant is yet to be ascertained. Galbanum is in the present day imported into this country, both from the Levant and from India. That from the latter country is exported from Bombay, having been first imported thither, probably from the Persian Gulf. It is therefore probable that it may be produced in the countries at the head of that gulf, that is, in the northern parts of Arabia or in Per-ia, (portious of which, as is well known, were included in the Syria of the ancients;) perhaps in Kurdistan, which nearly corresponds with ancient Assyria. The later Greeks, finding the country to the north of Palestine subject to the Assyrians, called the country Assyria, or by contraction Syria. It is on this account that in classical writers the names Assyria and Syria are so often found interchanged (l. c. p. 214).

Galbanum, then, is either a natural exudation, or obtained by incisions from some umbelliferous plant. It occurs in commerce in the form either of tears or masses, commonly called *lump-galbanum*. The latter is of the consistence of wax, tenacious, of a brownish, or brownish yellow colour, with white spots in the interior, which are the agglutinated tears. Its odour is strong and balsamic, but disagreable, and its taste warm and bitter. It is composed of 66 per cent. of resin, and 6 of volatile oil, with gum, &c., and impurities. It was formerly held in high esteem as a stimulant and anti-spasmodic medicine, and is still employed as such, and for external application to discuss indolent tumours. A French author enumerates various pharmaceutical preparations of which it formerly constituted an ingredient, as 'le Mithridate, l'orvietan, le dioscoridium de Fracasta, l'onguent des Apôtres ou de cadapharmaque d'Avicenna, &c., les emplatres divins de Jacques Lemort, manus Dei magnetique d'Ange Sola, &c. It is still more to our purpose that we learn from Dioscorides that, in preparing a fragrant ointment, galbanum was mixed with other aromatic substances; as under *Mercurius* he says, in the Latin translation of Sprengel, 'Paratur et in Ægypto unguentum, vernaculo nomine Metopium dictum, scilicet propter galbani permitionem. Lignum enim a quo galbanum manat, metopium vocatur. Ex oleo ompacinio et amygdalarum amararum, cardamomo, scheno, calamo, melle, vino, myrrha, balsami semine, galbano et resina componitur.' Hence we see that it was the practice of the ancients to mix galbanum with the most fragrant substances with which they were acquainted. The effect of such mixture must depend upon the proportion in which it or any other strong-smelling substance is intermixed, more than upon what is its peculiar odour when in a concentrated state. We need not, therefore, inquire into the reasons which have

been assigned to account for galbanum being intermixed with stacte and onycha as sweet spices. We see that the same practice existed among the Greeks and the Egyptians.—J. F. R.

CHEMOSH (כִּמּוֹשׁ; Sept. Χαμῶς) is the name of a national god of the Moabites (1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlvi. 7; who are for this reason called the 'people of Chemosh,' in Num. xxi. 29), and of the Ammonites (Judg. xi. 24), whose worship was introduced among the Israelites by Solomon (1 Kings xi. 7). No etymology of the name which has been proposed, and no attempt which has been made to identify this god with others whose attributes are better known, are sufficiently plausible to deserve particular notice: Jerome's notion that Chemosh is the same as Baal Peor has no historical foundation; and the only theory which rests on any probability is that which assumes a resemblance between Chemosh and Arabian idolatry (cf. Beyer, *Addit. ad Selden.* p. 322; Pocock, *Specimen*, p. 307). Jewish tradition affirms that he was worshipped under the symbol of a black star; and Maimonides states that his worshippers went bare-headed, and abstained from the use of garments sewn together by the needle. The black star, the connection with Arabian idolatry, and the fact that Chemosh is coupled with Moloch, favour the theory that he had some analogy with the planet Saturn.—J. N.

CHENANIAH (חֲנַנְיָהּ, *God's goodness*; Sept. Χανανία), a master of the temple music, who conducted the grand musical services when the ark was removed from the house of Obad-edom to Jerusalem (1 Chron. xv. 22).

CHERETHITES and PELETHITES (חֲרֵתִים וְפִלְתִּים, *Crethi and Plethi* without the final ם in the plural; Sept. Χερεθι και Φελεθι), names borne by the royal life-guards in the time of David (2 Sam. viii. 18; 1 Chron. xviii. 17). Prevailing opinion translates their names, 'Headsmen and Foot-runners.' The word חֲרֵתִים is used for *woodcutters*, 2 Chron. ii. 10, and it might seem probable that the Cherethites, like the lictors of the Roman dictator, carried axes, both as a badge of office and for prompt use. In the later years of David, their captain, Benaiah, rose to a more commanding importance than the generals of the regular troops; just as in imperial Rome the prefect of the prætorian guards became the second person in the empire. It is evident that, to perpetrate any summary deed, Benaiah and the guards were chiefly relied on. That they were strictly a body-guard is distinctly stated in 2 Sam. xxiii. 23. The grammatical form of the Hebrew words is nevertheless not quite clear: and as the Cherethites are named as a nation of the south (1 Sam. xxx. 14), some are disposed to believe Crethi and Plethi to be foreign Gentile names used collectively. No small confirmation of this may be drawn from 2 Sam. xv. 18: 'All the Cherethites and all the Pelethites and all the Gittites, six hundred men,' &c. If the two first words were grammatical plurals, like the third (Gittites), it is scarcely credible that final ם should be added to the third, and not also to the other two. As the word *all* is repeated three times, and 600 men is the number intended the third time, the Cherethites and Pelethites must have been reckoned by the hundred; and since the Gittites were clearly foreigners, all

the à priori improbability which some have seen in David's defending himself by a *foreign* guard falls to the ground. His Gittite satellites are one more proof of the intensity of the tyrannical principle already come in; since equally among the Greeks and Romans, and in modern Europe, for a prince to trust the care of his person to foreign guards has ever been looked on as the most evident mark that he is keeping down his own subjects by force.

