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ENCYCLOPEDIA BIBLICA

A DICTIONARY OF THE BIBLE

VOLUME I

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•The M Co.

# ENCYCLOPÆDIA BIBLICA

A CRITICAL DICTIONARY OF THE LITERARY  
POLITICAL AND RELIGIOUS HISTORY  
THE ARCHÆOLOGY GEOGRAPHY  
AND NATURAL HISTORY  
OF THE BIBLE

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VOLUME I

A to D

*New York*

THE MACMILLAN COMPANY

LONDON: ADAM AND CHARLES BLACK

1899

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Norwood Press  
J. S. Cushing & Co. - Berwick & Smith  
Norwood Mass. U.S.A.

TO THE  
MEMORY  
OF  
WILLIAM ROBERTSON SMITH

## P R E F A C E

THE idea of preparing a new Dictionary of the Bible on critical lines for the benefit of all serious students, both professional and lay, was prominent in the mind of the many-sided scholar to whose beloved memory the present volume is inscribed. It is more than twelve years since Prof. Robertson Smith began to take steps towards realising this idea. As an academical teacher he had from the first been fully aware of the importance of what is known as Biblical Encyclopaedia, and his own earliest contributions to the subject in the *Encyclopædia Britannica* carry us as far back as to the year 1875. If for a very brief period certain untoward events arrested his activity in this direction, the loss of time was speedily made up, for seldom perhaps has there been a greater display of intellectual energy than is given in the series of biblical articles signed 'W. R. S.' which appeared in the *Encyclopædia Britannica* between 1875 and 1888. The reader who is interested in Bible study should not fail to examine the list, which includes among the longer articles BIBLE, CANTICLES, CHRONICLES, DAVID, HEBREW LANGUAGE, HOSEA, JERUSALEM, JOEL, JUDGES, KINGS, LEVITES, MALACHI, MESSIAH, MICAH, PHILISTINES, PRIEST, PROPHET, PSALMS, SACRIFICE, TEMPLE, TITHES, ZEPHANIAH; and among the shorter, ANGEL, ARK, BAAL, DECALOGUE, ELI, EVE, HAGGAI, LAMENTATIONS, MELCHIZEDEK, MOLOCH, NABATÆANS, NAHUM, NAZARITE, NINEVEH, OBADIAH, PARADISE, RUTH, SABBATH, SADDUCEES, SAMUEL, TABERNACLE, VOW.

Nor should the students of our day overlook the service which this far-seeing scholar and editor rendered to the nascent conception of an *international* biblical criticism by inviting the co-operation of foreign as well as English contributors. That names like those of Noldeke, Tiele, Welhausen, Harnack, Schurer, Gutschmid, Geldner, appeared side by side with those of well-known and honoured British scholars in the list of contributors to the *Encyclopædia* was a guarantee of freedom from dangerous eccentricity, of comprehensiveness of view, of thoroughness and accuracy of investigation.

Such a large amount of material illustrative of the Bible, marked by unity of aim and consistency of purpose, was thus brought together that the *Encyclopædia Britannica* became, inclusively, something not unlike an *Encyclopædia Biblica*. The idea then occurred to the editor and his publishers to republish, for the guidance of students, all that might be found to have stood the test of time, the lacunae being filled up, and the whole brought up, as far as possible, to the high level of the most recent scholarship. It was not unnatural to wish for this; but there were three main opposing considerations. In the first place, there were other important duties which made pressing demands on the time and energy of

the editor. Next, the growing maturity of his biblical scholarship made him less and less disposed to acquiesce in provisional conclusions. And lastly, such constant progress was being made by students in the power of assimilating critical results that it seemed prudent to wait till biblical articles, thoroughly revised and recast, should have a good chance of still more deeply influencing the student world.

The waiting-time was filled up, so far as other occupations allowed, by pioneering researches in biblical archaeology, some of the results of which are admirably summed up in that fruitful volume entitled *The Religion of the Semites* (1889). More and more, Robertson Smith, like other contemporary scholars, saw the necessity of revising old work on the basis of a more critical, and, in a certain sense, more philosophical treatment of details. First of all, archaeological details had their share — and it was bound to be a large share — of this scholar's attention. Then came biblical geography — a subject which had been brought prominently into notice by the zeal of English explorers, but seemed to need the collaboration of English critics. A long visit to Palestine was planned for the direct investigation of details of biblical geography, and though this could not be carried out, not a little time was devoted to the examination of a few of the more perplexing geographical problems and of the solutions already proposed (see *e.g.* APHEK, below, col. 191 *f.*). This care for accuracy of detail as a necessary preliminary to a revision of theories is also the cause of our friend's persistent refusal to sanction the republication of the masterly but inevitably provisional article BIBLE in the *Encyclopædia Britannica*, to which we shall return later. The reader will still better understand the motive of that refusal if he will compare what is said on the Psalter in that article (1875) with the statements in the first edition of *The Old Testament in the Jewish Church* (1880), in the *Encyclopædia Britannica*, article PSALMS (1885), and in the second edition of *The Old Testament in the Jewish Church* (1892).

It is only just, however, to the true 'begetter' of this work to emphasise the fact that, though he felt the adequate realisation of his idea to be some way off, he lost no time in pondering and working out a variety of practical details — a task in which he was seconded by his assistant editor and intimate friend, Mr. J. S. Black. Many hours were given, as occasion offered, to the distribution of subjects and the preparation of minor articles. Some hundreds of these were drafted, and many were the discussions that arose as to the various difficult practical points, which have not been without fruit for the present work.

In September, 1892, however, it became only too clear to Prof. Smith that he was suffering from a malady which might terminate fatally after no very distant term. The last hope of active participation in his long-cherished scheme of a Bible Dictionary had well-nigh disappeared, when one of the present editors, who had no definite knowledge of Prof. Smith's plan, communicated to this friend of many years' standing his ideas of what a critical Bible Dictionary ought to be, and inquired whether he thought that such a project could be realised. Prof. Smith was still intellectually able to consider and pronounce upon these ideas, and gladly recognised their close affinity to his own. Unwilling that all the labour already bestowed by him on planning and drafting articles should be lost, he requested Prof. Cheyne to take up the work which he himself was compelled to drop, in conjunction with the older and more intimate friend already mentioned. Hence the combination of names on the title-page. The work is undertaken by the editors as a charge from one whose parting message had the force of a command.



Such is the history of the genesis of the *Encyclopædia Biblica*, which is the result primarily of a fusion of two distinct but similar plans — a fusion desired by Prof. Robertson Smith himself, as the only remaining means of realising adequately his own fundamental ideas. With regard to details, he left the editors entirely free, not from decline of physical strength; but from a well-grounded confidence that religion and the Bible were not less dear to them than to himself, and that they fully shared his own uncompromisingly progressive spirit. The Bible Dictionary which he contemplated was no mere collection of useful miscellanea, but a survey of the contents of the Bible, as illuminated by criticism — a criticism which identifies the cause of religion with that of historical truth, and, without neglecting the historical and archaeological setting of religion, loves best to trace the growth of high conceptions, the flashing forth of new intuitions, and the development of noble personalities, under local and temporal conditions that may often be, to human eyes, most adverse. The importance of the newer view of the Bible to the Christian community, and the fundamental principles of the newer biblical criticism, have been so ably and so persuasively set forth by Prof. Robertson Smith in his Lectures that his fellow-workers may be dispensed from repeating here what he has said so well already. ‘There remaineth yet very much land to be possessed.’ Let us assume, then, that the readers of this *Encyclopædia*, whatever be their grade of knowledge or sphere of work, are willing to make an effort to take this widely extended land in possession.

Every year, in fact, expands the narrow horizons which not so long ago limited the aspirations of the biblical scholar. It is time, as Prof. Robertson Smith thought, to help students to realise this, and to bring the standard books on which they rely more up to date. It may seem hopeless to attempt this with an alphabetically arranged encyclopaedia, which necessarily involves the treatment of points in an isolated way. By an elaborate system of cross references, however, and by interspersing a considerable number of comprehensive articles (such as, in Part I, APOCALYPTIC LITERATURE, CAINITES, DRAGON), it has been sought to avoid the danger of treating minute details without regard to their wider bearings. Many of the minor articles, too, have been so constructed as to suggest the relation of the details to the larger wholes. Altogether the minor articles have, one ventures to hope, brought many direct gains to biblical study. Often the received view of the subject of a ‘minor article’ proved to be extremely doubtful, and a better view suggested itself. Every endeavour has been used to put this view forward in a brief and yet convincing manner, without occupying too much space and becoming too academic in style. The more comprehensive articles may here and there be found to clash with the shorter articles. Efforts, however, have been made to mitigate this by editorial notes in both classes of articles.

It will also doubtless be found that on large questions different writers have sometimes proposed different theories and hypotheses. The sympathies of the editors are, upon the whole, with what is commonly known as ‘advanced’ criticism, not simply because it is advanced, but because such criticism, in the hands of a circumspect and experienced scholar, takes account of facts and phenomena which the criticism of a former generation overlooked or treated superficially. They have no desire, however, to ‘boycott’ moderate criticism, when applied by a critic who, either in the form or in the substance of his criticism, has something original

to say. An 'advanced' critic cannot possibly feel any arrogance towards his more 'moderate' colleague, for probably he himself held, not very long ago, views resembling those which the 'moderate' critic holds now, and the latter may find his precautionary investigations end in his supporting, with greater fulness and more complete arguments, as sound the views that now seem to him rash. Prof. Robertson Smith's views of ten years ago, or more, may, at the present day, appear to be 'moderate' criticism; but when he formulated them he was in the vanguard of critics, and there is no reason to think that, if he had lived, and devoted much of his time to biblical criticism, his ardour would have waned, and his precedence passed to others.

There are, no doubt, some critical theories which could not consistently have been represented in the present work; and that, it may be remarked, suggests one of the reasons why Prof. Robertson Smith's early *Encyclopædia Britannica* article, BIBLE, could not have been republished, even by himself. When he wrote it he was still not absolutely sure about the chronological place of P (Priestly Code). He was also still under the influence of the traditional view as to the barrenness and unoriginality of the whole post-exilic period. Nor had he faced the question of the post-exilic redaction of the prophetic writings. The fundamental principles of biblical criticism, however, are assumed throughout that fine article, though for a statement of these we must turn to a more mature production of his pen. See, for example, *The Old Testament in the Jewish Church*<sup>(2)</sup>, pp. 16 ff. (cp 1st ed. pp. 24 ff.), and notice especially the following paragraph on p. 17:—

*'Ancient books coming down to us from a period many centuries before the invention of printing have necessarily undergone many vicissitudes. Some of them are preserved only in imperfect copies made by an ignorant scribe of the dark ages. Others have been disfigured by editors, who mixed up foreign matter with the original text. Very often an important book fell altogether out of sight for a long time, and when it came to light again all knowledge of its origin was gone; for old books did not generally have title-pages and prefaces. And, when such a nameless roll was again brought into notice, some half-informed reader or transcriber was not unlikely to give it a new title of his own devising, which was handed down thereafter as if it had been original. Or again, the true meaning and purpose of a book often became obscure in the lapse of centuries, and led to false interpretations. Once more, antiquity has handed down to us many writings which are sheer forgeries, like some of the Apocryphal books, or the Sibylline oracles, or those famous Epistles of Phalaris, which formed the subject of Bentley's great critical essay. In all such cases the historical critic must destroy the received view, in order to establish the truth. He must review doubtful titles, purge out interpolations, expose forgeries; but he does so only to manifest the truth, and exhibit the genuine remains of antiquity in their real character. A book that is really old and really valuable has nothing to fear from the critic, whose labours can only put its worth in a clearer light, and establish its authority on a surer basis.'*

The freedom which Prof. Robertson Smith generously left to his successors has, with much reluctance, yet without hesitation, on the part of the editors, been exercised in dealing with the articles which he wrote for the *Encyclopædia Britannica*. The editors are well assured that he would have approved their conduct in this respect. Few scholars, indeed, would refrain from rewriting, to a large extent, the critical articles which they had produced some years previously; and this, indeed, is what has been done by several contributors who wrote biblical articles for the former *Encyclopædia*. The procedure of those who have revised our friend's articles has in fact been as gentle and considerate as possible. Where these articles seemed to have been destined by himself for some degree of per-

manence, they have been retained, and carefully revised and brought up to date. Some condensation has sometimes been found necessary. The original articles were written for a public very imperfectly imbued with critical principles, whereas now, thanks to his own works and to those of other progressive scholars, Bible students are much more prepared than formerly to benefit by advanced teaching. There is also a certain amount of a new material from Prof. Smith's pen (in two or three cases consisting of quotations from the MS of the second and third courses of Burnett Lectures), but much less, unfortunately, than had been expected.

