

THE
INTERNATIONAL STANDARD
BIBLE ENCYCLOPAEDIA

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VOLUME I
A—CLEMENCY

CHICAGO
THE HOWARD-SEVERANCE COMPANY

1915

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Printed by the Lakeside Press
Types cast and set by the University of Chicago Press
Chicago, Illinois, U.S.A.

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A

A.—See ALEPH; ALPHABET.

AALAR, ā'a-lār. See ALLAR.

AARON, ā'r'un, sometimes pronounced ar'on (אֲרֹן, 'ahārōn—LXX Ἀαρών, *Aarōn*, meaning uncertain: Gesenius suggests "mountaineer"; Fürst, "enlightened"; others give "rich," "fluent." Cheyne mentions Redslab's "ingenious conjecture" of *hā'ārōn*—"the ark"—with its mythical, priestly significance, *EB* s.v.); Probably eldest son of Amram (Ex 6 20), and according to the uniform genealogical lists (Ex 6 16–20; 1 Ch

1. Family 6 1–3), the fourth from Levi. This however is not certainly fixed, since there are frequent omissions from the Heb lists of names which are not prominent in the line of descent. For the corresponding period from Levi to Aaron the Judah list has six names (Ruth 4 18–20; 1 Ch 2). Levi and his family were zealous, even to violence (Gen 34 25; Ex 32 26), for the national honor and religion, and Aaron no doubt inherited his full portion of this spirit. His mother's name was Jochebed, who was also of the Levitical family (Ex 6 20). Miriam, his sister, was several years older, since she was set to watch the novel cradle of the infant brother Moses, at whose birth Aaron was three years old (Ex 7 7).

When Moses fled from Egypt, Aaron remained to share the hardships of his people, and possibly to render them some service; for we

2. Becomes Moses' Assistant his brother's cooperation in his mission to Pharaoh and to Israel, and that Aaron went out to meet his returning brother, as the time of deliverance drew near (Ex 4 27). While Moses, whose great gifts lay along other lines, was slow of speech (Ex 4 10), Aaron was a ready spokesman, and became his brother's representative, being called his "mouth" (Ex 4 16) and his "prophet" (Ex 7 1). After their meeting in the wilderness the two brothers returned together to Egypt on the hazardous mission to which Jehovah had called them (Ex 4 27–31). At first they appealed to their own nation, recalling the ancient promises and declaring the imminent deliverance, Aaron being the spokesman. But the heart of the people, hopeless by reason of the hard bondage and heavy with the care of material things, did not incline to them. The two brothers then forced the issue by appealing directly to Pharaoh himself, Aaron still speaking for his brother (Ex 6 10–13). He also performed, at Moses' direction, the miracles which confounded Pharaoh and his magicians. With Hur, he held up Moses' hands, in order that the 'rod of God might be lifted up,' during the fight with Amalek (Ex 17 10,12).

Aaron next comes into prominence when at Sinai he is one of the elders and representatives of his tribe to approach nearer to the

3. An Elder Mount than the people in general were allowed to do, and to see the manifested glory of God (Ex 24 1,9,10). A few days later, when Moses, attended by his "minister" Joshua, went up into the mountain, Aaron exercised some kind of headship over the people in his absence. Despairing of seeing again their leader, who had disappeared into the mystery of communion with the invisible God, they appealed to Aaron to prepare them more tangible gods, and to lead them back to Egypt (Ex 32). Aaron never appears as the strong, heroic character which his brother was; and here at Sinai he revealed his weaker nature, yielding to the demands of the people and permitting the making of the golden bullock. That he must however have yielded reluctantly, is evident from the ready zeal of his tribesmen, whose leader he was, to stay and to avenge the apostasy by rushing to arms and falling mightily upon the idolaters at the call of Moses (Ex 32 26–28).

In connection with the planning and erection of the tabernacle ("the Tent"), Aaron and his sons

4. High Priest being chosen for the official priesthood, elaborate and symbolical vestments were prepared for them (Ex 28); and after the erection and dedication

of the tabernacle, he and his sons were formally inducted into the sacred office (Lev 8). It appears that Aaron alone was anointed with the holy oil (Lev 8 12), but his sons were included with him in the duty of caring for sacrificial rites and things. They served in receiving and presenting the various offerings, and could enter and serve in the first chamber of the tabernacle; but Aaron alone, the high priest, the Mediator of the Old Covenant, could enter into the Holy of Holies, and that only once a year, on the great Day of Atonement (Lev 16 12–14).

