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*by James Strong & John McClintock*

*To the Students of the Words, Works and Ways of God:*

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## Haag (Hague) Apologetical Society

a scientific society in Holland, founded in 1785 for the purpose of calling forth scientific works in defense of the Christian religion. It annually offers a prize of 400 florins for the best work on a topic proposed. (A. J. S.)

## Hagahash'teri

(Heb. with the art. [which the A.V. has mistaken for part of the name] *ha-Achashtari'*, yr ʾēv] אַחַשְׁתָּרִי; i.e. *the Achastarite*, prob. of foreign [? Persian] origin; according to Furst, an adj. from the word *achastar*, i.e. *courier* [compare: μυναῖτες] “, camels,” <sup><1780></sup> Esther 8:10, 14]; according to Gesenius, *mule-driver*; Sept. οἈσθηρά v.r. Ἀασθηῖο, etc., Vulg. *Ahasthari*), the last mentioned of the four sons of Naarah, second of the two wives of Ashur, the founder of Tekoa, of the tribe of Judah (<sup><1306></sup> 1 Chronicles 4:6). B.C. post 1618.

## Ha-ammonai

SEE CHEPHAR-HAAMMIONIAI.

## Haan, Carolus de

was born at Arnheim Aug. 16, 1530. Becoming acquainted with the Reformation, he resolved to leave the Roman Catholic Church and his legal studies, and repaired to Geneva, where he studied theology under Calvin and Beza. In 1560 he became a minister of the Reformed Church at Deventer. Driven from thence by persecution, he was invited to Ham by William, duke of Cleves, and exercised his ministry there for sixteen years, until persecution again compelled him to depart. Count Jan of Nassau, stadtholder of Guelderland, and his son, Lodewijk Willem, stadtholder of Friesland, then secured his services to effect a reformation of the Church in their respective provinces. He afterwards returned to Deventer, but was again compelled to leave it in 1587, when it fell into the hands of the Spaniards. He repaired the same year to Leyden, where he was temporarily appointed professor extraordinary of theology. This position he held for four years. He was then called to Oldenbroek, where he exercised his ministry till he had passed the age of eighty. He died at Leyden Jan. 28, 1616. He wrote an exposition of the Revelation of St. John in Latin, and a work in Dutch against the Anabaptists. See Glasius, *Godgeleerd Nederland*, 1. (J. P. W.)

## Ha-araloth

SEE GIBEAH-HAARALOTIT

## Haas, Gerardus de D.D.

was born in 1736. After completing his theological studies at Utrecht, and receiving the doctorate in theology in 1761, he was settled successively at Amersfoort, Middelburg, and Amsterdam. His works are chiefly exegetical and dogmatic. The most important of them are, *Amerkinge over het sevende Boek der Godspraaken van Jesaia* (Utr. 1773): — *Het vijfde en drie volgende hoofdstukken uit Pauuls brief aan de Roreinen verklaard* (Amst. 1789-93, 3 parts): — *Verhandeling over de toekonende wereld* (Amst. 1798): — *Over de Openbaring van Johannes* (Amst. 1807. 3 parts). He also completed the commentary of Prof. Nahnis on the Epistle to the Philippians. It was published at Amsterdam in 1783 in 3 vols. See *Gladius Godgeleerd Nederland*, 1. (J.P.W.)

## Haba'iah

(Heb. *Chabayah'*, חֲבַיָּהּ } or חַבְיָהּ } *protected by Jehovah*; Sept. Ὁβα α and Ἐβαία, a priest whose descendants returned from the captivity with Zerubbabel, but were degraded from the priestly office on account of not being able to trace their genealogy (<sup><4506></sup>Ezra 2:6; <sup><4073></sup>Nehemiah 7:63). B.C. ante 459.

## Hab'akkuk

[many *Habak'kuk*] (Heb. *Chabakkuk'*, חַבְבְּקֻךְ } *embrace*; Sept. Ἀμβακούμ, Vulg. *Habacuc*; Jerome, *Praef. in Habakkuk* translates περίληψις, and Suidas πατήρ ἐγέρσεως; other Graecized and Latinized forms are Ἀββακούμ, Ἀμβακούκ, *Ambacnum*, *Abacuc*, etc.), the eighth in order of the twelve minor prophets (q.v.) of the Old Testament.

**1.** As to the name, besides the above forms, the Greeks, not only the Sept. translators, but the fathers of the Church, probably to make it more *sonorous*, corrupt it into Ἀραβακούκ, Ἀραβακούρω, or, as Jerome writes, Ἀβακούρω, and only one Greek copy, found in the library of Alcalá, in Spain, has Ἀββακούκ, which seems to be a recent correction made to suit the Hebrew text. The Heb. word may denote, as observed by Jerome, as well a “favorite” as a “struggler.” Abarbanel thinks that in the

latter sense it has allusion to the patriotic zeal of the prophet fervently contending for the welfare of his country: but other prophets did the same; and in the former and less distant signification, the name would be one like Theophilus, “a friend of God,” which his parents may have given him for a good omen. Luther took the name in the active sense, and applied it to the labors and writings of the man, thus: “Habakkuk had a proper name for his office; for it signifies a man of heart, one who is hearty towards another and takes him into his arms. This is what he does in his prophecy; he comforts his people and lifts them up, as one would do with a weeping child or man, bidding him be quiet and content, because, please God, it would yet be better with him.” But all this is speculation. See Keil and Delitzsch, *Comment.* ad cap. 1, 1.