Freedom has also been used in taking some fresh departures, especially in two directions —viz., in that of textual criticism of the Old Testament, and in that of biblical archaeology. The object of the editors has been, with the assistance of their contributors, not only to bring the work up to the level of the best published writings, but, wherever possible, to carry the subjects a little beyond the point hitherto reached in print. Without the constant necessity of investigating the details of the text of the Old Testament, it would be hard for any one to realise the precarious character of many details of the current biblical archaeology, geography, and natural history, and even of some not unimportant points in the current Old Testament theology. Entirely new methods have not indeed been applied; but the methods already known have perhaps been applied with somewhat more consistency than before. With regard to archæology, such a claim can be advanced only to a slight extent. More progress perhaps has been made of late years in the field of critical archæology than in that of textual criticism. All, therefore, that was generally necessary was to make a strong effort to keep abreast of recent archæological research both in Old Testament and in New Testament study.

The fulness of detail with which the data of the Versions have been given may provoke some comment. Experience has been the guide of the editors, and they believe that, though in the future it will be possible to give these data in a more correct, more critical, and more condensed form, the student is best served at present by being supplied as fully as possible with the available material. It may also be doubted by some whether there is not too much philology. Here, again, experience has directed the course to be pursued. In the present transitional stage of lexicography, it would have been undesirable to rest content with simply referring to the valuable new lexicons which are now appearing, or have already appeared.

With regard to biblical theology, the editors are not without hope that they have helped to pave the way for a more satisfactory treatment of that important subject which is rapidly becoming the history of the movement of religious life and thought within the Jewish and the Christian church (the phrase may be inaccurate, but it is convenient). Systems of Prophetic, Pauline, Petrine, Johannine theology have had their day; it is perhaps time that the Bible should cease to be regarded as a storehouse of more or less competing systems of abstract thought. Unfortunately the literary and historical criticism of the New Testament is by no means as far advanced as that of the Old Testament. It may not be long before a real history of the movement of religious life and thought in the earlier period will be possible. For such a history for the later period we shall have to wait longer, if we may infer anything from the doubtless inevitable defects of the best existing handbook of New Testament theology, that of the able veteran critic, H. J. Holtzmann. The editors of the present work are keenly interested in the subject at

present called 'Biblical Theology'; but, instead of attempting what is at present impossible, they have thought it better to leave some deficiencies which future editors will probably find it not difficult to supply. They cannot, however, conclude this section without a hearty attestation of the ever-increasing love for the Scriptures which critical and historical study, when pursued in a sufficiently comprehensive sense, appears to them to produce. The minutest details of biblical research assume a brightness not their own when viewed in the light of the great truths in which the movement of biblical religion culminates. May the reader find cause to agree with them! This would certainly have been the prayerful aspiration of the beloved and lamented scholar who originated this *Encyclopædia*.

To the contributors of signed articles, and to those who have revised and brought up to date the articles of Prof. Robertson Smith, it may seem almost superfluous to render thanks for the indispensable help they have so courteously and generously given. It constitutes a fresh bond between scholars of different countries and several religious communities which the editors can never forget. But the special services of the various members of the editorial staff require specific acknowledgment, which the editors have much pleasure in making. Mr. Hope W. Hogg became a contributor to the *Encyclopædia Biblica* in 1894, and in 1895 became a regular member of the editorial staff. To his zeal, energy, and scholarship the work has been greatly indebted in every direction. In particular, Mr. Hogg has had the entire responsibility for the proofs as they passed in their various stages through the hands of the printer, and it is he who has seen to the due carrying out of the arrangements—many of them of his own devising—for saving space and facilitating reference that have been specified in the subjoined 'Practical Hints to the Reader.' Mr. Stanley A. Cook joined the staff in 1896, and not only has contributed various signed articles, which to the editors appear to give promise of fine work in the future, but also has had a large share in many of those that are of composite authorship and unsigned. Finally, Mr. Maurice A. Canney joined the staff in 1898; he also has contributed signed articles, and has been eminently helpful in every way, especially in the reading of the proofs. Further, the editors desire to acknowledge their very special obligations to the Rev. Henry A. Redpath, M.A., editor of the *Concordance to the Septuagint*, who placed his unrivalled experience at their disposal by controlling all the proofs at a certain stage with special reference to the LXX readings. He also verified the biblical references.

T. K. CHEYNE.

J. SUTHERLAND BLACK.

20th September 1899.

## ABBREVIATIONS, SYMBOLS, AND BIBLIOGRAPHICAL NOTES

The following pages explain the abbreviations that are used in the more technical parts (see above, p. xiv. § i. [a]) of the *Encyclopædia*. The list does not claim to be exhaustive, and, for the most part, it takes no account of well-established abbreviations, or such as have seemed to be fairly obvious. The bibliographical notes will, it is hoped, be welcome to the student.

The Canonical and Apocryphal books of the Bible are usually referred to as Gen., Ex., Lev., Nu., Dt., Josh., Judg., Ruth, S(a.), K(i.), Ch[r.], Ezra, Neh., Esth., Job, Ps., Pr., Eccles., C(an)t., Is., Jer., Lam., Ezek., Dan., Hos., Joel, Am., Ob., Jon., Mi., Nah., Hab., Zeph., Hag., Zech., Mal.; 1 Esd., 4 Esd. (*i.e.*, 2 Esd. of EV), Tob., Judith, Wisd., Ecclus., Baruch, Epistle of Jeremy (*i.e.*, Bar. ch. 6), Song of the Three Children (Dan. 3), Susanna, Bel and the Dragon, Prayer of Manasses, 1-4 Macc.; Mt., Mk., Lk., Jn., Acts, Rom., Cor., Gal., Eph., Phil., Col., Thess., Tim., Tit., Philem., Heb., Ja[s.], Pet., 1-3 Jn., Jude, Rev. [or Apoc.].

An explanation of some of the symbols (A, **Σ**, B, etc.), now generally used to denote certain Greek MSS of the Old or New Testaments, will be found above, at p. xvi. It may be added that the bracketed index numerals denote the edition of the work to which they are attached: thus *OTJC*<sup>(2)</sup> = *The Old Testament in the Jewish Church*, 2nd edition (exceptions *RP*<sup>(2)</sup>, *AOF*<sup>(2)</sup>; see below). The unbracketed numerals above the line refer to footnotes; for those under the line see below under *D*<sub>2</sub>, *E*<sub>2</sub>, *JZ*, *P*<sub>2</sub>.

When a foreign book is cited by an English name the reference is to the English translation.

It is suggested that this work be referred to as the *Encyclopedia Biblica*, and that the name may be abbreviated thus: *Ency. Bib.* or *EBi*. It will be observed that all the larger articles can be referred to by the numbered sections (§§); or any passage can readily be cited by column and paragraph or line. The columns will be numbered continuously to the end of the work.

Abulw.	Abulwalid, the Jewish grammarian (b. circa 990), author of <i>Book of Roots</i> , etc.	<i>AT</i> , <i>ATliche</i>	<i>Das Alte Testament, Alttestamentliche</i> . Old Testament.
Acad.	<i>The Academy: A Weekly Review of Literature, Science, and Art</i> . London, '69 ff.	<i>AT Unters.</i>	<i>Alttestamentliche Untersuchungen</i> . See Winckler.
<i>AF.</i>	See <i>AOF</i> .	<i>AV.</i>	Authorised Version.
<i>AHT.</i>	<i>Ancient Hebrew Tradition</i> . See Hommel.	<i>b.</i>	<i>ben, b'ne</i> (son, sons, Hebrew).
<i>Alt[tesé]. Unt.</i>	See Winckler.	<i>Bä.</i>	Baer and Delitzsch's critical edition of the Massoretic Text, Leipsic, '69, and following years.
<i>Amer. Journ. of Phil.</i>	<i>American Journal of Philology</i> , '80 ff.	Bab..	Babylonian.
<i>A[mer.][Journ.][S[em.][L[ang.]]</i>	<i>American Journal of Semitic Languages and Literatures</i> (continuing <i>Hebraica</i> ['84-'95]), '95 ff.	Baed., or Baed. Pal.	Baedeker, <i>Palestine</i> (ed. Socin), (2), '94; (3), '98 (Benzinger) based on 4th German ed.
Am. Tab.	The Tell-el-Amarna Letters (= <i>KB</i> 5)	Baethg., or Baethg. Beitr.	Baethgen, <i>Beiträge zur semitischen Religions-geschichte</i> , '88.
Ant.	Josephus, <i>Antiquities</i> .	<i>BAG</i>	C. P. Tiele, <i>Babylonische-assyrische Geschichte</i> , pt. i., '86; pt. ii., '88.
<i>AOF</i>	<i>Allorientalische Forschungen</i> . See Winckler.	Ba. NB.	Barth, <i>Die Nominalbildung in den semitischen Sprachen</i> , i., '89; ii., '91; (2) '94.
<i>Apocr. Anecd.</i>	<i>Apocrypha Anecdota</i> , 1st and 2nd series, published under the general title 'Texts and Studies' at the Cambridge University Press.	Baraitha	See LAW LITERATURE.
Aq.	Aquila, Jewish proselyte (temp. revolt against Hadrian), author of a Greek translation of the Old Testament. See TEXT.	<i>BDB Lex.</i>	[Brown, Driver, Briggs, <i>Lexicon of the Old Testament</i> , based on the <i>Lexicon of Gesenius</i> , by F. Brown, with the co-operation of S. R. Driver and C. A. Briggs, Oxford, '92, and following years.
Ar.	Arabic.	<i>Be.</i>	E. Bertheau (1812-88). In <i>KGH</i> ; <i>Richter u. Ruth</i> , '45; (2) '83; <i>Chronik</i> , '54; (2), '73; <i>Ezra, Nehemia u. Ester</i> , '62; (2), by Ryssel, '87.
Aram.	Aramaic. See ARAMAIC.	<i>Beitr.</i>	<i>Beiträge</i> , especially Baethgen (as above).
Arch.	<i>Archæology</i> or <i>Archäologie</i> . See Benzinger, Nowack.	<i>Beitr. z. Ass.</i>	<i>Beiträge zur Assyriologie u. semitischen Sprachwissenschaft</i> = ed. Fried. Delitzsch and Paul Haupt, i., '90; ii., '94; iii., '98; iv. 1, '99.
<i>Ar. Des.</i>	Doughty, <i>Arabia Deserta</i> , '88.	<i>Benz. HA.</i>	I. Benzinger, <i>Hebräische Archäologie</i> , '94.
<i>Ar. Heid.</i> , or <i>Heid.</i>	<i>Reste arabischen Heidentums</i> . See Wellhausen.		
Arm.	Armenian.		
Ass.	Assyrian.		
Ass. HWB	<i>Assyrisches Handwörterbuch</i> . See Delitzsch.		
<i>As. u. Eur.</i>	W. M. Müller, <i>Asien u. Europa nachaltägyptischen Denkmälern</i> , '93.		