After the departure of Israel from Sinai, Aaron joined his sister Miriam in a protest against the authority of Moses (Nu 12), which

5. Rebels Against Moses they asserted to be self-assumed. For this rebellion Miriam was smitten with leprosy, but was made whole again, when, at the pleading of Aaron,

Moses interceded with God for her. The sacred office of Aaron, requiring physical, moral and ceremonial cleanness of the strictest order, seems to have made him immune from this form of punishment. Somewhat later (Nu 16) he himself, along with Moses, became the object of a revolt of his own tribe in conspiracy with leaders of Dan and Reuben. This rebellion was subdued and the authority of Moses and Aaron vindicated by the

Antiochus Epiphanes (168 BC). After the decisive defeat of Nicanor's army at Emmaus (165 BC) the Jews celebrated the victory in the city of their fathers and burned C. who had fled into an out-house with others who had set the sacred gates on fire, "the meet reward of their impiety" (2 Macc 8 33).

CALNEH, kal'ne (כַּלְנֶה, *kalneh*; Χαλαννή, *Chalannē*): The name of the fourth city of Nimrod's kingdom (Gen 10 10), the three

1. Identified preceding it being Babel, Erech, and with Accad, i.e. the capital of the realm of Nippur Babylonia and the chief cities of three of the principal states. The meaning of the name is unknown, and many regard the identification as uncertain. G. Rawlinson thought it to be the modern *Niffer* (or *Noufar*), comparing the Talmudic (cf *Yoma'*) *Nopher*, which is said to be the same as Calneh. What place-name Calneh corresponds with in cuneiform is doubtful. Fried. Delitzsch (*Wo lag das Paradies?*) compared it with *Kul-unu*, but as we are told to pronounce this group as *Kullaba*, it seems unlikely that there is any connection between the two. The identification proposed by G. Rawlinson, however, may be regarded as being supported by the bilingual Creation-legend, in which Merodach (= Nimrod) is made the founder of Babylon, Erech and Nippur, which would in that case be three of the four cities mentioned in Gen 10 10.

The inscriptions reveal to us Nippur as a city with a glorious past. Sargon of Agadé, Sur-Engur, Dungi and all the more prominent

2. Nippur's kings of Babylonia in its larger sense interested themselves in the rebuilding and restoration of its renowned temples, so as to gain the favor of their great divinities. The city's earlier divine patrons were Enlil and Ninlil, the older Bel and Beltis, whose shrines were at the great temple-tower called Ê-kura, "the house of the land," and a poetical legend in Sumerian (dialectical) re-

3. Its cording their visit to the city, and **Deities and** enumerating its sacred places, still **Their** exists (*PSBA*, March, 1911, 85 ff). **Legends** Later, the chief deities of the city seem to have been Ninip, the son of Enlil, and his spouse Nin-Nipri, "the lady of Nippur." These two divine beings likewise evoked the muse of the city-scribes, who dealt with the glories of the god in a composition extending over several tablets, in which his favor to his spouse Nin-Nipri is extolled; and to whom a career very similar to that of Merodach, the head of the Bab pantheon, is attributed (*PSBA*, December, 1906, 270 ff). The great temple-tower of Niffer, which was dedicated to the god Enlil, was a very striking object among the buildings and temples of the city, and the lower stages are still in an extremely

4. Its perfect condition. Most interesting, **Ruins** also, are the remains of streets and **Today** houses which enable the general conditions of life in ancient Babylonia to be estimated, and suggest that they are similar to those subsisting even at the present day. Our knowledge of the city is almost entirely due to the American excavations at Niffer, inaugurated by Rev. J. P. Peters, which have been most fruitful, and have shed quite a new light on the city's history. See Peters' *Nippur* (2 vols, 1887); the many volumes written or edited by Professor H. V. Hilprecht under the general title *The Babylonian Expedition of the University of Pennsylvania*; and Professor A. T. Clay's *Light on the OT from Babel* (Philadelphia, 1907).

T. G. PINCHES

CALNEH, kal'ne, **CALNO**, kal'no (כַּלְנֶה, *kalneh* [Am 6 2], כַּלְנֶה, *kalnē* [Isa 10 9]): "Probably the Kulnia (Kullani) associated with Arpad and Had-rach, Syrian cities, in the Assy 'tribute' list (*Western Asiatic Inscriptions*, II, 53, no. 3); *Kullanhu* about six miles from Arpad" (*HDB*, I, 344, and 1-vol *HDB*, 109).

CALPHI, kal'fi. See **CHALPHI**.

CALVARY, kal'va-ri. See **GOLGOTHA**.