2. Of the facts of this prophet’s birth-place, parentage, and life we have only apocryphal and conflicting accounts (see Delitzsch, *De Habacuci vita et cetate*, Lips. 1842, 1844). The Rabbinical tradition that Habakkuk was the son of the Shunammite woman whom Elisha restored to life is repeated by Abarbanel in his commentary, and has no other foundation than a fanciful etymology of the prophet’s name, based on the expression in <sup><12416></sup>2 Kings 4:16. Equally unfounded is the tradition that he was the sentinel set by Isaiah to watch for the destruction of Babylon (comp. <sup><23216></sup>Isaiah 21:16 with <sup><3811></sup>Habakkuk 2:1). In the title of the history of Bel and the Dragon, as found in the Sept. version in Origen’s *Tetrapla*, the author is called “Habakkuk, the son of Joshua, of the tribe of Levi.” Some have supposed this apocryphal writer to be identical with the prophet (Jerome, *Promen. in Dan.*). The psalm in ch. 3 and its title are thought to favor the opinion that Habakkuk was a Levite (Delitzsch, *Habakkuk*, p. 3). Pseudo-Epiphanius (2, 240, *De Vitis Prophetarum*) and Dorotheus (*Chronicles Pasch.* p. 150) say that he was of Βηθζοκῆρ or Βηθιτουχάρ (v.r. Βηδζοκῆρ, Βιδζεχάρ) (*Bethacat*, Isid. Hispal. c. 47), of the tribe of Simeon. This may have been the same as Bethzacharias, where Judas Maccabaus was defeated by Antiochus Eupator (1 Macc. 6:32, 33). The same authors relate that when Jerusalem was sacked by Nebuchadnezzar, Habakkuk fled to Ostracine, and remained there till after the Chaldeans had left the city, when he returned to his own country, and died at his farm two years before the return from Babylon, B.C. 538. It was (during his residence in Judea that he is said to have carried food to Daniel in the den of lions at Babylon. This legend is given in the history of Bel and the Dragon, and is repeated by Eusebins, Bar Hebraeus, and Euty chius. It is quoted from Joseph ben-

Gorion (B. J. 11, 3) by Abarbanel (*Comm. on Hab.*), and seriously refuted by him on chronological grounds. The scene of the event was shown to mediaeval travelers on the road from Jerusalem to Bethlehem (*Early Travels in Palestine*, p. 29). Habakkuk is said to have been buried at Ceila, in the tribe of Judah, eight miles east of Eleutheropolis (Eusebius, *Onomasficon*, s.v.); where, in the days of Zebenus, bishop of Eleutheropolis, according to Nicephorus (*H. k.* 12, 48) and Sozomen (*H. E.* 7, 28), the remains of the prophets Habakkuk and Micah were both discovered. **SEE KEILAH**. Iabbinical tradition, however, places his tomb at Chukkuk, of the tribe of Naphthali, now called Jakuk. **SEE HUKKOK**.

### Habakkuk, Book Of

— A full and trustworthy account of the life of this prophet would explain his imagery, and many of the events to which he alludes; but since we have no information on which we can depend, nothing remains but to determine from the book itself its historical basis and its age.

**1.** The Rabbinical traditions agree in placing Habakkuk with Joel and Nahum in the reign of Manasseh (comp. *Seder Olam Rabba* and *Zuta*, and *Tsemach David*). This date is adopted by Kimchi and Abarbanel among the Rabbis, and by Witsius and others among modern writers. The general corruption and lawlessness which prevailed in the reign of Manasseh are supposed to be referred to in <sup><300></sup>Habakkuk 1:2-4. Kalinsky conjectures that Habakkuk may have been one of the prophets mentioned in <sup><210></sup>2 Kings 21:10. Carpzov (*Introd. ad libr. canon.* V. T.p. 79, 410) and Jahn (*introd. in libros sacros* V. T. 2, § 120) refer our prophet to the reign of Manasseh, thus placing him thirty odd years earlier; but at that time the Chaldaeans had not as yet given just ground for apprehension, and it would have been injudicious in Habakkuk prematurely to fill the minds of the people with fear of them. Some additional support to our statement of the age of this book is derived from the tradition, reported in the apocryphal appendix to Daniel and by the Pseudo-Epiphanius, that Habakkuk lived to see the Babylonian exile. Syncellus (*Chronographia*, p. 214, 230, 240) makes him contemporary with Ezekiel, and extends the period of his prophecy from the time of Manasseh to that of Daniel and Joshua, the son of Josedech. The *Chronicon Paschale* places him later, first mentioning him in the beginning of the reign of Josiah (Olymp. 32), as contemporary with Zephaniah and Nahum; and again in the beginning of the reign of Cyrus (Olymp. 42), as contemporary with Daniel and Ezekiel in Persia,

with Haggai and Zechariah in Judea, and with Baruch in Egypt. Davidson (Horne's *Introd.* 2, 968), following Keil, decides in favor of the early part of the reign of Josiah. Calmet, Jager, Ewald, Rosenmüller, Maurer, and Hitzig agree in assigning the commencement of Habakkuk's prophecy to the reign of Jehoiakim, though they are divided as to the exact period to which it is to be referred. Ranitz (*Introductio in Habakkuk Vatic.* p. 24, 59), Stirkel (*Prolog. ad interpr. tertii cap. Habakkuk* p. 22, 27), and De Wette (*Lehrbuch der Historischkritischen Eileit.* Berlin, 1840, p. 338) justly place the age of Habakkuk before the invasion of Judaea by the Chaldeans. Knobel (*Der Prophetisn. de Hebr.*) and Meier (*Gesch. d. poet. nat. Liter. d. Hebr.*) are in favor of the commencement of the Chaldean era, after the battle of Carchemish (B.C. 606), when Judaea was first threatened by the victors. Some interpreters are of opinion that ch. 2 was written in the reign of Jehoiachin, the son of Jehoiakim (<sup><1216></sup>2 Kings 24:6), after Jerusalem had been besieged and conquered by Nebuchadnezzar, the king made a prisoner, and, with many thousands of his subjects, carried away to Babylon; none remaining in Jerusalem save the poorest class of the people (<sup><1214></sup>2 Kings 24:14). But of all this nothing is said of the book of Habakkuk, nor even so much as hinted at; and what is stated of the violence and injustice of the Chaldaeans does not imply that the Jews had already experienced it. It is also a supposition equally gratuitous, according to which some interpreters refer ch. 3 to the period of the last siege of Jerusalem, when Zedekiah was taken, his sons slain, his eyes put out, the walls of the city broken down, and the Temple burned (<sup><1251></sup>2 Kings 25:110). There is not the slightest allusion to any of these incidents in the third chapter of Habakkuk.