ABBREVIATIONS, SYMBOLS, AND BIBLIOGRAPHICAL NOTES xix

- Kön.* . . . *Könige* in *KHC*, '99.
- Bertholet, *Stellung* . . . A. Bertholet, *Die Stellung der Israeliten u. der Juden zu den Fremden*, '96.
- Bi. . . . . Gustav Bickell : *Grundriss der hebräischen Grammatik*, '69 f.; **ET**, '71. *Carmina VT metrica etc.*, '82. *Dichtungen der Hebraer*, '82 f. *Kritische Bearbeitung der Prov.*, '90.
- Biblioth. Sac.* . . . *Bibliotheca Sacra*, '43 ff.
- Bf.* . . . . . *De Bello Judaico*. See Josephus.
- BL* . . . . . Schenkel, *Bibel-Lexicon* = Realwörterbuch zum Handgebrauch für Geistliche u. Gemeindeglieder, 7 vols., '69-'75.
- Boch. . . . . S. Bochart (1599-1667) : *Geographia Sacra*, 1646; *Hierozoicon, sive de Animalibus Scripturae Sacra*, 1663.
- Boeckh . . . . . Aug. Boeckh, *Corpus Inscr. Graec.*, 4 vols., '28-'77.
- %OR . . . . . *Babylonian and Oriental Record*, '87 ff.
- Bottch. . . . . Friedrich Böttcher, *Ausführliches Lehrbuch der hebraischen Sprache*, '66-'68.
- Böttg. *Lex.* . . . . . Böttger, *Lexicon z. d. Schriften des Fl. Josephus*, '79.
- BR* . . . . . *Biblical Researches*. See Robinson.
- Bu.* . . . . . Karl Budde:
- Ürgesch.* . . . . . *Die biblische Urgeschichte* (Gen. 1-124), '83.
- Ri.Sa.* . . . . . *Die Bücher Richter und Samuel, ihre Quellen und ihr Aufbau*, '90.
- Sam.* . . . . . *Samuel* in *SBOT* (Heb.), '94.
- Das Buch Hiob* in *HK*, '95.
- Klagelieder* and *Hohelied* in *KHC*, '98.
- Buhl . . . . . See *Pal.*
- Buxt. Syn. Jud.* . . . . . Johann Buxtorf (1564-1629), *Synagoga Judaica*, 1603, etc.
- Buxt. Lex.* . . . . . Johann Buxtorf, son (1599-1644), *Lexicon Chaldaicum, Talmudicum et Rabbinicum*, 1639, folio. Reprint with additions by B. Fischer, a vols., '69 and '74.
- c., cir.* . . . . . *circa*.
- Calwer Bib. Lex.* . . . . . *Calwer Kirchelexikon, Theologisches Handwörterbuch*, ed. P. Zeller, '89-'93.
- c. Ap.* . . . . . *contra Apionem*. See Josephus.
- CH* . . . . . *Composition des Hexateuchs*. See Wellhausen.
- Chald. Gen.* . . . . . *The Chaldean Account of Genesis*, by George Smith. A new edition, thoroughly revised and corrected by A. H. Sayce, '80.
- Che.* . . . . . T. K. Cheyne:
- Proph. Is.* . . . . . *The Prophecies of Isaiah*, 2 vols. ('80-'81; revised, (5), '89).
- Job and Sol.* . . . . . *Job and Solomon, or The Wisdom of the Old Testament* ('87).
- Ps.* . . . . . *The Book of Psalms*, transl. with comm. ('88); (2), rewritten (forthcoming).
- OPs.* . . . . . *The Origin and Religious Contents of the Psalter* (Barnpton Lectures, '89), '91.
- Aids* . . . . . *Aids to the Devout Study of Criticism*, '92.
- Founders* . . . . . *Founders of Old Testament Criticism*, '94.
- Intr. Is.* . . . . . *Introduction to the Book of Isaiah* ('95).
- Is. SBOT.* . . . . . *Isaiah* in *SBOT* [Eng.], ('97); [Heb.], ('99).
- Jeremiah, his Life and Times* in 'Men of the Bible' ('88).
- Jew. Rel. Life* . . . . . *Jewish Religious Life after the Exile*, '98.
- CIG* . . . . . *Corpus Inscriptionum Graecarum* (ed. Dittenberger), '82 ff. See also Boeckh.
- CIL* . . . . . *Corpus Inscriptionum Latinarum*, Berlin, '63, and following years, 14 vols., with supplements.
- CIS* . . . . . *Corpus Inscriptionum Semiticarum*, Paris, '81 ff. Pt. i., Phoenician and Punic inscriptions; pt. ii., Aramaic inscriptions; pt. iv., S. Arabian inscriptions.
- Class. Rev.* . . . . . *The Classical Review*, '87 ff.
- Cl.-Gan.* . . . . . Clermont-Ganneau :
- Rec.* . . . . . *Recueil d'Archéologie*, '85 ff.
- co.* . . . . . Cornill:
- Ezek.* . . . . . *Das Buch des Propheten Ezechiel*, '86.
- EinL* . . . . . *Einkitung in das Alte Testament*, '91; (2), '96.
- Hist.* . . . . . *History of the People of Israel from the earliest times*, '98.
- COT* . . . . . *The Cuneiform Inscriptions and the Old Testament*. See Schrader.
- Crit. Mon.* . . . . . A. H. Sayce, *The Higher Criticism and the Verdict of the Monuments*, '94.
- Cr. Rev.* . . . . . *Critical Review of Theological and Philosophical Literature* [ed. Salinond], '91 ff.
- D* . . . . . Author of Deuteronomy; also used Deuteronomistic passages.
- D2* . . . . . Later Deuteronomistic editors. See **HISTORICAL LITERATURE**.
- Dalm. Gram.* . . . . . Dalman, *Grammatik des jüdisch-palästinischen Aramäisch*, '94.
- Worte Jesu Aram. Lex.* . . . . . *Die Worte Jesu*, i., '98. *Aramäisch - Neuhebräisches Wörterbuch zu Targum, Talmud, und Midrasch*, Teil i., '97.
- Dav.* . . . . . A. B. Davidson :
- Job* . . . . . *Book of Job* in *Camb. Bible*, '84.
- Ezek.* . . . . . *Book of Ezechiel* in *Cambridge Bible*, '92.
- DB* . . . . . W. Smith, *A Dictionary of the Bible, comprising its Antiquities, Biography, Geography, and Natural History*, 3 vols., '63; *DB*(2), and ed. of vol. i., in two parts, '93.
- or, J. Hastings, *A Dictionary of the Bible, dealing with its Language, Literature, and Contents, including the Biblical Theology*, vol. i., '98; vol. ii., '99.
- or, F. Vigouroux, *Dictionnaire de la Bible*, '95 ff.
- de C. Orig.* . . . . . Alph. de Candolle, *Origine des Plantes Cultivées*, '82; (4), '96. **ET** in the *International Scientific Series*.
- De Gent.* . . . . . *De Gentibus*. See Wellhausen.
- Del.* . . . . . Delitzsch, Franz (1813-90), author of many commentaries on books of the OT, etc.
- or, Delitzsch, Friedrich, son of preceding, author of:
- Par.* . . . . . *Wo lag das Paradies?* ('81).
- Heb. Lang.* . . . . . *The Hebrew Language viewed*

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	<i>in the light of Assyrian Research</i> , '83.	<i>HE.</i>	<i>Historia Ecclesiastica.</i>
<i>Prolog.</i>	<i>Prolegomena eines neuen hebr.-aram. Wörterbuchs zum AT</i> , '86.	<i>P[ro]p[os]t[ion] E[van]g[elium]</i>	<i>Præparatio Evangelicæ.</i>
<i>Ass. HWB</i>	<i>Assyrisches Handwörterbuch</i> , '96.	<i>Chron.</i>	<i>Chronicon.</i>
<i>DHM Ep. Denk.</i>	D. H. Müller, <i>Epigraphische Denkmäler aus Arabien</i> , '89.	EV	English version (where authorised and revised agree).
	<i>Die Propheten in ihren ursprünglichen Form. Die Grundgesetze der ursemitischen Poesie</i> , 2 Bde., '96.	EW	Heinrich Ewald (1803-75):
<i>Di.</i>	Dillmann, August (1823-94), in <i>KGH: Genesis</i> , 3rd ed. of Knobel, '75; (4), '82; (6), '92 (ET by Stevenson, '97); <i>Exodus und Leviticus</i> , 2nd ed. of Knobel, '80; 3rd ed. by Ryssel, '97; <i>Numb., Deut., Josh.</i> , 2nd ed. of Knobel, '86; <i>Isaiah</i> , (6), '90; (edd. 1-3 by Knobel; 4th ed. by Diestel; 6th ed. by Kittel, '98).	<i>Lehrb.</i>	<i>Lehrbuch der hebräischen Sprache</i> , '44; (8), '70.
<i>Did.</i>	<i>Didachè</i> . See APOCRYPHA, § 31, I.	<i>Gesch.</i>	<i>Geschichte des Volkes Israel</i> ; (3) i.-vii., '64-68; ET (2) 5 vols. (pre-Christian period), '69-'80.
<i>Dozy, Suppl.</i>	<i>Supplément aux Dictionnaires Arabes</i> , '79 ff.	<i>Dichter</i>	<i>Die Dichter des Alten Bundes</i> (3), '66 f.
<i>Dr.</i>	Driver, S. R.:	<i>Proph.</i>	<i>Die Propheten</i> , '40 f.; (2), '67 f.; ET '76 f.
<i>HT.</i>	<i>A Treatise on the Use of the Tenses in Hebrew</i> , '74; (2), '81; (3), '92.	<i>Expos.</i>	<i>Expositor</i> , 5th ser., '95 ff.
<i>TBS</i>	<i>Notes on the Hebrew Text &amp; the Books &amp; Samuel</i> , '90.	<i>Exp[os]. T[imes]</i>	<i>Expository Times</i> , '89-'90 ff.
<i>Introd.</i>	<i>An Introduction to the Literature of the Old Testament</i> , (1), '91; (6), '97.	<i>f. and ff.</i>	following (verse, or verses, etc.).
<i>Par. Ps.</i>	<i>Parallel Psalter</i> , '98.	<i>FFP</i>	<i>Fauna and Flora &amp; Palestine</i> . See Tristram.
<i>Deut.</i>	<i>Deuteronomy in The International Critical Commentary</i> , '95.	Field, <i>Hex.</i>	F. Field, <i>Origenis Hexaplorum quæ supersunt sive Veterum Interpretum Græcorum in totum Velus Testamentum Fragmenta</i> (75).
<i>Joel and Amos</i>	in the <i>Cambridge Bible</i> , '97.	<i>F[r.]HG</i>	<i>Fragmenta Historicorum Græcorum</i> , ed. Müller, 5 vols., '41-'72.
<i>Lev. SBOT</i>	<i>SBOT</i> (Eng.), <i>Leviticus</i> , assisted by H. A. White, '98.	Fl. and Hanb. <i>Pharm.</i>	F. A. Flückiger and D. Hanbury, <i>Pharmacographia</i> .
'Hebrew Authority'	in <i>Authority and Archaeology, Sacred and Profane</i> , ed. David G. Hogarth, London, '99.	Floigl, <i>GA</i>	Floigl, <i>Geschichte des semitischen Altertums in Tabellen</i> , '82.
<i>Is.</i>	<i>Isaiah, His Life and Times</i> , in 'Men of the Bible,' (2), '93.	<i>Founders</i>	<i>Founders of OT Testament Criticism</i> . See Cheyne.
<i>Drus.</i>	Drusius (1550-1616) in <i>Critici Sacri</i> .	<i>Fr.</i>	O. F. Fritzsche (1812-96), commentaries on books of the Apocrypha in <i>KHG</i> .
<i>Du.</i>	Bernhard Duhm:	<i>Frä.</i>	Sigismund Fränkel, <i>Die aramäischen Fremdwörter im Arabischen</i> , '86.
<i>Proph.</i>	<i>Die Theologie der Propheten als Grundlage für die innere Entwicklungsgeschichte der israelitischen Religion</i> , '75.	<i>Frankenb.</i>	W. Frankenberg, <i>Die Sprüche in KH</i> , '98.
<i>Is.</i>	<i>Das Buch Jesaja</i> in <i>HK</i> , '92.	<i>Frazer</i>	J. G. Frazer: <i>Totemism</i> ('87). <i>Golden Bough</i> ('90); (2) in prep. <i>Pausanias's Description of Greece</i> (translation and notes, 6 vols., '98).
<i>Ps.</i>	<i>Die Psalmen erklärt</i> , in <i>KHC</i> , '99.	<i>Fund.</i>	J. Marquart, <i>Fundamente israelitischer u. jüdischer Geschichte</i> , '96.
<i>E</i>	Old Hebrew historical document.	<i>Ἡ</i>	Greek Version, see above, p. xv, f. and TEXT AND VERSIONS.
<i>E<sub>2</sub></i>	Later additions to E. See HISTORICAL LITERATURE.	<i>GA</i>	<i>Geschichte d. Altertums</i> (see Meyer, Floigl).
<i>EB<sup>(9)</sup></i>	<i>Encyclopedia Britannica</i> , 9th ed., '75-'88.	<i>GÄ</i>	<i>Geschichte Ägyptens</i> (see Meyer).
<i>Ebers, Aeg. BM</i>	Georg Ebers ('37-'98), <i>Ägypten u. die Bücher Moses's</i> , i., '68.	<i>GBA</i>	<i>Gesch. Babyloniens u. Assyriens</i> (see Winckler, Hommel).
<i>EinL</i>	<i>Einleitung</i> (Introduction). See Cornill, etc.	<i>GASm.</i>	George Adam Smith. See Smith.
<i>Eng. Hist. Rev.</i>	<i>The English Historical Review</i> , '86 ff.	<i>GAT</i>	Renss, <i>Geschichte des Alten Testaments</i> , '81; (2), '90.
<i>Ent[st.]</i>	<i>Die Entstehung des Judenthums</i> . See Ed. Meyer.	<i>Gei. Urschr.</i>	A. Geiger, <i>Urschrift und Uebersetzungen der Bibel in ihrer Abhängigkeit von der inneren Entwicklung des Judenthums</i> , '57.
<i>ET</i>	English translatabn.	<i>Ges.</i>	F. H. W. Gesenius (1786-1842):
<i>Eth.</i>	Ethiopic.	<i>Thes.</i>	<i>Thesaurus Philologicus Criticus Ling. Hebr. et Chald. Veteris Testamenti</i> , '35-'42.
<i>Eus.</i>	Eusebius of Cæsarea (2nd half of 3rd to 1st half of 4th cent. AD.):	<i>Granzm.</i>	<i>Hebräische Grammatik</i> , '13; (26), by E. Kautzsch, '96; ET '08.
<i>Onom. or OS</i>	<i>Onomasticon</i> ; 'On the Names of Places in Holy Scripture.'	<i>Lex.</i>	<i>Hebräisches u. chaldäisches Handwörterbuch</i> , '12; (11) (Muhlau u. Volck), '90; (12) (Buhl, with Socin and Zimmermann), '95; (13) (Buhl), '99.
		<i>Ges.-Bu.</i>	Gesenius Buhl. See above, Ges.