CALVES, kävz, **OF THE LIPS** (LXX καρπὸν χελών, *karpón cheilōn*): This is the AV rendering of a dubious Heb text in Hos 14 2 (פְּרִי שְׂפָתֵינוּ, *pārī s'phāthēnū*). The RV runs "So will we render as bullocks the offering of our lips." Strange as the text is, it may be retained, and it admits of at least a possible explanation. The prophet calls on his contemporaries to return in penitence to Jeh. Their worship should consist not of meaningless dumb ritual, but of "words"—hymns and prayers, expressive of real gratitude and of actual needs—or perhaps pledges of repentance and reform. The people respond and undertake that their worship shall consist of "calves or bullocks of lips," i.e. not of animal offerings, but of promises of reform or vows of obedience. But this explanation is forced and most modern commentators follow the LXX, which presupposes a slightly different Hebrew text, and renders פְּרִי שְׂפָתֵינוּ, *pārī s'phāthēnū*, "fruit of our lips," i.e. adoring gratitude or, as the author of the Epistle to the He, who quotes this verse from the LXX, explains it, "sacrifice of praise" (He 13 15). The same phrase occurs in Isa 57 19, where it signifies gladsome gratitude. T. Lewis

CAMBYSES, kam-bi'sēz (Aram., כַּמְבִּזַּי, *Kambuziya*; Assy, *Kambuzia*; Egypt, *Kambythet*; Susian, *Kanpuziya*): The older son of Cyrus, king of Persia. Some have thought that he is the Ahasuerus of Ezr 4 6. This seems to be most improbable, inasmuch as the Heb form of Ahasuerus is the exact equivalent of the Old Pers form of Xerxes, and we have no evidence that Cambyses was ever called Xerxes.

Ancient authorities differ as to who was the mother of Cambyses. It is variously said that she was Cassandane, a Pers princess, Amytis, a Median princess, or Nititis, a daughter of Apries king of Egypt. He had one brother, Bardes or Smerdes, whom he put to death secretly shortly after his accession, probably because of an attempted rebellion. Cambyses organized an expedition for the conquest of Egypt, which was rendered successful by internal treachery and by the aid of the Phoen, Cyprian and Gr fleets. During this campaign Cambyses seems to have acted with good generalship and with clemency toward the conquered. After the subjugation of Egypt, Cyrene and Barca, the modern Tripoli, submitted to his sway. He then desired to undertake the conquest of Carthage, but was compelled to give it up, because his Phoen allies, without whose ships it was impossible for him to conduct his army in safety, refused to join in an attack upon a country that had been colonized by them. He is said to have sent an army of 50,000 men against the oasis of Jupiter Ammon. This army is said to have perished in the sands. A little less unsuccessful expedition was made against Ethiopia. After some initial successes, Cambyses was forced to return to Egypt with the shattered remains of his army. He found that the Egyptians were in revolt, led by their king Psammeticus III, whose life he had formerly spared. This revolt

was put down with great harshness, the Egypt king being taken and executed, and many of the temples being destroyed. Shortly after this, Cambyses heard that a certain Magian, who claimed to be his brother Smerdes whom he had secretly put to death, had set himself up as king of Persia, and that almost the whole of his Asiatic dominions had acknowledged him as king. With the fragments of his army he started toward Persia to attack the usurper, but on the way was killed by a wound inflicted by himself, it is uncertain whether by accident or with intention. His general and cousin, Darius Hystaspis, soon put down the false Smerdis and reigned in his stead.

For two or more years Cambyses was king of Babylon, while his father was king of the lands. The son was a drunkard and subject to fits of unbridled passion, but seems to have been of good capacity as a general and as an administrator. Many of the tales that have been told against him were doubtless invented by his enemies, and he has left us no records of his own. That he married his own sisters is probable; but it must be remembered that this was the custom of the Egypt kings of that time and may have been of the Pers kings as well. As to his conduct in Egypt, the only contemporary Egypt authority says that he worshipped before the holiness of Neit as all the pious kings had done, that he ordered that the temple of Neit should be purified, and that its revenues should be restored as they had been before they had been confiscated by Akhmes for his Gr troops. He adds also that not merely were the strangers who had taken up their abode in the temple of Neit ejected from her sanctuary, but that their goods were taken away and their houses destroyed. Darius Hystaspis, the only other contemporary source of information, says of him simply that he was the son of Cyrus, of the same father and mother as Bardes, whom he slew secretly at some time before he set out on his Egypt campaign; and that he died by suicide shortly after he had heard of the rebellion of Persia, Media and the other provinces against him, and of the establishment of Gaumata the Magian as king under the claim that he was "Barzia, the son of Cyrus and brother of Cambyses."