But the question of the date of Habakkuk's prophecy has been discussed in the most exhaustive manner by Delitzsch (*Derd Prophet Habakkuk*, Eill. § 3), and, though his arguments are rather ingenious than convincing, they are well deserving of consideration as based upon internal evidence. The conclusion at which he arrives is that Habakkuk delivered his prophecy about the twelfth or thirteenth year of Josiah (B.C. 630 or 629), for reasons of which the following is a summary. In <sup><3116></sup>Habakkuk 1:5 the expression "in your days" shows that the fulfillment of the prophecy would take place in the lifetime of those to whom it was addressed. The same phrase in <sup><2161></sup>Jeremiah 16:9 embraces a period of at most twenty years, while in <sup><3125></sup>Ezekiel 12:25 it denotes about six years, and therefore, reckoning backwards from the Chaldean invasion, the date above assigned

would involve no violation of probability, though the argument does not amount to a proof. From the similarity of <sup><3820></sup>Habakkuk 2:10 and <sup><3800></sup>Zephaniah 1:7, Delitzsch infers that the latter is an imitation, the former being the original. He supports this conclusion by many collateral arguments. Now Zephaniah, according to the superscription of his prophecy, lived in the time of Josiah, and from <sup><3806></sup>Habakkuk 3:5 he is supposed to have prophesied after the worship of Jehovah was restored, that is, after the twelfth year of that king's reign. It is thought that he wrote about B.C. 624. Between this period, therefore, and the twelfth year of Josiah (B.C. 630), Delitzsch places Habakkuk. But Jeremiah began to prophesy in the thirteenth year of Josiah, and many passages are borrowed by him from Habakkuk (compare <sup><3823></sup>Habakkuk 2:13 with <sup><3558></sup>Jeremiah 51:58, etc.). The latter, therefore, must have written about B.C. 630 or 629. This view receives some confirmation from the position of his prophecy in the O.T. Canon.

On the other hand, while it is evident, from the constant use of the *future* tense in speaking of the Chaldean desolations (<sup><3806></sup>Habakkuk 1:5, 6, 12), that the prophet must have written before the invasion of Nebuchadnezzar, which rendered Jehoiakim tributary to the king of Babylon (<sup><4240></sup>2 Kings 24:1), B.C. 606, yet it is equally clear from ch. 2, 3 that the prophecy did not long precede the fulfillment; and as there seem to be no references to the reigns of Josiah or Jehoahaz (B.C. 609), and as the notices of the corruption of the period agree with the beginning of the reign of Jehoiakim, we cannot be far astray in assigning B.C. 608 as the approximate date of this book.

**2.** Instead of looking upon the prophecy as an organic whole, Rosenmüller divided it into three parts corresponding to the chapters, and assigned the first chapter to the reign of Jehoiakim, the second to that of Jehoiachin, and the third to that of Zedekiah, when Jerusalem was besieged for the third time by Nebuchadnezzar. Kalinsky (*Vatic. Chabac. et Nah.*) makes four divisions, and refers the prophecy not to Nebuchadnezzar, but to Esarhaddon. But in such an arbitrary arrangement the true character of the composition as a perfectly developed poem is entirely lost sight of.

The prophet commences by announcing his office and important mission (i, D). He bewails the corruption and social disorganization by which he is surrounded, and cries to Jehovah for help (<sup><3802></sup>Habakkuk 1:2-4). Next follows the reply of the Deity, threatening swift vengeance (<sup><3806></sup>Habakkuk

1:5-11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldean hosts, but, confident that God has only employed them as the instruments of correction, assumes (<sup><S11></sup>Habakkuk 2:1) an attitude of hopeful expectancy, and waits to see the issue. He receives the divine command to write in an enduring form the vision of God's retributive justice as revealed to his prophetic eye (<sup><S12></sup>Habakkuk 2:2, 3). The doom of the Chaldeans is first foretold in general terms (<sup><S13></sup>Habakkuk 2:4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (<sup><S14></sup>Habakkuk 2:6-20). The strophical arrangement of these "woes" is a remarkable feature of the prophecy. They are distributed in strophes of three verses each, characterized by a certain regularity of structure. The first four commence with a "Woe!" and close with a verse beginning with *yKa* (for). The first verse of each of these contains the character of the sin, the second the development of the woe, while the third is confirmatory of the woe denounced. The fifth strophe differs from the others in form in having a verse introductory to the woe. The prominent vices of the Chaldeans' character, as delineated in <sup><S15></sup>Habakkuk 1:5-11, are made the subjects of separate denunciations: their insatiable ambition (<sup><S16></sup>Habakkuk 2:6-8), their covetousness (<sup><S17></sup>Habakkuk 2:9-11), cruelty (<sup><S18></sup>Habakkuk 2:12-14), drunkenness (<sup><S19></sup>Habakkuk 2:15-17), and idolatry (<sup><S20></sup>Habakkuk 2:18-20). The whole concludes with the magnificent psalm in chap. 3:" Habakkuk's Pindaric ode" (Ewald), a composition unrivalled for boldness of conception, sublimity of thought, and majesty of diction. This constitutes, in Delitzsch's opinion, "the second grand division of the entire prophecy, as the subjective reflex of the two subdivisions of the first, and the lyrical recapitulation of the whole." It is the echo of the feelings aroused in the prophet's mind by the divine answers to his appeals; fear in anticipation of the threatened judgments, and thankfulness and joy at the promised retribution. But, though intimately connected with the former part of the prophecy, it is in itself a perfect whole, as is sufficiently evident from its lyrical character, and the musical arrangement by which it was adapted for use in the Temple service.