ABBREVIATIONS, SYMBOLS, AND BIBLIOGRAPHICAL NOTES **xxi**

- Gesch.* . . . Geschichte (History).  
*GGA* . . . Göttingische Gelehrte Anzeigen, '24 ff.  
*GGN* . . . Göttingische Gelehrte Nachrichten, '45 ff.  
*GI* . . . Geschichte Israels. See Winckler.  
*Gi[nsb]*. . . Ginsburg, Massoretico-critical Edition & the Hebrew Bible, '94, Introduction, '97.  
*GJV* . . . Geschichte des jüdischen Volkes. See Schurer.  
*Glaser* . . . Eduard Glaser :  
*Skizze* . . . Skizze der Gesch. u. Geogr. Arabiens, '90.  
*Gr.* . . . K. Grimm (1807-91). Maccabees ('53) and Wisdom ('60) in *KG N*.  
*Gra.* . . . Heinrich Gratz :  
*Gesch.* . . . Geschichte der Juden, i.-x., '74 ff.; ET i.-v., '91-'92.  
*Ps.* . . . Kritischer Commentar zu den Psalmen, '82 f.  
*Gr. Ven.* . . . Versio Veneta. See TEXT.  
*GVI* . . . Gesch. des Volkes Israel. See Ewald, Stade, etc.  
*H* . . . 'The Law of Holiness' (Lev. 17-26). See LEVITICUS.  
*HA or Hebr. Arch.* . . . Hebräische Archäologie. See Benzinger, Nowack.  
*Hal.* . . . Joseph Halévy. The inscriptions in Rapport sur une Mission Archéologique dans le Yémen ('72) are cited : Hal. 535, etc.  
*Mél.* . . . Mélanges d'Épigraphie et d'Archéologie Sémitiques, '74.  
*Hamburger [RE]* . . . Hamburger, Realencyclopädie für Bibel und Talmud, i. '70, (2) '92; ii. '83, suppl. '86, '91 f., '97.  
*Harper, ABL* . . . R. F. Harper, Assyrian and Babylonian Letters belonging to the K[uyunjik] collection of the British Museum, '93 ff.  
*HC* . . . Hand-Commentar zum Neuen Testament, bearbeitet von H. J. Holtzmaun, R. A. Lipsius, P. W. Schmiedel, H. v. Soden, '89-'91.  
*Heb.* . . . Hebrew.  
*Hebraica* . . . Continued as *AJSL* (q.v.).  
*Heid.* . . . Reste arabischen Heidentums. See Wellhausen.  
*Herst.* . . . Kusters, Het Herstel van Israël in het Perzische Tijdvak, '93; Germ. transl. Die Wiederherstellung Israels, '95.  
*Herzog, RE* . . . See *PRÉ*.  
*Het Herstel* . . . See *Herst*.  
*Hex.* . . . Hexateuch (see Kuenen, Holzinger, etc.).  
*Hexap.* . . . See Field.  
*H G* . . . Historical Geography of the Holy Land. See Smith, G. A.  
*Hierob.* . . . See Bochart.  
*Hilgf.* . . . A. Hilgenfeld, NT scholar (*EinL*, etc.), and ed. since '58 of *ZWT*.  
*Hist.* . . . See Schürer, Ewald, Kittel, etc.  
*Hist. Proph. Mon.* . . . J. F. M'Curdy, History, Prophecy, and the Monuments: i. To the Downfall of Samaria ('94); ii. To the Fall of Nineveh ('96).  
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*HK* . . . Handkommentar zum Alten Testament, ed. Nowack, '92 ff.  
*Holz. EinL* . . . H. Holzinger, Einleitung in den Hexateuch ('93), Genesis in the *KHC* ('98).  
*Hommel* . . . Fritz Hommel:  
*AHT* . . . Die altisraelitische Uebertieferung; ET, Ancient Hebrew Tradition, '97.  
*GBA* . . . Geschichte Babyloniens u. Assyriens, '85 ff.  
*Hor. Hebr.* . . . Lightfoot, Horæ Hebraice, 1684.  
*HP* . . . Holmes and Parsons, Vetus Testamentum Græcum cum variis lectionibus, 1798-1827.  
*HPN* . . . G. B. Gray, Studies in Hebrew Proper Names, '96.  
*HPSm.* . . . Henry Preserved Smith.  
*Samuel* in *International Critical Commentary*.  
*HS* . . . Die Heilige Schrift. See Kautzsch.  
*HWB* . . . Riehm's Handwörterbuch des biblischen Alterthums, 2 vols., '84; (2), '93-'94. See also Delitzsch (Friedr.).  
*IJG* . . . Israelitische u. jüdische Geschichte. See Wellhausen.  
*Intr[od]*. . . Introduction.  
*Intr. Is.* . . . Introduction to Isaiah. See Cheyne.  
*It.* . . . Itala. See TEXT AND VERSIONS.  
*It. Anton.* . . . Itinerarium Antornini, Fortiad'Urban, '45.  
*J<sub>2</sub>* . . . Old Hebrew historical document.  
*J<sub>2</sub>* . . . Later additions to J.  
*J[ourn.] A[m.] O[r.] S[oc.]* . . . Journal of the American Oriental Society, '51 ff.  
*Jastrow, Dict.* . . . M. Jastrow, Dictionary & the Targumim, the Talmud Babil, etc., and Midrashim, '86 ff.  
*J[ourn.] As.* . . . Journal Asiatique, '53 ff.; 7th ser., '73; 8th ser., '83; 9th ser., '93.  
*JBL* . . . Journal & Biblical Literature and Exegesis, '90 ff.; formerly ('82-'88) called Journal of the Society & Biblical Lit. and Exeg.  
*JBW* . . . Jahrbucher der bibl. Wissenschaft ('49-'65).  
*JDT* . . . Jahrbücher für deutsche Theologie, '56-'78.  
*J E* . . . The 'Prophetic' narrative of the Hexateuch, composed of J and E.  
*Jensen, Kosm.* . . . P. Jensen, Die Kosmologie der Babylonier, '90.  
*Jer.* . . . Jerome, or Jeremiah.  
*Jon.* . . . Jonathan. See Targum.  
*Jos.* . . . Flavius Josephus (b. 37 A.D.), Antiquitates Judaicæ, De Bello Judaico, Vita, contra Apionem (ed. Niese, 3 vols., '87-'94).  
*J[ourn.] Phil.* . . . Journal & Philology, i. (Nos. 1 and 2, '68), ii. (Nos. 3 and 4, '69), etc.  
*JPT* . . . Jahrbücher für protestantische Theologie, '75-'92.  
*JQR* . . . Jewish Quarterly Review, '88-'89 ff.  
*IRAS* . . . Journal of Royal Asiatic Society (vols. 1-20, '34 ff.; new ser., vols. 1-24, '65-'92; current series, '93 ff.).  
*JSBL* . . . See *JBL*.  
*KAT* . . . Die Keilinschriften u. d. Alte Testament. See Schrader.  
*Kau.* . . . E. Kautzsch:  
*Gram.* . . . Grammatik des Biblischen-Aramäischen, '84.  
*HS* . . . Die heilige Schrift des Alten Testaments, '94.



