

CYCLOPÆDIA
OF
BIBLICAL LITERATURE

EDITED BY

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for architectural ornaments (1 Kings vii.) It would however appear (1 Kings vii. 14) that the art of copper-founding was, even in the time of Solomon, but little known among the Jews, and was peculiar to foreigners, particularly the Phœnicians. Michaelis (*Mos. Recht*, iv. 217, 314) observes, that Moses seems to have given to copper vessels the preference over earthen, and on that ground endeavours to remove the common prejudice against their use for culinary purposes. From copper, also, money was coined (Matt. x. 9).—E. M.

CORAL, a hard, cretaceous marine production, arising from the deposit of calcareous matter by a minute polypous animal, in order to form the cell or polypidom into whose hollows the tenant can wholly or partially retire. The corals thus produced are of various shapes, most usually branched like a tree. The masses are often enormous in the tropical seas, where they top the reefs and cap the submarine mountains, frequently rising to or near the surface so as to form what are called coral islands and coral reefs. These abound in the Red Sea; from which, most probably, was derived the coral with which the Hebrews were acquainted; but coral is also found in the Mediterranean. It is of different colours, white, black, red. The red kind was anciently, as at present, the most valued, and was worked into various ornaments. Coral is usually understood to be denoted by the word מִןְדָּן *ramoth*, in Job xxviii. 18; Ezek. xxvii. 16; and this interpretation is not unsuitable, although the etymology is not well made out, and the dialects afford little support. The ancient translators were evidently much perplexed to determine whether the word מִןְדָּן *penisim* (Job. xxviii. 18; Prov. iii. 15; viii. 11; xx. 15; xxxi. 10; Lam. iv. 7) meant corals or pearls. This will always be doubtful: but the text in Lament. iv. 7, by describing the article as *red*, suggests a preference of the former. Winer indeed remarks (*Realwörterbuch*, s. v. Korallen), that it is scarcely credible such a product should have circulated under two different names (if *ramoth* also means coral): but surely there is no difficulty in conceiving that one word may have denoted coral generally, while another may have distinguished that *red coral*, which was the most esteemed and the most in use for ornament.

CORBAN (קֶרְבָּן; N. T. *Korbân*), a Hebrew word employed in the Hellenistic Greek, just as the corresponding Greek word *δῶρον* was employed in the Rabbinical Hebrew (Buxtorf, *Lex. Rab.* col. 579) to designate an oblation of any kind to God. It occurs only once in the New Testament (Mark vii. 11), where it is explained (as also by Josephus, *Antiq.* l. 4, c. 4, § 4, *Contra Ap.* l. 1, § 22) by the word *δῶρον*. There is some difficulty in the construction and exact meaning of this passage and the corresponding one, Matt. xv. 5. The grammatical difficulty arises from the sentence being apparently incomplete. This difficulty our translators, following Beza, solve by supplying the words 'he shall be free' (*insoma erit*). Most critics, however, regard the following verse (Matt. xv. 6, Mark vii. 12) as the apodosis of the sentence, the *kal* being redundant 'more Hebrewæ,' according to Grotius, or rather serving to indicate the conclusion (De Wette, *Kurze Erklärung des Ev. Matt.*, p. 151; see also Winer, *Gram. der N. T. Sprachschoms*,

§ 66, p. 537). The more important point, however, is to ascertain the precise meaning of the expression *κὸρβάν* (δ ἔστι δῶρον) δ ἔαν ἐξ ἐμοῦ ἀφελῆθῃ. Many interpreters, at the head of whom stands Beza, supply *ἐστὶ* after the word *κὸρβάν*, and suppose that a gift of the property of the son had actually been made to the service of God (see Olshausen, *Biblischer Commentar* on Matt. xv. 5). The sense is then, 'Whatever of mine might benefit thee is corban, is already dedicated to God, and I have therefore no power over it.' Others, more correctly, as we think, supply *ἔστω* rather than *ἐστὶ*, and translate, 'Be it corban. (that is, devoted) whatever of mine shall profit thee' (Campbell's translation, see his note on the passage). Lightfoot (*Hor. Hebr.* on Matt. xv. 5) notices a formula of frequent occurrence in the Talmud (in the treatises *Nedarim* and *Nazir*) which seems to be exactly that quoted by our Lord, קֶרְבָּן שְׂאֵנִי נִהְנֶה לִךְ, '[Be it] corban, [as to] which I may be profitable to thee.' He, as well as Grotius, shows that this and similar formulæ were not used to signify that the thing was actually devoted, but was simply intended to prohibit the use of it from the party to whom it was thus made corban, as though it were said, 'If I give you anything or do anything for you, may it be as though I gave you that which is devoted to God, and may I be accounted perjured and sacrilegious. This view of the passage certainly gives much greater force to the charge made by our Lord that the command 'Whoso curseth father or mother let him die the death' was nullified by the tradition. It would, indeed, seem surprising that such a vow as this (closely analogous to the modern profanity of imprecating curses on one's self if certain conditions be not fulfilled) should be considered to involve a religious obligation from which the party could not be freed even if afterwards he repented of his rashness and sin. It appears, however, from Rabbinical authority that anything thus devoted was irreclaimable (Grotius, *Annotations in Matt.* xv. 5), and that even the hasty utterance of a word implying a vow was equivalent to a vow formally made (Lightfoot, *Hor. Hebr.*). This, indeed, seems to be the force of the expression used in Mark, *καὶ οὐκ ἐτί ἀπλερε, κ. τ. λ.*, 'ye suffer him no more to do ought for his father or his mother.' A more striking instance of the subversion of a command of God by the tradition of men can hardly be conceived.—F. W. G.