**3.** The style of this prophet has always been much admired. Lowth (*De Poesi Hebraeor.* p. 287) says: "Poeticus est Habaccuci stylus; sed maxime in eda, quae inter absolutissimas in eo genere merito numerari potest." Eichhorn, De Wette, and Rosenmüller are loud in their praise of



Habakkuk's style; the first giving a detailed and animated analysis of the construction of his prophecies (*Einleitung. in das A. Test. 3:333*). He equals the most eminent prophets of the Old Testament — Joel, Amos, Nahum, Isaiah; and the ode in ch. 3 may be placed in competition, with Psalm 18 and 68 for originality and sublimity. His figures are all great, happily chosen, and properly drawn out. His denunciations are terrible, his derision bitter, his consolation cheering. Instances occur of borrowed ideas (<sup><3189></sup>Habakkuk 3:19; comp. <sup><3184></sup>Psalm 18:34: <sup><3116></sup>Habakkuk 2:6; comp. <sup><3147></sup>Isaiah 14:7: <sup><3124></sup>Habakkuk 2:14; comp. <sup><3119></sup>Isaiah 11:9); but he makes them his own in drawing them out in his peculiar manner. With all the boldness and fervor of his imagination, his language is pure and his verse melodious. Eichhorn, indeed, gives a considerable number of words which he considers to be peculiar to this prophet, and supposes him to have formed new words or altered existing ones, to sound more energetic or feeble, as the sentiments to be expressed might require; but his list needs sifting, as De Wette observes (*Einleitung*, p. 339); and <sup><3126></sup>Habakkuk 2:16, is the only unexceptionable instance.

4. The ancient catalogues of canonical books of the Old Testament do not, indeed, mention Habakkuk by name; but they must have counted him in the twelve minor prophets, whose numbers would otherwise not be full. In the New Testament some expressions of his are introduced, but his name is not added (<sup><3117></sup>Romans 1:17; <sup><3111></sup>Galatians 3:11; <sup><3108></sup>Hebrews 10:38; comp. <sup><3104></sup>Habakkuk 2:4: <sup><3123></sup>Acts 12:40, 41; comp. <sup><3105></sup>Habakkuk 1:5).

5. Express commentaries on the whole of this book separately are the following, of which the most important are designated by an asterisk L\*] prefixed: Theophylact, *Commentarius* (in *Opp.* 4); Bede, *Expositio* (in *Works*, 9, 404) Tanchum of Jerusalem, *Commentaire* (ed. Munk, Paris, 1843. 8vo): Abarbanel, *Commentarius* (ed. Sprecher, Traj. 1722. Helmst. 1790, 8vo): Luther, *Auslegung* (Vitemb. 1526, 4to; Erf. cod. 8vo; in Latin, Argent. 1528, 8vo); Capito, *Enarrationes* (Argent. 1526, 8vo); Chytraus, *Lectiones* (in *Opp.* p. 364); Grynseus, *Hypomeamata* (Basil. 1582, 8vo); De Guevara, *Commentarius* [Rom. Cath.] (Madrid, 1585, 4to; 1593. fol.; Aug. Vind. 1603; Antw. 1609, 4to); Agellius, *Commentarius* (Antw. 1597. 8vo); Tossan, *Periphrasis* (Francf. 1599, 8vo); Garthius, *Commentarius* (Vitemb..1605, 8vc): Tarnovius, *Commentarius* (Rost. 1623, 8vo); Cocceius, *Antlysis* (in *Opp.* 11:657); Marbury, *Commentaire* (Lond. 1650; 4to), \*De Padilla, *Commentaria* [Rom. Cath.] (Madrid, 1657, 2 vols. 4to; Sulzb. 1674, 4to, Iome, 1702, fol.); Hafenreffer, *Commentarius* [including