xxii ABBREVIATIONS, SYMBOLS, AND BIBLIOGRAPHICAL NOTES

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graphen des alten Testa-  
ments*, '98 f.
- KB.* . . . *Keilinschriftliche Bibliothek,  
Sammlung von ass. u. bab. Texten  
in Umschrift u. Uebersetzung*, 5  
vols. (1, 2, 3 a, b, 4, 5), '89-'96.  
Edited by Schrader, in collabora-  
tion with L. Abel, C. Bezold,  
P. Jensen, F. E. Peiser, and  
H. Winckler.
- Ke.* . . . K. F. Keil (d. '88).
- Kenn.* . . . B. Kennicott (1718-83), *Vetus  
Testamentum Hebraicum cum  
variis lectionibus*, 2 vols., 1776-  
80.
- KG.* . . . *Kirchengeschichte*.
- KGf.* . . . *Keilinschriften u. Geschichtsforsch-  
ung*. See Schrader.
- KGH.* . . . *Kurzgefasstes exegetisches Hand-  
buch*. See Di., Hitz., Knob., Ol.
- KGK.* . . . *Kurzgefasster Kommentar zu den  
heiligen Schriften Alten u. Neuen  
Testaments sowie zu den Apo-  
kryphen*, ed. H. Strack and  
O. Zöckler, '87 ff.
- KHC.* . . . *Kurzer Hand-commentar zum  
Alten Testament*, ed. Marti, '97 ff.
- Ki.* . . . Rudolf Kittel :  
*Gesch.* *Geschichte der Hebräer*, 2 vols.,  
'88, '92; Eng. transl., *His-  
tory of the Hebrews*, '95-  
'96.
- Ch, SBOT* *The Book of Chronicles. Critical  
Edition of the Hebrew text,  
'95 (translated by Bacon).*
- Kim.* . . . R. David Kimḥi, circa 1200 A.D.,  
the famous Jewish scholar and  
lexicographer, by whose exegesis  
the AV is mainly guided.
- Kin[s].* . . . *Kinship and Marriage in Early  
Arabia*. See W. R. Smith.
- Kl. Proph.* . . . *Kleine Propheten (Minor Prophets).*  
See Wellhausen, Nonack, etc.
- Klo[st].* . . . Aug. Klostermann, *Die Bücher  
Samuels und der Könige* ('87) in  
*KGK*.
- GVI.* *Geschichte des Volkes Israel bis  
zur Restauration unter Esra  
und Nehemia*, '96.
- Kn[ob].* . . . Aug. Knobel (1807-63) in *KGH*:  
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mann, '80; *Der Prophet Jesaia*,  
'43, (3), '61. See Dillmann.
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Lehrgebäude der Hebraischen  
Sprache*, 3 vols., '81-'97.
- Köh.* . . . Aug. Kohler.
- Kr.* . . . Kṛē (lit. 'to be read'), a marginal  
reading which the Massorettes  
intended to supplant that in the  
text (Kēthib); see below.
- Kt.* . . . Kēthib (lit. 'written'), a reading  
in the MT; see above.
- Kue.* . . . Abr. Kuenen (1828-91) :  
*Ond.* *Historisch-critisch Onderzoek  
naar het ontstaan en de  
verzameling van de Boeken  
des Ouden Verbonds*, 3 vols.,  
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translated by Philip Wick-  
steed, '86.
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Eng. transl., 3 vols., '73-'75.
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by Budde, '94.
- L.* : . . . de Lagarde, *Librorum Veteris  
Testamenti Canoniorum, Pars  
Prior Graece*, '83.
- Lag.* . . . Paul de Lagarde ('27-'91) :  
*Hag.* *Hagiographa Chaldaice*, '73.  
*Syr.* *Libri Veteris Testamenti Apo-  
cryphi Syriace*, '61.
- Ges. Abh.* . . . *Gesammelte Abhandlungen*, '66.  
*Mitt.* *Mitteilungen*, i-iv., '84-'89.  
*Sym.* *Symmicta*, ii., '80.  
*Prov.* *Proverbia*, '63.  
*Übers.* *Übersicht über die im Ara-  
mäischen, Arabischen, und  
Hebraischen übliche Bildung  
der Nomina*, '89.
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graphie*, '68.
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*Sem.* *Semitica*, '78 f.
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Lexicon*, '63 ff.
- L [and] B* . . . W. M. Thomson, *The Land and  
the Book*, '59; new ed. '94.
- LBR* . . . *Later Biblical Researches*. See  
Robinson.
- Levy, NHWB* . . . J. Levy, *Neuhebräisches u. chal-  
däisches Wörterbuch*, '76-'89.  
*Chald. Lex.* *Chaldäisches Wörterbuch über  
die Targumim*, '67 ff.
- Lehrgeb.* . . . See König.
- Leps. Denkm.* . . . R. Lepsius, *Denkmäler aus Aegypt-  
ten u. Aethiopien*, '49-'60.
- Lightf.* . . . John Lightfoot (1602-75), *Horæ  
Hebraice* (1684).  
Joseph B. Lightfoot ('28-'89);  
commentaries on Galatians  
(4), '74; Philippians (3),  
'73; Colossians and Phile-  
mon (75).
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geschichten u. Apostellegenden*,  
'83-'90.
- Löw.* . . . J. Löw, *Aramäische Pflanzenna-  
men*, '81.
- Luc.* . . . See L.
- LXX or ̄* . . . Septuagint. See above, p. xv f.,  
and TEXT AND VERSIONS.
- Maimonides* . . . Moses Maimonides (1131-1204).  
Exegete, author of *Mishneh  
Torah, Mōrē Nebōkchim*, etc.
- Mand.* . . . Mandaean. See ARAMAIC, § 10.
- Marq. Fund.* . . . J. Marquart, *Fundamente israeliti-  
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*Dawn of Civilisation, Egypt  
and Chaldea* (2), '96).  
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Peuples*; ET by McClure.

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— Egypt, Syria, and Assyria.  
Histoire Ancienne des Peuples  
de l'Orient ('99 ff.).*
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- Merx** . . . A. Merx, *Archiv f. wissenschaftliche Erforschung d. AT ('69).*
- Mey** . . . Ed. Meyer:
- GA** . . . *Geschichte des Alterthums = i., Gesch. d. Orientis bis zur Begründung des Perserreichs ('84); ii., Gesch. des Abendlandes bis auf die Perserkriege ('93).*
- Entst[eh].* . . . *Die Entstehung des Judenthums, '96.*
- Meyer** . . . H. A. W. Meyer (1800-73), founder of the series *Kritisch-exegetischer Kommentar über das Neue Testament.*
- MGWJ** . . . *Monatsschrift für Gesch. u. Wiss. des Judenthums, '51 ff.*
- M H.** . . . Mishnic Hebrew, the language of the Mishna, Tosephta, Midrashim, and considerable parts of the Talmud.
- MI** . . . Mesha Inscription, commonly known as the 'Moabite Stone.' See MESHÄ.
- Midr.** . . . Midrash. See CHRONICLES, § 6 (2).
- Mish.** . . . Mishna, the standard collection (completed, according to tradition, by R. Judah the Holy, about 200 A.D.) of sixty-three treatises (representing the Jewish traditional or unwritten law as developed by the second century A.D.), arranged in six groups or Sêders thus: —i. *Zêrâ'im* (11 tractates), ii. *Mô'ed* (12), iii. *Nâshim* (7), iv. *Nê'ûim* (10), v. *Kodâshim* (11), vi. *Tohôrôth* (12).
- Âbôdâ zârâ, iv. 8      Mikwâ'oth, vi. 6  
 Âbôth, iv. 9          M'ô'ed Kâ'tân, ii. 11  
 'Ârâkhin, v. 5        Nâzîr, iii. 4  
 Bâbâ Bathrâ, iv. 3    Nêdârim, iii. 3  
 Bâbâ Kammâ, iv. 1    Nêgâ'im, vi. 3  
 Bâbâ Mêsî'â, iv. 2    Niddâ, vi. 7  
 Bêkhôrôth, v. 4      Ôhalôth, vi. 2  
 Bêrâkhôth, i. 1      'Orlâ, i. 10  
 BÊ'â, ii. 7            Pârâ, i. 4  
 Bikkûrim, i. 11      Pê'â, i. 2  
 Châgigâ, ii. 12      Pê'sâchim, ii. 3  
 Châlâ, i. 9            Rêsh Ha(sh)shânâ,  
 Chulîn, v. 3            ii. 8  
 Dêmâi, i. 3            Sanhedrin, iv. 4  
 'Eduyôth, iv. 7        Shabbâth, ii. 1  
 'Eruvin, ii. 2         Shêb'û'oth, iv. 6  
 Gîttîn, iii. 6          Shêb'û'ith, i. 5  
 Hôrâyôth, iv. 10      Shêkâlîm, ii. 4  
 Kêlîm, vi. 1           Sô'tâ, iii. 5  
 Kêrîthôth, v. 7        Sukkâ, ii. 6  
 Kêshubôth, iii. 2     Ta'anîth, ii. 9  
 Kiddûshîn, iii. 7      Tâmid, v. 9  
 Kil'âyim, i. 4          Têbul Yôm, vi. 10  
 Kîmmî, v. 12          Tê'mûrâ, v. 6  
 Ma'âser Shêmî, i. 8    Têrûmôth, i. 6  
 Ma'âserôth, i. 7      Tôhôrôth, vi. 5  
 Makshirin, vi. 8.      'Uksîn, vi. 11  
 Makkôth, iv. 5        Vâdâyim, vi. 12  
 Mêgîllâ, ii. 10        Yêbâmôth, iii. 1  
 Mê'ilâ, v. 8            Yomâ, ii. 5  
 Mênâchôth, v. 2      Zâbim, vi. 9  
 Middôth, v. 10        Zêbâchim, v. 1
- MT** . . . Massoretic text, the Hebrew text of the OT substantially as it was in the early part of the second century A.D. (temp. Mishna). It remained unvocalised until
- about the end of the seventh century A.D. See TEXT.
- Murray** . . . A New English Dictionary on Historical Principles, ed. J. A. H. Murray, '88 ff.; also H. Bradley, '97 ff.
- Muss-Arn.** . . . W. Muss-Arnolt, A Concise Dictionary of the Assyrian Language, '94-'99 (A-MAG).
- MVG** . . . *Mittheilungen der Vorderasiatischen Gesellschaft, '97 ff.*
- N.** . . . note.
- Xab.** . . . Nabatæan. See ARAMAIC, § 4.
- NB** . . . *Nominalbildung*, Barth; see Ba.
- Nestle, Eig.** . . . *Die israelitischen Eigennamen nach ihrer religionsgeschichtlichen Bedeutung, '76.*
- Marg.* . . . *Marginalien u. Materialien, '93.*
- Neub. Géogr.** . . . A Neubauer, *Géographie du Talmud, '68.*
- NHB** . . . *Natural History of the Bible.* See Tristram.
- NHWB** . . . *Neu-hebr. u. chaldäisches Wörterbuch.* See Levy.
- no.** . . . number.
- Nö[ld].** . . . Th. Nöldeke:
- Unters.* . . . *Untersuchungen z Kritik d. Alten Testaments, '69.*
- Alltestamentliche Litteratur, '68.*
- Now.** . . . W. Nowack:
- H[ebr.] A[rch.] Lehrbuch d. Hebräischen Archäologie, '94.*
- Kl. Proph.* . . . *Die Kleinen Propheten (in HKC), '97.*
- NT** . . . New Testament, Neues Testament.
- Ol[sh].** . . . Justus Olshausen:
- Ps.* . . . *Die Psalmen, '53.*
- Lehrb.* . . . *Lehrbuch der hebr. Sprache, '61* [incomplete].
- OLZ (or Or. LZ)** . . . *Orientalistische Literatur-Zeitung*, ed. Peiser, '98 f.
- Ond.** . . . *Historisch-critisch Onderzoek.* See Kuenen.
- Onk., Onq.** . . . Onkelos, Onqelos. See Targ.
- Onom.** . . . See OS.
- OPs.** . . . *Origin of the Psalter.* See Cheyne.
- OS.** . . . *Oronomastica Sacra*, containing the 'name-lists' of Eusebius and Jerome (Lagarde, (2), '87; the pagination of (1) printed on the margin of (2) is followed).
- OT** . . . Old Testament.
- OTJC** . . . *Old Testament in the Jewish Church.* See W. R. Smith.
- P** . . . Priestly Writer. See HIST. LIT.
- P<sub>2</sub>** . . . Secondary Priestly Writers.
- Pal.** . . . F. Buhl, *Geographie des alten Palästina, '96.* See also Baedeker and Reland.
- Palm.** . . . Palmyrene. See ARAMAIC, § 4.
- Pal. Syr.** . . . Palestinian Syriac or Christian Palestinian. See ARAMAIC, § 4.
- PAOS** . . . *Proceedings of American Oriental Society, '51 ff.* (printed annually at end of J.A.O.S.).
- Par.** . . . *Wo Zag das Paradies?* See Delitzsch.
- Pat. Pal.** . . . Sayce, *Patriarchal Palestine, '95.*
- PE** . . . *Præparatio Evangelica.* See Eusebius.
- PEFQ[u. St.]** . . . *Palestine Exploration Fund [founded '65] Quarterly Statement, '69 ff.*
- PEFM[em.]** . . . *Palestine Exploration Fund Memoirs, 3 vols., '81-'83.*