The name of Cambyses is found in three of the Elephantine papyri recently published (September, 1911) by Professor Sachau of Berlin. The fragment numbered 59 1 is so broken that it is impossible to make out the connection or the sense. In papyrus I, we are told that when Cambyses came to Egypt he found in the fortress of Yeb (Elephantine) a temple or synagogue ('agōra'), which had been built in the days of the Egypt kings; and that although he had torn down the temples of the Egypt gods, he had allowed no harm to be done to that of Jeh. The third papyrus is so interesting, because of its mention of Bagoas, the Pers governor of Jerus in 407 BC, who had hitherto been known only from Jos, and of Dalayah the son of the Sanballat who opposed the rebuilding of the wall of Jerus in the time of Ezra-Nehemiah, that we shall now give a tr of it in full: "A memorial of that which Bagoas and Dalayah said to me: Thou shalt say in Egypt unto Arsames with regard to the house of the altar of the God of heaven that was built in the fortress of Yeb before the time of Cambyses and which the accursed(?) Waidrang destroyed in the 14th year of Darius the king, that it shall be built again upon its place as it was before, and that meal-offerings and incense-offerings shall be offered upon that altar as they used to be."

LITERATURE.—For further information as to the history of Cambyses see Rawlinson, *Ancient Monarchies*; Prasek, *Geschichte der Meder und Perser*; the Behistun inscr in the edd of the various recensions by Bezold, Spiegel, Weisbach, Thomson, and King; Herodotus; Josephus; the Sachau papyri; and Petrie, *History of Egypt*, III.

R. DICK WILSON

CAMEL, kam'el (גַּמְלִי, *gāmāl*; κάμηλος, *kāmēlos*; בֶּקֶר, *bekher*, and בִּכְרָה, *bikhrāh* [Isa 60 6; Jer 2 23: "dromedary," ARVm "young camel"]; רֶקֶשׁ, *rekhes* [1 K 4 28; see HORSE], כִּרְכָרוֹת, *kirkārōth* [Isa 66 20, "swift beasts," ARV "dromedaries"]; בְּנֵי הָרַמְמָכִים, *b'nē hā-rammākīm* [Est 8 10, "young dromedaries," ARV "bred of the stud"]; אֶהְשִׁרָנִים, *'āhashī'rānīm* [Est 8 10.14, AV "camels," ARV "that were used in the king's service"]): There are two species of camel, the Arab. or one-humped camel or dromedary, *Camelus dromedarius*, and the Bactrian or two-humped camel, *Camelus bactrianus*. The latter inhabits the temperate and cold parts of central Asia and is not likely to have been known to Bib. writers. The Arab. camel inhabits southwestern Asia and northern Africa and has recently been introduced into parts of America and Australia. Its hoofs are not typical of ungulates but are rather like great claws.



Young Camels Grazing.

The toes are not completely separated and the main part of the foot which is applied to the ground is a large pad which underlies the proximal joints of the digits. It may be that this incomplete separation of the two toes is a sufficient explanation of the words "parteth not the hoof," in Lev 11 4 and Dt 14 7. Otherwise these words present a difficulty, because the hoofs are completely separated though the toes are not. The camel is a ruminant and chews the cud like a sheep or ox, but the stomach possesses only three compartments instead of four, as in other ruminants. The first two compartments contain in their walls small pouches, each of which can be closed by a sphincter muscle. The fluid retained in these pouches may account in part for the power of the camel to go for a relatively long time without drinking.

The Arab. camel is often compared with justice to the reindeer of the Esquimaux. It furnishes hair for spinning and weaving, milk, flesh and leather, as well as being an invaluable means of transportation in the arid desert. There are many Arab. names for the camel, the commonest of which is *jamal* (in Egypt *gamal*), the root being common to Arab., Heb and other Sem languages. From it the names in Lat, Gr, Eng. and various European languages are derived. There are various breeds of camels, as there are of horses. The riding camels or dromedaries, commonly called *hajin*, can go, even at a walk, much faster than the pack camels. The males are mostly used for carrying burdens, the females being kept with the herds. Camels are used to a surprising extent on the rough roads of the mountains, and one finds in the possession of *fellāhīn* in the mountains and on the littoral plain larger and stronger pack camels than are often found among the Bedawin. Camels were apparently not much used by the Israelites after the time of the patriarchs. They were taken as spoil of war from the Amalekites and other tribes, but