Nahuml (Stuttg. 1663, 8vo); \*Van Til, *Commentarius* (L. B. 1700, 4to); Biermann, *De Prophetie van H.* (Utr. 1713, 4to); Esch, *Erklärung* (Wesel, 1714, 4to); Abicht, *Annotationes* (Vitemb. 1732, 4to); Jansen, *Analecta* (in *Pentateuch*, etc.); \*Scheltinga, *Commentarius* (L. B. 1747, 4to); \*Kalinskiv, *Illustratio* [including Nahum] (Vratislav, 1748, 4to); Chrysander, *Anmerk.* (Rint. and Lpz. 1752, 4to); Monrad, *Anmerk.* (from the Danish, Göttingen, 1759, 8vo); Anon. *Traduction* (Paris, 1775, 12mo); Perschke *Versio*, etc. (Francof. et. Lips. 1777, 8vo): Ludwig, *Erläuterung* (Frkft. 1779, 8vo); Faber, *Commentatio* (Onold. 1779, 2 vols. 4to) Wahl, *Amerkung.* etc. (Hanover. 1790, 8vo), Kofod, *Commentarius* (Hafn. 1792, 8vo); Tingstad, *Anmadversiones* (Upsal. 1795, 8vo); Hadnlein, *Interpretatio* (Erlang. 1795, 8vo) Bather, *Application* (in *Sermons*, i, 188); Plum, *Observationes* [including Obad.] (Götting. 1796, 8x o); Conz, *Erläuterung.* (in Staudlen's *Beitrade*); Horst, *Amerkungen* (Gotha, 1798, 8vo); Dahl, *Observationes* (Neustr. 1798, 8vo); Wolfssohn, *Amerk.* (Bresl. 18.06, 8vo); Euchel, *Elaut:* (Copenh. 1815, 8vo); Justi, *Erlaut.* (Lpz. 1820, 8vo); Wolff, *Commentar* (Darmst. 1822, 8vo); Schroder, *Amerk.* [including Joel. Nahum, etc.] (Hildesh. 1827, 8vo); Deutsch, ⲡⲱⲘⲉⲣⲧⲓ etc. (Bresl. 1837, 8vo) , \*Baumlein, *Commentarius* (Heilbronn, 1840, 8vo); \*Delitzsch, *Auslegung* (Lpz. 1843, 8vo); Von Gumpach, *Erklärung* (Munch. 1860, 8vo); Robinson, *Homilies* (Lond. 1865, 8vo). **SEE PROPHETS, MINOR.**

The following are on chap. 3 exclusively Barhr (, *De equitatione Dei* [ver. 15] (Lips. 1749, 4to); Feder, *Canticum Hab.* (Wirzb. 1774, 8vo); Perschke, *Commentarius* (Franef. 1777, 4to); Busing, *De fulgoribus Dei*[ver. 3, 41 (Bremen, 1778, 4to); Nachtigal, *Erklldr.* (in Henke's *Magazine*, 4:180-190); Schroder, *Dissertutio* (Groningen, 1781,4to); Schnurrer, *Dissertatio* (Tübing. 1786, 4to); Morner, *Hymnus Habakkuk* (Ups. 1794, 4to); Heidenheim, ⲡⲱⲘⲉⲣⲧⲓ etc. (Rodelh. 1800,1826, 8vo); Anton, *Expositio* (Gorl. 1810, 4to); Steiger, *Amerkungen* (in Schwarz, *Jahrb.* 1824, p. 136); Stickel, *Prolusio* (Neust. 1827, 8vo); Reissmann, *De Song of Solomon Habakkuk* (Krauth. 1831, 8vo); Strong, *Prayer of Habakkuk* (in the *Meth. Quar. Rev.* Jan. 1861, p. 73). **SEE COMMENTARY.**

### Habazini'ah

(Hebrew *Chabatstsinyah'*, ⲏⲏⲗⲃⲏⲛⲓ ) perh. *lamp of Jehovah*; according to Furst, *collection of Jehovah*; Sept. Χαβασιβ), the father of one Jeremiah

and grandfather of the chief Rechabite Jaazaniah, which last the prophet Jeremiah tested with the offer of wine in the Temple (<sup><243B></sup>Jeremiah 35:3). B.C. considerably ante 539.

## Hab'bacuc

(Ἀμβακούμ; Vulg. *Habacuc*), the form in which the name of the prophet HABAkkUK *SEE HABAkkUK* (q.v.) is given in the Apocrypha (Bel, 33, 34, 35, 37, 39).

## Habergeon

### Picture for Habergeon

an old English word for *breastplate*, appears in the Auth.Vers. as the rendering of two Heb. terms: *hyr* *ṽashir.yah'* (<sup><18425></sup>Job 41:26, where it is named by *zeugma* with offensive weapons), or *ṽyr* *ṽashiryon'* (<sup><1434+2></sup>Chronicles 26:14; <sup><16046></sup>Nehemiah 4:16), a *coat of mail* (as rendered in <sup><0975></sup>1 Samuel 17:5, 38); and *arj* *ṽi tachara'* (<sup><0282></sup>Exodus 28:32; 39:23), a military garment, properly of linen strongly and thickly woven, and furnished around the neck and breast with a mailed covering (see Herod. 2, 182; 3:47; and comp. the *λινοθήρηξ* of Homer, *II.* 2, 529, 830). (See Smith's *Dict. of Class. Antiq. s.v. Lorica.*) *SEE ARMOR.*

## Haberkorn, Peter

a German divine, born at Butzbach in 1604. After filling various other posts, he was made professor of theology at Giessen, and died there, April, 1676. He was distinguished as a polemic, especially against the Romanists and Syncretists (q.v.). He wrote (1) *Vindictio Luth.fidei*: — (2) *Heptas disputationum Anti-Wallemburgicarum* (1650, 1652, 2 vols. 8vo). — Tholuck, in Herzog, *Real-Encyklop.* v, 438,439.