xxiv ABBREVIATIONS, SYMBOLS, AND BIBLIOGRAPHICAL NOTES

- Per.-Chip. . . Perrot and Chipiez :  
*Histoire de l'Art dans l'antiquité. Égypte — Assyrie — Perse — Asie Mineure — Grèce — Étrurie — Rome: '81 ff.*  
 ET: *Ancient Egypt*, '83; *Chaldea and Assyria*, '84; *Phœnicia and Cyprus*, '85; *Sardinia, Judæa, etc.*, '90; *Primitive Greece*, '94.
- Pers. . . Persian.  
 Pesh. . . Peshitta, the Syriac vulgate (2nd-3rd cent.). *Vetus Testamentum Syriace*, ed. S. Lee, '23, OT and NT, '24.  
 W. E. Barnes, *An Apparatus Criticus to Chronicles in the Peshitta Version*, '97.
- Ph., Phœn. . . Phœnician.  
 PRE . . . *Real-Encyclopädie für protestantische Theologie u. Kirche*, ed. J. J. Herzog, 22 vols., '54-'68; (2), ed. J. J. Herzog, G. L. Plitt, Alb. Hauck, 18 vols., '77-'88; (3), ed. Alb. Hauck, vol. i.-vii. [A-Haul], '96-'99.
- Preuss. Jahrb. . . *Preussische Jahrbücher*, '72 ff.  
 Prim. Cult. . . E. B. Tylor, *Primitive Culture*, '71; (3), '91.
- Proph. Is. . . *The Prophecies of Isaiah*. See Cheyne.  
 Prolog. . . Prolegomena. See Wellhausen.  
 Prot. KZ : . . . *Protestantische Kirchenzeitung für das Evangelische Deutschland* (vols. i.-xliii., '54-'96); continued as *Prot. Monatshefte* ('97 ff.).
- PSBA . . . *Proceedings of the Society of Biblical Archeology*, '78 ff.
- PS Thes. . . Payne Smith, *Thesaurus Syriacus*.  
 Pun. . . Punic.
- R . . . Redactor or Editor.  
 RJE . . . Redactor(s) of JE.  
 RD . . . Deuteronomistic Editor(s).  
 RP . . . Priestly Redactor(s).  
 1-5R . . . H. C. Rawlinson, *The Cuneiform Inscriptions of Western Asia*. i.-v. ('61-'84; iv. (2), '91).
- Rab. . . Rabbinical.  
 Rashi . . . *i.e.*, Rabbenu Shelomoh Yisḥaḳi (1040-1105), the celebrated Jewish commentator.
- Rec. Trav. . . *Recueil de travaux relatifs à la philol. et à l'Archéol. égypt. et assyr.* '70 ff.
- REJ . . . *Revue des Études juives*, i., '80; ii. and iii., '81; and so on.
- Rel. Pal. . . Reland, *Palästina ex Monumentis veteribus illustrata*, 2 vols., 1714.
- Rev. . . Revue.  
 Rev. Sém. . . *Revue sémitique*, '93 ff.
- Ri. Sa. . . Die Bucher Richter u. Samuel. See Budde.
- Rob. . . Edward Robinson :  
 BR . . . *Biblical Researches in Palestine, Mt. Sinai, and Arabia Petraea, a journal of travels in the year 1838* (i.-iii., '41 = BR(2), i.-ii., '56).
- LBR or BR iv. . . *Later Biblical Researches in Palestine and the adjacent Regions, a journal of travels in the year 1852* ('56).  
 or BR(2) iii. . . *Physical Geography of the Holy Land*, '65.
- roscher . . . *Ausführliches Lexikon d. Griechischen u. Römischen Mythologie* ('84 ff.).
- RP . . . *Records of the Past, being English translations of the Ancient Monuments of Egypt and Western Asia*, ed. S. Birch, vols. i.-xii. ('73-'81), New series [RP(2)] ed. A. H. Sayce, vols. i.-vi., '88-'92. See ASSYRIA, § 35.
- RS or Rel. Sem. . . *Religion of the Semites*. See W. R. Smith.
- RV . . . Revised Version (NT, '80; OT, '84; Apocrypha, '95).
- W B . . . G. B. Winer (1789-1858), *Biblisches Realwörterbuch*, '20; (3), 2 vols., '47 f.
- rys. . . Ryssel; cp. Dillmann, Bertheau.
- saad. . . R. Sa'adya (Sē'adya; Ar. Sa'id), the tenth century Jewish grammarian and lexicographer (b. 892); Explanations of the *hapax-legomena* in the OT, etc.
- ṣab. . . Saboan, less fittingly called Himyaritic; the name given to a class of S. Arabian inscriptions.
- Sab. Denkm. . . *Sabaische Denkmäler*, edd. Muller and Mordtmann.
- jam. . . Samaritan.  
 SBA W . . . *Sitzungsberichte der Berlinischen Akademie der Wissenschaften*.
- SBE . . . *The Sacred Books of the East*, translated by various scholars and edited by the Rt. Hon. F. Max Müller, 50 vols. 1879 ff.
- SBOT (Eng.) . . . [Otherwise known as the *Polychrome Bible*] *The Sacred Books of the Old Testament, a new Eng. transl., with Explanatory Notes and Pictorial Illustrations; prepared by eminent biblical scholars of Europe and of America, and edited, with the assistance of Horace Howard Furness, by Paul Haupt*, '97 ff.
- SBOT (Heb.) . . . Haupt, *The Sacred Books of the Old Testament = a critical edition of the Hebrew text, printed in colours, with notes, prepared by eminent biblical scholars of Europe and America, under the editorial direction of Paul Haupt*, '93 ff.
- Schöpfung. . . Gunkel, *Schöpfung und Chaos in Urzeit u. Endzeit*, '95.
- Schr. . . E. Schrader; editor of *KB* [q.v.]:  
 KGF . . . *Keilinschriften u. Geschichtsforschung*, '78.  
 KAT . . . *D' Keilinschriften u. d. Alte Testament*, '72; (2), '83.  
 COT . . . Eng. transl. of *KAT*(2) by O. C. Whitehouse, *The Cuneiform Inscriptions and the Old Testament*, 2 vols., '85, '88 (the pagination of the German is retained in the margin of the Eng. ed.).
- Schiir. . . E. Schiirer :  
 GFV . . . *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*; i. Einleitung u. Politische Geschichte, '90; ii. Die Inneren Zustände Palästinas u. des Jüdischen Volkes im Zeitalter

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- Hist.* . ET of above (go *ff.*). Vols. I *f.* (*i.e.*, Div. i. vols. 1 *f.*) = vol. I of German; vols. 3-5 (*i.e.*, Div. ii. vols. 1-3) = vol. 2 of German [= vols. ii., iii of (3)].
- Selden . . . J. Selden, *de Jure naturali et gentium juxta disciplinam Ebraeorum*, 7 bks., 1665.  
*de Dis Syris*, 1617.
- Sem. . . Semitic.
- Sin. . . Sinaitic; see ARAMAIC, § 4.
- Smend, *Listen* . . . Smend, *Die Listen der Bücher Esra u. Nehemiah*, '81.
- Smith  
GASm. . . George Adam Smith :  
HG . . . *The Historical Geography of the Holy Land, especially in relation to the History of Israel and of the Early Church*, '94 (additions to (4), '96).
- WRS. . . William Robertson Smith (46-'94 :  
OTJC . . . *The Old Testament in the Jewish Church*, '81; (2), revised and much enlarged, '92; (Germ. transl. by Rothstein, '94).
- Proph.* . . *The Prophets of Israel and their place in History, to the close of the eighth century B.C.*, '82; (2), with introduction and additional notes by T. K. Cheyne, '95.
- Kin.* . . *Kinship and Marriage in Early Arabia*, '85.
- R[el.]S[em.] . . *Lectures on the Religion of the Semites*: 1st ser., *The Fundamental Institutions*, '89; new and revised edition (RS<sup>(2)</sup>), '94; Germ. transl. by Stube, '99.  
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- SP . . . A. P. Stanley, *Sinai and Palestine in connection with their history*, '56, last ed. '96.
- Spencer . . . *De Legibus Hebræorum Ritualibus* (2 vols. 1727).
- SS . . . Siegfried and Stade, *Hebräisches Wörterbuch zum Alten Testamente*, '53.
- St., Sta. . . B. Stade:  
GVI . . . *Gesch. d. Volkes Israel*, '81-'88.
- Abh.* . . *Ausgewählte Akademische Reden u. Abhandlungen*, '99.
- St. Kr. . . *Studien und Kritiken*, '28 *ff.*
- Stad. m. m. . . *Stadiasmus magni maris* (Marcianus).
- Stud. Bibl. . . *Studia Biblica, Essays in Biblical Archaeology and Criticism and kindred subjects*, 4 vols., '85-'91.
- sw. . . . H. B. Swete, *The Old Testament in Greek according to the Septuagint*; (1), '87-'94; (2), '95-'99.
- SWAW . . . *Sitzungsberichte d. Wiener Akademie d. Wissenschaften*.
- Sym[m] . . . Symmachus, author of a Greek version of the Old Testament (*circa* 200 A.D.). See TEXT.
- Syr. . . . Syriac. See ARAMAIC, § 11 *f.*
- Tad. Peut.* . . *Tabula Peutingeriana*, Desjardins, '68.
- Talm. Bab. Jer. . . Talmud, Babylonian or Jerusalem, consisting of the text of the Mishna broken up into small sections, each followed by the discursive comment called Gemāra. See LAW LITERATURE.
- T[ar]g. . . Targum. See TEXT.  
*Jer.* . . The (fragmentary) Targum Jerushalmi.
- Jon.* . . Targum Jonathan, the name borne by the Babylonian Targum to the Prophets.
- Onk.* . . Targum Onkelos, the Babylonian Targum to the Pentateuch (towards end of second century A. D.).
- ps.-Jon.* . . The Targ. to the Pentateuch, known by the name of Jonathan.
- TBS . . . *Der Text der Bücher Samuelis*: see Wellhausen; or *Notes on the Hebrew Text of the Books of Samuel*: see Driver.
- temp. . . tempore (in the time [of]).
- T[extus] R[e- . . The 'received text' of the NT.  
ceptus] . . . See TEXT.
- Th[e]. . . Thenius, *die Bücher Samuelis in KGH*, '42; (2), '64; (3), Lohr, '98.
- Theod. . . Theodotion (end of second century), author of a Greek version of the Old Testament ('rather a revision of the LXX than a new translation'). See TEXT.
- Theol. Studien* . . *Studien*, published in connection with *Th. T* (see DEUTERONOMY, § 332).
- Thes.* . . See Gesenius.  
R. Payne Smith, *Thesaurus Syriacus*, '68 *ff.*
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- Ti. or Tisch. . . Tischendorf, *Novum Testamentum Græce*, editio octava critica maior, '69-'72.
- TLZ . . . *Theologische Literaturzeitung*, '76 *ff.*
- Tosephta . . . See LAW LITERATURE.
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- Tristram . . . H. B. Tristram :  
FFP . . . *The Fauna and Flora of Palestine*, '89.
- NHB . . . *The Natural History of the Bible*, (3), '89.
- TSBA . . . *Transactions of Soc. Bib. Archaeol.*, vols. i.-ix., '72 *ff.*
- Tub. Z. f. Theol.* . . *Tübingen Zeitschrift f. Theologie*, '348
- Untersuch.* . . *Untersuchungen*. See Noldeke, Wincltler.
- Urgesch.* . . *Die biblische Urgeschichte*. See Budde.
- v. . . . verse.
- Var. Apoc.* . . *The Apocrypha (AV) edited with various renderings, etc.*, by C. J. Ball.
- Var. Bib.* . . *The Old and New Testaments (AV) edited with various renderings, etc.*, by T. K. Cheyne, S. R.