That in 2 Sam. xv. 1, Absalom's runners are called by the name צִרְיָה, which they also afterwards bear, may perhaps go to prove that Plethi or Pelethites does *not* mean 'runners.' Indeed, as such a meaning of the word cannot be got out of pure Hebrew, but recourse to the Arabic language is needed, the probability would in any case be, that the institution, as well as the name, was imported by David from the south. Ewald believes that *Plethi* means *Philistines*, and that it has been slightly corrupted to rhyme with Crethi. May not Plethi have been from another dialect? Be this as it may, these body-guards for the prince are not found under the reign of Saul.—

F. W. N.

CHERITH' (צִרְיָה): Sept. *Xophdō*, a river in Palestine, on the banks of which the prophet Elijah found refuge (1 Kings xvii. 3-7). Eusebius and others have conceived themselves bound by the words צָפְנֵי הַיַּרְדֵּן, rendered 'east of the Jordan', to seek the river in the Trans-Jordanic country: but although the words sometimes require this translation (as in Gen. xxv. 18; Josh. xv. 18), they may also be rendered 'towards,' or 'before the Jordan' (comp. Gen. xvi. 22)—that is, in coming from Samaria. And this interpretation, which places the Cherith west of the Jordan, agrees with the history, with Josephus (*Antiq.* viii. 13, 7), and with the local traditions which have uniformly placed the river of Elijah on this side the Jordan. Dr. Robinson drops a suggestion that it may be the Wady Kelt, which is formed by the union of many streams in the mountains west of Jericho, issuing from a deep gorge, in which it passes by that village and then across the plain to the Jordan. It is dry in summer.

CHERUBIM (Cherub, pl. Cherubim) is the name of certain symbolical figures frequently mentioned in Scripture. Hebrew nouns of the masculine gender generally end in *im*, and our translators, in adopting this form into their version in preference to the English cherubs, have in several places improperly added the letter *s* to the termination of the word—a grammatical error, supposed by some to have originated in the circumstance of the writers of the preceding age employing in the vulgar Latin, then in use, the term cherubini, instead of cherubi. Parkhurst and other learned Hutchinsonians derive the word כִּרְוּב from כּ, a particle of similitude, and רָב, 'great' or 'powerful'—so as, according to the theory of their school, to constitute the cherubic figures emblems of the Almighty. Archbishop Newcome and others trace its origin to a Chaldee root כִּרְב, signifying 'to plough,' and hence, this operation being in ancient times and in Eastern countries the work of oxen, cherub is sometimes used in Scripture to denote that animal—as in Ezekiel (i. 10), where the face of a cherub is synonymous with that of an ox.

A third class of etymologists, considering that God is frequently described as riding on the cherubim as his chariot, propose by a transposition of the letters to deduce it from כִּרְב, the Arabic word signifying 'to ride;' while another derivation, on the same principle of transposition, has lately been suggested by Dr. Kirby, who thinks that כִּרְב, 'to bless' or 'curse,' is more likely to be the genuine root of the term. Without deciding to which of these etymological conjectures the preference is due, as they are all founded on the views which their respective authors have adopted of the character and design of those remarkable images, it may be observed in general, that they all involve the leading idea that the cherubim were symbols, either directly emblematic of Deity, or significant of the ruling powers by which the agency of God is carried on in the natural and moral world.

Figures of the cherubim were conspicuous implements in the Levitical tabernacle. Two of them were placed at each end of the mercy-seat, standing in a stooping attitude, as if looking down towards it, while they overshadowed it with their expanded wings—and, indeed, they were component parts of it, formed out of the same mass of pure gold as the mercy-seat itself (Exod. xxv. 19).

These figures were afterwards transferred to the most holy place in Solomon's temple, and it has been supposed from 1 Chron. xxviii. 19, that that prince constructed two additional ones after the same pattern, and of the same solid and costly material; but whether it was with a view to increase their number in accordance with the more spacious and magnificent edifice to which they were removed, or merely to supply the place of those made by Moses, which in the many vicissitudes that befel the ark might have been mutilated or entirely separated from the mercy-seat to which they were attached—is not ascertained. This much, however, is known, that Solomon erected two of colossal dimensions, in an erect posture with their faces towards the walls (2 Chron. iii. 13), covering with their outstretched wings the entire breadth of the *debir*, or most holy place. These sacred hieroglyphics were profusely embroidered on the tapestry of the tabernacle, on the curtains and the great veil that separated the holy from the most holy place (Exod. xxvi. 1-31), as well as carved in several places (1 Kings viii. 6-8) on the walls, doors, and sacred utensils of the temple. The position occupied by these singular images at each extremity of the mercy-seat—while the Shechinah, or sacred flame that symbolized the divine presence, and the awful name of Jehovah in written characters (Bates, *Critica Hebraea*, p. 238) were in the intervening space—gave rise to the well-known phraseology of the sacred writers, which represents the Deity dwelling between or inhabiting the cherubim; and, in fact, so intimately associated were they with the manifestation of the divine glory, that whether the Lord is described as at rest or in motion, as seated on a throne, or riding in a triumphal chariot, these symbolical figures were essential elements in the description (Numb. vii. 89; Ps. xviii. 10; lxxx. 1; xcix. 1-10; Isa. vi. 2; xxxvii. 16). It may be remarked, on the second last passage, that the clause which our translators have rendered 'above him stood the seraphim,' is in the