## Habert, Isaac

doctor of the Sorbonne, the first Parisian theologian who wrote against Jansenius. He was a native of Paris, studied at the Sorbonne, was appointed canon of the cathedral of Paris, and in 1645 bishop of Vabres. He filled this post for twenty-three years, was reputed a very pious man, and died at Pont de Salars, near Rodez, in 1668. In 1641 he accused Jansenius of holding heretical doctrines on forty points, and thereby

provoked Antoine Arnauld to answer him in his *Apologie*, in which he sought to prove the identity of the doctrines of Jansenius and St. Augustine. Habert nevertheless remained a declared enemy of Jansenius, and to him is ascribed the authorship of the letter sent to pope Innocent X in 1651, and signed by eighty-five bishops, praying him to decide the question finally. The most noteworthy of his works are: *De gratia ex partibus graecis* (1646): — *De consensu hierarchice et monarchice* (Paris, 1640): — *De cathedra seu primatu S. Petri* (Paris, 1645). He translated also into Latin the ceremonial of the Eastern Church, under the title *Liber pontificalis, Greece et Latine c. not.* (Paris, 1643, fol.). — Herzog, *Real-Encyklopadie*, 5, 439; Hoefer, *Nouv. Biog. Généralé*, 23, 13.

## Habesh

*SEE ABYSSINIAN CHURCH.*

## Habit

See DRESS. Habit, “a power and ability of doing anything, acquired by frequent repetition of the same action. ‘Man,’ says Dr. Paley, ‘is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of extending our views to the future, or of resting upon the present; of apprehending, methodizing, reasoning; of indolence and dilatoriness; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness; of overreaching, intriguing, projecting; in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature. “If the term *attachment* seems too good to be applied to habits, let us, if you please, call them ties. Habits, in fact, are ties, chains. We contract them unawares, often without feeling any pleasure in them; but we cannot break them without pain. It costs us something to cease to be what we have always been, to cease doing what we have always done. Life itself, in its least attractive form, the life least deserving of the name, is dear to us from the mere habit of living. The most intimate attachments, and, still more, the most incontestable, duties, have often given way before the power of habit. To have the loins girt about, then, is not merely to distrust our attachments; it is to prevent our habits from striking their roots too deep within. Nothing, therefore, which is habitual should be regarded as trivial. The most invisible ties are not the weakest,

and, at all events, their number renders them indestructible. We must remember that a cable is composed of threads. It is impossible to dispense with habits; a life without habits is a life without a rule. But in regard to these, as in regard to everything else; it is necessary to say with the apostle, ‘All things are lawful unto me, but I will not be brought under the power of any’ (Vinet, *Gospel Studies*, p. 310). See Fellowes, *Body of Theology*, 1, 58; Paley, *Moral Philosophy*, 1, 48; Kames, *Elen. of Criticism*, ch. 15; Jortin, *Sermons*, vol. 3; Reid, *Active Powers of Man*; Muller, *On the Christian Doctrine of Sin* (see Index).

## Habitation

(represented by several Heb. and Gr. words). God is metaphorically called the habitation of his people (<sup><4970B></sup>Psalm 71:3), in him they find the most delightful rest, safety, and comfort (<sup><4990D></sup>Psalm 91:9). Justice and judgment are the habitation of God’s throne (<sup><4994></sup>Psalm 89:14), all his acts being founded on justice and judgment (<sup><4970></sup>Psalm 117:2). The land of Canaan, the city of Jerusalem, the tabernacle and Temple, are spoken of as the habitation of God; there he does or did signally show himself present (<sup><4905></sup>Psalm 132:5, 13; <sup><4972></sup>Ephesians 2:22). Eternity is represented as his habitation (<sup><2875></sup>Isaiah 57:15). He “inhabited the praises of Israel,” a told metaphor, implying that Jehovah is the object of, and kindly accepts the praises of his people (<sup><4923></sup>Psalm 22:3). *SEE DWELLING.*

## Habits

*SEE VESTIMENTS.*

## Ha’bor

(Heb. *Chabor’*, **r/bj** ; if of Shemitic origin, from **rbj** ; to *join*, meaning the *united* stream; if of Persic derivation, from *khubpadr*= εὐκρημνος, with *beautiful* banks [Furst, *Lex. s.v.*]; Sept. Ἀβώρ and Χαβώρ), a river, and apparently also a district of Assyria, to which considerable interest is attached in connection, with the first captivity. We read in 1 Chronicles 5, 26, that Tilgathpilneser carried away “the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and *Habor*, and Hara, and to the river Gozan.” About seventeen years later, Shalmaneser, the successor of the former monarch, “took Samaia, and cared Israel away into Assyria, and placed them in Halah, and in *fabor*, the river of Gozan” (A.V., “by the river Gozan,” <sup><276></sup>2 Kings 17:6; 18:11). There are two rivers

still bearing this name, and geographers are not agreed as to which Is here referred to. *SEE CAPTIVITY.*

**1.** A river called *Khabur* rises in the central highlands of Kurdistan. flows in a south-westerly direction, and falls into the Tigris about seventy miles above Mosul (Layard, *Nineveh and Babylon*, p. 56; Schultens, *Index Geogr. in vitain Saladizi*, s.v.). Many suppose this to be the Habor of Scripture for the following reasons:

- 1.** It is within Assyria proper, which Ptolemy says was bounded on the west-by the Tigris (6, 1).
- 2.** It is affirmed that the Assyrian monarch would place his captives in a central part of his kingdom, such as this is, and not in the outskirts (Keil on ~~2~~2 Kings 17:4-6).
- 3.** Habor is termed “a river of Gozan” ( $\hat{z}/G \text{ rhi}r/bj$ ); and *Gozan* is supposed to signify “pasture,” and to be identical with the word *Zozan*, now applied by the Nestorians to the pasture-lands in the highlands of Assyria, where the *Khabur* takes its rise (Grant, *The Nestorian Christians*, p. 124).
- 4.** Ptolemy mentions a mountain called *Chabor* ( $\text{Xαβόραξ}$ ) which divides Assyria from Media (6, 1); and Bochart says the river Chabor has its source in that mountain (*Opera*, 1, 194, 242, 362). Some have supposed that the modern Nestorians are the descendants of the captive Jews (Grant, *I. c.*). *SEE GOZAN.*