- Driver (OT), and R. L. Clarke, A. Goodwin, W. Sanday (NT) [otherwise known as the *Queen's printers' Bible*].
- Vet. Lat. . Versio Vetus Latina; the old-Latin version (made from the Greek); later superseded by the Vulgate. See TEXT AND VERSIONS.
- Vg. . . Vulgate, Jerome's Latin Bible: OT from Heb., NT a revision of Vet. Lat. (end of 4th and beginning of 5th cent.). See TEXT.
- We., Wellh . Julius Wellhausen.  
*De Gent.* . *De Gentibus et Familiis Judaëis qua in I Chr. 2 4 numerantur Dissertatio* ('70).  
*TBS* . *Der Text der Bücher Samuelis* ('71).  
*Phar. u. Sadd.* . *Die Pharisäer u. d. Sadducäer; eine Untersuchung zur inneren jüdischen Geschichte* ('74).  
*Gesch. Prol.* . *Geschichte Israels*, vol. i. ('78). 2nd ed. of *Gesch.*, entitled *Prolegomena zur Gesch. Israels*, '83; ET '85; 4th Germ. ed. '95.  
*IJG* . . *Israelitische u. Jüdische Geschichte*, '94; (3), '97; an amplification of *Abriss der Gesch. Israels u. Juda's* in 'Skizzen u. Vorarbeiten,' '84. The *Abriss* was substantially a reproduction of 'Israel' in *EB*(<sup>9</sup>) ('81; re-published in ET of *Prol.* ['85] and separately as *Sketch of Hist. of Israel and Judah*, (3), '91).
- [*Ar.*] *Heid.* . *Reste Arabischen Heidentums* (in 'Skizzen u. Vorarbeiten') ('87; (2), '97).  
*Kl. Proph.* . *Die Kleinen Propheten übersetzt, mit Noten* ('92; (3), '98).  
*CH* . . *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments* ('85; Zweiter Druck, mit Nachträgen, '89; originally published in *JDT* 21<sup>392</sup> ff., ['76], 22<sup>407</sup> ['77], and in Bleek, *EinL* (3), '78).
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- W F . . Wellhausen-Furness, *The book of Psalms* ('98) in *SBOT* (Eng.).
- WH [W & H] . Westcott and Hort, *The New Testament in the Original Greek*, '81.
- Wi. Hugo Winckler :  
*Unters.* . *Untersuchungen. Altorientalischen Geschichte*, '89.  
*Alt[est]. Unt.* . *Alttestamentliche Untersuchungen*, '92.  
*GBA* . *Geschichte Babyloniens u. Assyriens*, '92.  
*AOF* or *AF* . *Altorientalische Forschungen*, 1st ser. i.-vi., '93-97; 2nd ser. (*AF*(<sup>2</sup>)) i., '98 f.  
*GI* . . *Geschichte Israels in einzel-darstellungen*, i. '95.  
*Sarg.* . *Die Keilschrifttexte Sargons*, '84.  
*KB5* . . *Die Thontafeln von Tell-el-Amarna* (ET Metcalf).
- Wilk. . . J. G. Willinson, *Manners and Customs of the Ancient Egyptians*, '37-'41; (2) by Birch, 3 vols., '78.
- Winer . . G. B. Winer :  
*RWB* . *Bibl. Realwörterbuch*; see *RWB*.  
*Gram.* . *Grammatik des neutestamentlichen Sprachidioms*(<sup>8</sup>), neu bearbeitet von Paul Wilh. Schmiedel, '94 ff.; ET of 6th ed., W. F. Moulton, '70.
- WMM . . See *As. u. Eur.*
- Wr. . . W. Wright :  
*Comp. Gram.* . *Lectures on the Comparative Grammar of the Semitic Languages*, '90.  
*Ar. Gram.* . *A Grammar of the Arabic Language, translated from the German of Caspari and edited, with numerous additions and corrections by W. Wright*; (2) 2 vols., '74-'75; (3) revised by W. Robertson Smith and M. J. de Goeje, vol. i. '96, vol. ii. '98.
- WRS . . William Robertson Smith. See Smith.
- WZKM . . *Wiener Zeitschrift für d. Kunde des Morgenlandes*, 87 ff.
- Yāqūt . . The well-known Arabian geographical writer (1170-1229). *Kitab Mojam el-Buldān* edited by F. Wüstenfeld (*Jacut's Geographisches Wörterbuch*, '66-'70).
- Z . . *Zeitschrift* (Journal).
- ZA . . *Zeitschrift für Assyriologie u. verwandte Gebiete*, '86 ff.
- ZÄ . . *Zeitschrift für Agyptische Sprache u. Alterthumskunde*, '63 ff.
- ZATW . . *Zeitschrift für die Alttestamentliche Wissenschaft*, '81 ff.
- ZDMG . . *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, '46 ff.
- ZDPV . . *Zeitschrift des Deutschen Palästina-vereins*, '78 ff.
- ZKF . . *Zeitschrift für Keilschriftforschung und verwandte Gebiete*, '84 f., continued as ZA.
- ZKM . . See WZKM.
- ZKW . . *Zeitschrift für kirchliche Wissenschaft u. kirchliches Leben* (ed. Luthardt), i.-ix., '80-'89 ff.
- ZLT . . *Zeitschrift für die gesammte lutherische Theologie und Kirche*, '40-'78.
- ZTK . . *Zeitschrift für Theologie und Kirche*, '91 ff.
- ZWT . . *Zeitschrift für wissenschaftliche Theologie* (ed. Hilgenfeld), '58 ff.

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*Arranged according to the alphabetical order & the signatures appended to their articles.  
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## MAPS IN VOLUME I

SYRIA, ASSYRIA, AND BABYLONIA . . . . .	<i>between</i> <i>col. 352 and 353</i>
PLAN OF BABYLON . . . . .	“ <i>414 and 417</i>
DISTRICT OF DAMASCUS . . . . .	<i>987 f.</i>

## PRACTICAL HINTS TO THE READER

**Further Explanations.**—The labour that has been bestowed on even minor matters in the preparation of this *Encyclopædia* has seemed to be warranted by the hope that it may be found useful as a students' handbook. Its value from this point of view will be facilitated by attention to the following points :—

**1. Classes of Articles.**—The following notes will give a general idea of what the reader may expect to find and where to look for it :—

i. *Proper Names.*—Every proper name in the Old and the New Testament canons and the OT Apocrypha (Authorised Version or Revised Version, text or margin) is represented by an article-heading in Clarendon type, the substantive article being usually given under the name as found in the AV text. *Adoraim*, on the same line as ADORA (col. 71), and *Adullamite*, three lines below ADULLAM (col. 73), are examples of space-saving contrivances.

ii. *Books.*—Every book in the OT and the NT canons and the OT Apocrypha is discussed in a special article—*e.g.* Acts, Chronicles, Deuteronomy. The 'Song of Solomon' is dealt with under the title CANTICLES, and the last book in the NT under APOCALYPSE.

iii. *General Articles.*—With the view, amongst other things, of securing the greatest possible brevity, many matters have been treated in general articles, the minor headings being dealt with concisely with the help of cross-references. Such general articles are: ABI AND AHI, names in AGRICULTURE, APOCALYPTIC LITERATURE, APOCRYPHA, ARMY, BAKEMEATS, BREAD, CANON, CATTLE, CHRONOLOGY, CLEAN AND UNCLEAN, COLOURS, CONDUITS, CUTTINGS OF THE FLESH, DISPERSION, DIVINATION, DRESS.

iv. *Other Subjects.*—The following are examples of important headings :—ADAM AND EVE, ANGELS, ANTICHRIST, BLESSINGS AND CURSINGS, CHRISTIAN, NAME OF, CIRCUMCISION, COMMUNITY OF GOODS, COUNCIL OF JERUSALEM, CREATION, DELUGE, DEMONS, DRAGON.

v. *Things.*—The *Encyclopædia Biblica* is professedly a dictionary of things, not words, and a great effort has been made to adhere rigidly to this principle. Even where at first sight it seems to have been neglected, it will generally be found that this is not really the case. The only way to tell the English reader what has to be told about (*e.g.*) CHAIN is to distinguish the various things that are called, or should have been called, 'chain' in the English Version, and refer him to the articles where they are dealt with.

vi. *Mere Cross-references* (see above, 1, i.; and below, 2).

**2. Method of Cross-References.**—A very great deal of care has been bestowed on the cross-references, because only by their systematic use could the necessary matter be adequately dealt with within the limits of one volume. They have made possible a conciseness that is not attained at the expense of incompleteness, repetition of the same matter under different headings being reduced to a minimum. For this reason the articles have been prepared, not in alphabetical order, but simultaneously in all parts of the alphabet, and have been worked up together constantly and kept up to date. The student may be assured, therefore, that the cross-references have not been inserted at random; they have always been verified. If any be found to be unwarranted (no such is known), it must be because it has been found necessary, after the reference was made, to remove something from the article referred to to another article. The removed matter will no doubt be represented by a cross-reference (cp. *e.g.*,                   ).

The method of reference employed is as follows :—

i. *Identification of Article.* (a) *Long Names.*—To save space long headings have been curtailed in citations—*e.g.*, APOCALYPTIC LITERATURE is cited as APOCALYPTIC.

(6) *Synonymous Articles.*—Persons of the same name or places of the same name are ranged as 1, 2, 3, etc., under a common heading and cited accordingly. In other cases (and even in the former case when, as in ADNAH in col. 67, one English spelling represents different



Hebrew spellings (the articles usually have separate headings, in which case they are cited as i., ii., iii., etc., although they are not so marked. Usually geographical articles precede biographical, and persons precede books. Thus SAMUEL i., 2 is the second person called Samuel; SAMUEL ii. is the article SAMUEL, BOOKS OF. If a wrong number should be found the reason is not that it was not verified, but that the article referred to is one of a very small number in which the original order of the articles had to be changed and the cross-reference was not detected. Thus in the article ALUSH the reference to BEKED ii., 1, ought to be to BERED i., 1.

ii. *Indication of Place in Article Cited.* — Articles of any length are divided into numbered sections (§§ 1, 2, etc.) indicated by insets containing a descriptive word or phrase. As convenience of reference is the great aim, the descriptive phrases are limited to, at most, three or four words, and the sections are numbered consecutively. Logical subordination of sections, therefore, cannot appear. Divisions larger than sections are sometimes indicated in the text by I., II., etc., and subdivisions of sections by letters and numbers (*a, b, c, a, β, γ, i., ii., iii.*). References like (BENJAMIN, § 9, ii. β) are freely used. Most of the large articles have prefixed to them a table of contents.

iii. *Manner of Citation.* — The commonest method is (see DAVID, § 11, (c) ii.). 'EZRA (*q.v.*, ii. § 9) means the article EZRA-NEHEMIAH, BOOK OF, § 9. Sometimes, however, the capitals or the *q.v.* may be dispensed with. CHAIN printed in small capitals in the middle of an article would mean that there is an article on that term, but that it hardly merits *q.v.* from the present point of view. In articles (generally on RV names) that are mere cross-references *q.v.* is generally omitted; so, *e.g.*, in ABADIAS in col. 3.

3. *Typographical Devices.* i. *Size of Type.* — (*a*) *Letters* — Two sizes of type are used, and considerable care has been devoted to the distribution of the small-type passages. Usually the general meaning of an article can be caught by reading simply the large-type parts. The small-type passages generally contain such things as proofs of statements, objections, more technical details. In these passages, and in footnotes and parenthesis, abbreviations (see below, 8), which are avoided as much as possible elsewhere, are purposely used. (*b*) *Numbers.* — Two sizes of Arabic numerals are used. (Note that the smallest 6 and 8 are a different shape from the next larger 6 and 8). In giving references, when only the volume is given, it is usually cited by a Roman number. Pages are cited by Arabic numbers except where (as is often the case) pages of a preface are marked with Roman numbers. When numbers of two ranks are required, two sizes of Arabic numbers (5<sub>2</sub>) are used irrespectively of whether the reference be to book and chapter, volume and page, or section and line. If three ranks are needed, Roman numbers are prefixed (v. 5<sub>3</sub>).

ii. *Italics.* — Italic type is much used in citing foreign words. In geographical articles, as a rule, the printing of a modern place-name in italics indicates that the writer of the article identifies it with the place under discussion. For the significance of the different kinds of type in the map of Assyria see the explanations at the foot of the map. On the two kinds of Greek type see below, 4 ii. (*b*).

iii. *Small Capitals.* — Small Roman capitals are used in two ways: (1) in giving the equivalent in RV for the name in AV, or *vice versa*, and (2) in giving a cross-reference (see above, 2 iii.). On the use of small italic capitals see below, 4 ii. (*b*).

iv. *Symbols.* — (*a*) *Index Figures.* — In 'almost always<sup>6</sup> clear,' '6' indicates footnote 6. In 'Introd.<sup>(6)</sup>, '(6)' means sixth edition. In 'D<sub>2</sub>' '2' means a later development of D (see below, ).