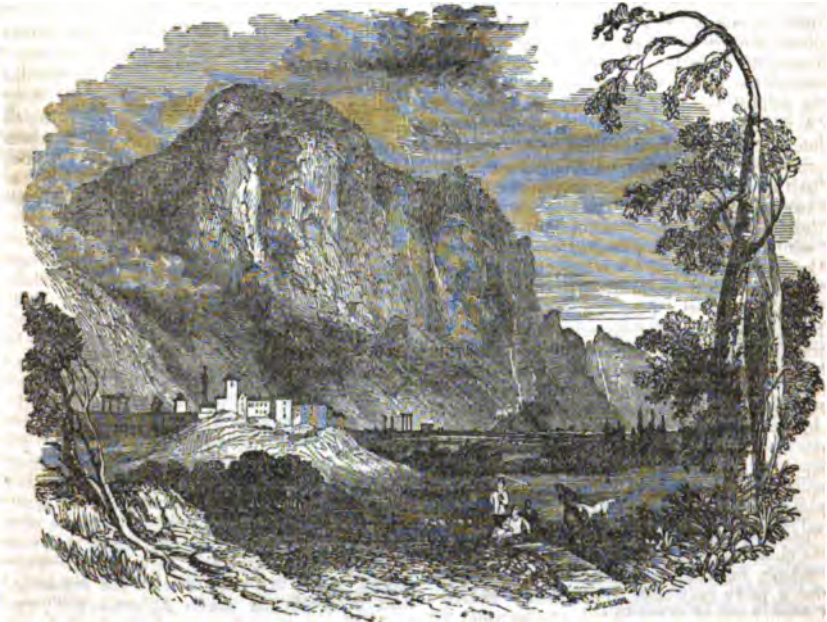
CORIANDEE. [GAD.]

CORINTH, a Grecian city, placed on the isthmus which joins Peloponnesus (now called the Morea) to the continent of Greece. A lofty rock rises above it, on which was the citadel, or the Acrocorinthus (Livy, xlv. 28). It had two harbours: Cenchræ, on the eastern side, about 70 stadia distant; and Lechæum, on the modern Gulf of Lepanto, only 12 stadia from the city (Strabo, viii. 6). Its earliest name, as given by Homer, is *Ephyre*; and mysterious legends connect it with Lycia, by means of the hero Belleophon, to whom a plot of ground was consecrated in front of the city, close to a cypress grove (Pausanias, ii. 2). Owing to the great difficulty of venturing Malea, the southern promontory of Greece, merchandise passed through Corinth from sea to sea; the city becoming an *entrepôt* for the

goods of Asia and Italy (Strabo, viii. 6). At the same time it commanded the traffic by land from north to south. An attempt made to dig through the isthmus was frustrated by the rocky nature of the soil; at one period, however, they had an invention for drawing galleys across from sea to sea on trucks. With such advantages of position, Corinth was very early renowned for riches, and seems to have been made by nature for the capital of Greece. The numerous colonies which she sent forth, chiefly to the west and to Sicily, gave her points of attachment in many parts; and the good will, which, as a mercantile state, she carefully maintained, made her a valuable link between the various Greek tribes. The public and foreign policy of Corinth appears to have been generally remarkable for honour and justice (Herod. and Thucyd. *passim*); and the Isthmian

games, which were celebrated there every other year, might have been converted into a national congress, if the Corinthians had been less peaceful and more ambitious.

When the Achaean league was rallying the chief powers of southern Greece, Corinth became its military centre; and as the spirit of freedom was active in that confederacy, they were certain, sooner or later, to give the Romans a pretence for attacking them. The fatal blow fell on Corinth (s.c. 146), when L. Mummius, by order of the Roman Senate, barbarously destroyed that beautiful town (Cicero, *Verr.* i. 21), eminent even in Greece for painting, sculpture, and all working in metal and pottery; and as the territory was given over to the Sicyonians (Strabo, *l. c.*), we must infer that the whole population was sold into slavery.



225. [Corinth.]

The Corinth of which we read in the New Testament was quite a new city, having been rebuilt and established as a Roman colony, and peopled with freedmen from Rome (Pausanias and Strabo, *u. s.*) by the dictator Cæsar, a little before his assassination. Although the soil was too rocky to be fertile, and the territory very limited, Corinth again became a great and wealthy city in a short time, especially as the Roman proconsuls made it the seat of government (Acts xviii.) for southern Greece, which was now called the province of Achaia. In earlier times Corinth had been celebrated for the great wealth of its Temple of Venus, which had a gainful traffic of a most dishonourable kind with the numerous merchants resident there—supplying them with harlots under the forms of religion. The same phenomena, no doubt, reappeared in the later and Christian age. The little which is said in the New Testament seems to indicate a wealthy and

luxurious community, prone to impurity of morals; nevertheless, all Greece was so contaminated, that we may easily overcharge the accusation against Corinth.

The Corinthian Church is remarkable in the Epistles of the Apostle Paul by the variety of its spiritual gifts, which seem for the time to have eclipsed or superseded the office of the Elder or bishop, which in most churches became from the beginning so prominent. Very soon, however, this peculiarity was lost, and the bishops of Corinth take a place co-ordinate to those of other capital cities. One of them, Dionysius, appears to have exercised a great influence over many and distant churches, in the latter part of the second century (Eusebius, *Hist. Eccles.* iv. 23).—F. W. N.

CORINTHIANS, EPISTLES TO THE.—FIRST EPISTLE. The testimony of Christian antiquity is full and unanimous in ascribing this inspired production to the pen of the Apostle Paul