**2.** The other and much more celebrated river, *Khabur*, is that famous affluent of the Euphrates, which is called *Aborrhaz* ( $\text{Ἀβόρραξ}$ ) by Strabo (16, 1, 27) and Procopius (*Bell. Pers.* 2, 5); *Aburas* ( $\text{Ἀβούραξ}$ ) by Isidore of Charax (p. 4); *Abora* ( $\text{Ἀβώρα}$ ) by Zosimus (3, 12); and *Chaboras* by Ptolemy ( $\text{Xάβόραξ}$ , 5, 18) and Pliny (*Fl. N.* 30, 3). “It rises about lat. 36° 40', long 40' flows only a little south of east to its junction near Kaukab with the Jerujer or river of Nisibis, which comes down from Mons Masius. Both of these branches are formed by the union of a number of streams. Neither of them is fordable for some distance above their junction; and below it they constitute a river of such magnitude as to be navigable for a considerable distance by steamers. The course of the *Khabur* below Kaukab is tortuous [through rich meads covered with flowers, having a general direction about S.S.W. to its junction with the Euphrates at

Karkesia, the ancient Circesium]. The entire length of the stream is not less than 200 miles” (Rawlinson, *Ancient Monarchies*, 1, 236; see Ainsworth, *Travels in the Track of the Ten Thousand*, p. 79; Layard, *Nineveh and Babylon*, p. 304). Ritter (*Erdkunde*, 10, 248), Gesenius (*Thesaurus*), Layard, Rawlinson, and others, maintain that this is the ancient *Habor*. There can be no doubt that Assyria proper was confined to the country lying along the banks of the Upper Tigris, and stretching eastward to Media. But its territory gradually expanded so as to include Babylonia (Heroaotus, 3, 92), Mesopotamia (Pliny, *H. N.* 6, 26), and even the country westward to the confines of Illicia and Phoenicia (Strabo, 16). At the time of the captivity the power of Assyria was at its height. The Jewish captives were as secure on the banks of the western as of the eastern Habor. The ruins of Assyrian towns are scattered over the whole of northern Mesopotamia. “On the banks of the lower Khabur are the remains of a royal palace, besides many other traces of the tract through which it runs having been permanently occupied by the Assyrian people. Even near Seruj, in the country between Haran and the Euphrates, some evidence has been found not only of conquest, but of occupation” (Rawlinson, *Ancient Monarchies*, 1, 247; see Chesney, *Euphrates Expedition*, i, 114; Layard, *Ain. and Bab.* p. 275, 279-300, 312). There can be no doubt that the Khabur was in Assyria, and near the center of the kingdom, at the time of the captivity. Further, Ptolemy mentions a province in Mesopotamia called *Gauzanitis* (5, 18). It lay around the Khabur, and was doubtless identical with *Gozan*, hence the phrase “Habor, the river of Gozan” (<sup>2276</sup>2 Kings 17:6), Chalchitis, which appears to be identical with Ialah, mentioned in the same passage, adjoined Gauzanitis. It is a remarkable fact that down as late as the 12th century there were large Jewish communities on the banks of the Khabfir (Benjamin of Tudela, in *Early Travels in Pal.* p. 92 sq.). The district along the banks probably took its name from the river, as would seem from a comparison with <sup>1376</sup>1 Chronicles 5:26. , Ptolemy mentions a town called *Chabor* (5. 18). The Khablr occurs under that name in an Assyrian inscription of the 9th century before our era (Layard, *Nin. and Bab.* p. 354) **SEE CUNEIFORM INSCRIPTIONS.**

It seems doubtful whether Habor was identical with the river Chebar (<sup>rbk</sup> on which Ezekiel saw his visions. The latter was perhaps farther south in Babylonia (<sup>2003</sup>Ezekiel 1:3, etc.). **SEE CHEBAR.**

## Haccerem

SEE BETH-HAC-CEREM.

## Hachali'ah

(Heb. *Chakalyah'*, **hly kj** } according to Gesenius, whose eyes *Jehovah enlivens*; according to Fürst, *ornament of Jehovah*; Sept. **Ἀχαλία** v.r. **Χελκία**), the father of Nehemiah, the governor after the captivity (<sup><1600></sup>Nehemiah 1:1; 10:2). B.C. ante 447.

## Hach'ilah

(Heb. *Chakilah'*, **hl ykj** } according to Gesenius, *darksome*; according to Fürst, *drought*; Sept. **Ἐχελά** v.r. **Χελμάθ**), the descriptive name of a well Wooded hill (**h[ b]**) near ("on the south of," "before," "by the way of") the wilderness ("Jeshimon") of Ziph, where David lay hid, and where Saul pitched his tent at the information of the Ziphites (<sup><1239></sup>1 Samuel 23:19; 26:1, 3). This is doubtless the *Tell Zif* reported by Dr. Robinson (*Researches*, 2, 190, 191) as "a round eminence situated in the plain, a hundred feet or more in height," with a level plot on the top, apparently once enclosed by a wall, and containing several cisterns; lying a short distance west of the site of the town of Ziph. SEE ZIPH. The identification proposed by Schwarz (*Palest.* p. 113) with "the village *Beth-Chachal*, 21 miles west of Hebron," is unsupported and out of place.