(*b*) *Asterisk.* — B\* means the original scribe of codex B. \**canho* means that the consonants are known but the vowels are hypothetical. v. 5\* means v. 5 (partly).

(*c*) *Dagger.* — A dagger † is used to indicate that all the passages where a word occurs are cited. The context must decide whether the English word or the original is meant.

(*d*) *Sign of Equality.* — 'AALAR, 1 Esd. 5<sub>36</sub> AV = Ezra 2<sub>59</sub> IMMER, i.,' means that the two verses quoted are recensions of the same original, and that what is called Aalar in the one is called Immer in the other, as will be explained in the first of the articles entitled IMMER.

(*e*) *Sign of Parallelism.* — || is the adjective corresponding to the verb =. Thus 'Aalar of 1 Esd. 5<sub>36</sub> AV appears as Immer in || Ezra 2<sub>59</sub>.'

(*f*) *Other devices.* — '99 means 1899. 1 Ch. 6 8r [66] means that verse 81 in the English version is the translation of that numbered 66 in Hebrew texts. √ is used to indicate the 'root' of a word.

v. *Punctuation.* — No commas are used between citations, thus: 2 K. 6 2r 25 Is. 21 7. Commas are omitted and semicolons or colons inserted whenever ambiguity seems thus to be avoided — *e.g.*, the father Achbor [1] is called 'Father of Baal-hanan [1] king of Edom,' and the son Baal-hanan [1] is called 'ben Achbor [1] ; one of the kings of Edom.'

4. *Text-Critical Apparatus.* — As all sound investigation must be based, not on the ancient

texts as they lie before the student, but on what he believes to be the nearest approach he can make to their original reading, the soundness of every text is weighed, and if need be, discussed before it is used in the *Encyclopædia Biblica*.

i. *Traditional Original Text.*—In quoting the traditional Hebrew text the editions of Baer and of Ginsburg have been relied on as a rule; similarly in the case of the New Testament, the texts of Tischendorf and of Westcott and Hort (see below, ).

ii. *Evidence & Versions.*—The Vulgate (ed. Heyse-Tischendorff) and the Peshitta (ed. Lee and London Polyglott) and the minor Greek versions (Field, *Hexapla*: Hatch-Redpath, *Concordance*) have been quoted quite freely; the testimony of the Septuagint has been attended to on every point.

In exceptional cases ‘Holmes and Parsons’ has been consulted; ordinarily Swete’s manual edition (including the variants) and Lagarde’s *Pars Prior* have been considered sufficient. In general (for the main exception see next paragraph) only variations of some positive interest or importance have been referred to. Almost invariably a quotation from the LXX is followed by symbols indicating the documents cited (thus *υοι* [BAL]). This does not necessarily imply that in some other MS or MSS a different reading is found; it is simply a guarantee that Lagarde and Swete’s digest of readings have both been consulted. The formula [BAL] standing alone means that the editors found no variant in Lagarde or Swete to report. In the parts, therefore, where Swete cites *κ* or other MSS as well as BA, BAL includes them unless the context indicates otherwise; BAL might even be used where B was lacking. When BAL stands alone the meaning is everywhere the same; it is a summary report of agreement in Lagarde and Swete.

Proper names have been felt to demand special treatment; the aim has been to give under each name the readings of Lagarde and all the variants of B&A as cited in Swete. The commonest, or a common form for each witness is given at the head of the article, and this is followed at once or in the course of the article by such variants as there are. Where all the passages containing a given name are cited in the article, the apparatus of Greek readings (as in Swete and Lagarde) may be considered absolutely complete. In other cases, completeness, though aimed at, has not been found possible.

The distinction between declinable and indeclinable forms has generally been observed; but different cases of the same declinable form have not as a rule (never in the case of common nouns) been taken note of. Where part of one name has been joined in the LXX to the preceding or succeeding name, the intruding letters have usually been given in square brackets, though in some very obvious cases they may have been ignored.

When MSS differ only in some giving *ι* and others *ελ* that is indicated concisely thus: ‘*αβειω* [B], *αβ ε* [AL],’ becomes ‘*αβ[ε]ια* [BAL].’ Similarly, *-τ., -ττ.* becomes *-[τ]τ.*

A great deal of pains has been bestowed on the readings, and every effort has been made to secure the highest attainable accuracy. In this connection the editors desire to acknowledge their very special obligations to the Rev. Henry A. Redpath, M.A., editor of the *Concordance* to the Septuagint, who has placed his unrivalled experience in this department at their disposal by controlling the proofs from the beginning with special reference to the LXX readings. He has also verified the biblical references.

Unfortunately, misprints and other inaccuracies—inaccuracies sometimes appearing for the first time after the last proof reading—cannot be avoided. Corrections of errors, however minute, addressed to the publishers, will always be gratefully received.

Some typographical details require to be explained:—

(a) In giving proper names initial capitals, breathings, and accents are dispensed with; they were unknown in the oldest MSS (see Swete, I p. xiii 2).

(b) The Greek readings at the head of an article are given in uncials, and the Vulgate readings in small italic capitals; elsewhere ordinary type is used.

(c) The first Greek reading is given in full; all others are abbreviated as much as possible. Letters suppressed at the beginning of a word are represented by a dash, letters at the end by a period. In every case the abbreviated form is to be completed by reference to the Greek form immediately preceding, whether that is given in full or not. Thus, *e.g.*, ‘*αβελσαττειμ, β. . . ττιμ, -ττειν, βελσα.*’<sup>1</sup> means ‘*αβελσαττειμ, βελσαττιμ, βελσαττειν, βελσαττειν.*’ That is to say, the abbreviated form repeats a letter (or if necessary more) of the form preceding. Two exceptions are sometimes made. The dash sometimes represents the *whole* of the preceding form—*e.g.*, in cases like *αβια, -ς,*—and one letter has sometimes been simply substituted for another: *e.g.*, *ν* for *μ* in *ειμ, -ν.* These exceptions can hardly lead to ambiguity.

(d) The following are the symbols most commonly quoted from Swete’s digest with their meaning:—

<sup>1</sup> This is a misprint in the art. ABEL-SHITTIM. ‘*βελσα.*’ should be ‘*βελσα*’, without the period.

\* = original scribe.  
 I = his own corrections.  
 a, b, c = other correctors.  
 ab = first corrector confirmed by second.  
 a? b? = a orb.  
 a? b = b, perhaps also a.  
 a(vid) = prob. a.  
 a vid = a, if it be a *bona fide* correction at all.

D = testimony of the Grabe-Owen collation of D before D was partly destroyed (see Swete, I p. xxiv).  
 D<sup>sil</sup> = readings inferred from the collation (*D*)*e silentio*.  
 K<sup>o.a</sup> = a corrector of K belonging to the 7th cent. (Sw., 2 p. viii; cp I, p. xxi).  
 Bedit = *e.g.*, on Sirach 461, p. 47r.  
 K<sup>o.b</sup> = see Sw., 2 p. viii.  
 K<sup>o.c</sup> = *e.g.*, Sir. 107, p. 663.

(e) The following are the MSS most commonly cited :—

K	Sinaiticus (see Swete, I p. xx).	F	Cod. Ambrosianus (Swete, I p. xxvi).
A	Alexandrinus (Swete, p. xxii).	87	Cod. Chisianus (Swete, 3 xii).
B	Vaticanus (Swete, I p. xvii).	Syr.	Cod. Syro. Hexaplaris Ambrosianus (3 xiii).
C	Cod. Ephræmi (Swete, 2 p. xiii).	V	Cod. Venetus (= 23, Parsons; Swete, 3 p. xiv).
D	Cod. Cottonianus Geneseos (Swete, 1 p. xxiii).	Q	Cod. Marchalianus (Swete, 3 p. vii).
E	Cod. Bodleianus Geneseos (Swete, I p. xxvi).	Γ	Cod. rescriptus Cryptoferratensis (Swete, 3 p. ix f.).

5. Proper Name Articles. — Propername articles usually begin thus. The name is followed by a parenthesis giving (1) the original; (2) where necessary, the number of the section in the general article NAMES where the name in question is discussed or cited; (3) a note on the etymology or meaning of the (personal) name with citation of, similar names; (4) the readings of the versions (see above, 4 ii.).

6. Geographical Articles. — The interpretation of place-names is discussed in the article NAMES. The maps that are issued with Part I. are the district of Damascus, the environs of Babylon, and 'Syria, Assyria, and Babylonia' (between cols. and ). The last-mentioned is mainly designed to illustrate the non-Palestinian geography of the Old Testament. It is made use of to show the position of places outside of Palestine mentioned in Part I. which happen to fall within its bounds.

In all maps biblical names are assigned to sites only when the article discussing the question regards the identification as extremely probable (the degree of probability must be learned from the article).

The following geographical terms are used in the senses indicated :—

<i>Dēr, deir</i> , 'monastery.'	<i>Khirbet</i> -( <i>Kh</i> ), 'ruins of —.'
<i>Haj</i> ( <i>j</i> ), 'pilgrimage to Mecca.'	<i>Nahr</i> (N.), 'river.'
<i>Šebel</i> (J.), 'mountain.'	<i>Tell</i> , 'mound' (often containing ruins).
<i>Kefr, Kafr</i> , 'village.'	<i>Wādi</i> (W.), 'valley.' 'torrent-course.'
<i>K'hān</i> , 'caravanserai.'	<i>Welī, wely</i> , 'Mohammedan saint,' 'saint's tomb.'

7. Transliteration, etc. — Whilst the *Encyclopædia Biblica* is meant for the student, other readers have constantly been kept in view. Hence the frequent translation of Hebrew and other words, and the transliteration of words in Semitic languages. In certain cases transliteration also saves space. No effort has been made at uniformity for its own sake. Intelligibility has been thought sufficient. When pronunciation is indicated —*e.g.*, Bēhēmōth, Leviāthān — what is meant is that the resulting form is the nearest that we can come to the original as represented by the traditional Hebrew, so long as we adhere to the English spelling.

In the case of proper names that have become in some degree naturalised in an incorrect form, that form has been preserved : *e.g.*, Shalmaneser, Tiglath-pileser. Where there is an alternative, naturally the closer to the original is selected : therefore Nebuchadrezzar (with *r* as in Ezek., etc.), Nazirite. Where there is no naturalised form an exact transliteration of the original has been given —*e.g.*, Asur-rēs-isi — and the component parts of Assyrian names are thus separated by hyphens, and begin with a capital when they are divine names.

In the case of modern (Arabic) place-names the spelling of the author whose description has been most used has generally been retained, except when it would have been misleading to the student. The diacritical marks have been checked or added after verification in some Arabic source or list.

On the Assyrian alphabet see BABYLONIA, § 6, and on the Egyptian, EGYPT, § 12. One point remains to be explained, after which it will suffice to set forth the schemes of transliteration in tabular form. The Hebrew h (ח) represents philologically the Arabic h and h, which are absolutely distinct sounds. The Hebrew spoken language very likely marked the distinction. As the written language, however, ignores it, ח is always transliterated h. The Assyrian guttural transliterated with an h, on the other hand, oftenest represents the Arabic h, and is therefore always transliterated h (in Muss.-Arn. *Dict.*, *x*, for *χ*), never h. There is no h in transliterated Assyrian; for the written language did not distinguish the Arabic h from the Arabic h 'g or', representing them all indifferently by <sup>g</sup>, which accordingly does not, in transliterated Assyrian, mean simply K but K or ח or h or <sup>v</sup> or g. Hence *e.g.*, Nabii-nahid is simply one interpretation



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