## Hach'moni

(Heb. *Chakmoni'*, **ynakj** } *wise*; Sept. **Ἀχαμανί** v.r. **Ἀχαμί**, Vulg. *Hachamioni*), a man only known as the father (or ancestor; comp. <sup><1370></sup>1 Chronicles 27:2) of Jashobeam, the chief of David's warriors (I Chronicles 11:11, where *son of Hachmoni* is rendered "HACHMONITE," for which the parallel passage, <sup><1238></sup>2 Samuel 23:8, has "TACHIONITE"); and also of Jehiel, the companion of the princes in the royal household (<sup><1372></sup>1 Chronicles 27:32). B.C. considerably ante 1046. Hachmon or Hachmoni was no doubt the founder of a family to which these men belonged: the actual father of Jashobeam was Zabdiel (<sup><1370></sup>1 Chronicles 27:2), and he is also said to have belonged to the Korhites (<sup><1316></sup>1 Chronicles 12:6); possibly the Levites descended from Korah. But the name Hachmon nowhere appears in the genealogies of the Levites. See Kennicott, *Diss.* p. 72, 82, who calls attention to the fact that names given in Chronicles with *Ben* are



in Samuel given without the *Ben*, but with the definite article. A less probable view is that which makes this term a title of office, q. d. *counselor*. *SEE JASHOBEAM*.

## Hach'monite

(<sup>[3116]</sup>1 Chronicles 11:16). *SEE HACHMONI*.

## Hacket, John

an English prelate, distinguished for his talents in controversy, was born at London in 1592. He studied at Westminster School, and entered Trinity College, Cambridge, in 1608. He took orders in 1618, and soon after became chaplain of the bishop of Lincoln. At the beginning of the Civil War he was one of the divines chosen to prepare a report on Church reforms, to be presented by a committee of the House of Lords. This plan failed from the opposition of the bishops. Hacket was a zealous partisan of Charles, and his house became the headquarters of the Royalists in his neighborhood. This brought him into trouble, and he was even imprisoned for a short time. After the Restoration he was made bishop of Lichfield and Coventry, and he caused the cathedral of Lichfield, which had been much injured during the war, to be repaired, mostly at his own expense. He died at Lichfield in 1670. Hacket was a Calvinist; yet his writings abound, says Coleridge, "in fantastic rags and lappets of Popish monkery." He wrote also *A Sermon preached before the King March 22, 1660: — A Century of Sermons upon several remarkable Subjects* (published by Thos. Plume, with a life of the author, 1675, fol.): — *The Life of Archbishop Williams* (1693, fol.). See *Biogr. Britannica*; Wood, *Athenae Oxonienses*, vol. 2; *Gentleman's Magazine*, vol. 66; Hook, *Eccles. Biography*, 5, 471; Allibone, *Dict. of Authors*, 1, 752; Coleridge, *Works* (New York edition), 5, 123. Hacket, William, an English enthusiast and fanatic of the 16th century. He was at first the servant of a gentleman named Hussey, but married a rich widow, whose fortune he soon spent in dissipation. He next appears at York and in Lincolnshire giving himself out as a prophet, and announcing the downfall of the papacy; that England would suffer from famine, pestilence, and war unless the consistorial discipline were established. He was whipped and driven out of the county, but continued his prophecies elsewhere. According to Bayle, he was a very ready and grandiloquent speaker, so that many among the people thought he had received a special gift of the Holy Ghost. He affected to place great

reliance on his prayers, and asserted that if all England were to pray for rain there should fall none if he prayed for dry weather. Edmund Coppinger and Henry Arthington became associated with him, the former under the name of *Prophet of Mercy*, the latter *Prophet of Judgment*. They proclaimed Hacket the true king of the world, and next in power to Jesus Christ. On Jan. 16, 1591, he sent his disciples through the streets of London crying that Jesus had arrived, was stopping at a certain hotel in the town, and that this time none should undertake anything against him. They ended with the cry, *Repent, England, repent!* They were finally arrested and put in prison. Coppinger let himself die of starvation; Arthington published a recantation and was forgiven. As for Hacket, he persisted to the last, and was condemned to death as guilty of impiety and rebellion, and hung in London in July 1591. Even on the scaffold he prayed God for a miracle to confound his enemies. See Henry Fitz-Simon, *Britannomachia Ministrorum*, lib. 2, cap. 6, p. 202, 206; Camden, *Annales*, an. 1591, pars 4:p. 618623; Bayle, *Dict. hist. et Crit.*; Hoefer, *Nouv. Biog. Générale*, 23, 31.

### Hackley, Charles W. D.D.

a clergyman of the Protestant Episcopal Church, and late professor of mathematics and astronomy in Columbia College, New York, was born March. 9, 1808, in Herkimer County, N. York, and died in the city of New York Jan. 10, 1861. Prof. Hackley graduated at the Military Academy, West Point, in 1829, and was assistant professor of mathematics there until 1832, when he engaged in the study of law, but subsequently abandoned it for theology, and was ordained in 1835. He was professor of mathematics in the University of New York until 1838, then became president of Jefferson College, Mississippi, and subsequently rector of St. Peter's Protestant Episcopal Church, Auburn, N.Y. He was elected professor in Columbia College in 1843, and continued in that post until his death. He was the author of several excellent mathematical works, and a contributor to scientific periodicals and weekly and daily journals. — *American Annual Cyclopaedia*, 1861, p. 362; Allibone, *Dict. of Authors*, 1, 753. (J.W. M.)

### Hackspan, Theodor

an eminent Lutheran theologian and Orientalist, was born in 1607 at Weimar, and died at Altorf Jan. 19, 1659. He was educated at Jena, where he studied philosophy, and then went to Altorf; to profit by the instructions

of the able Orientalist Schwenter and thence to Helmstadt, where he studied theology under the famous Calixtus. In 1636 he returned to Altorf, and for many years filled the chair of Hebrew in its university, where he was the first to publicly teach the Oriental languages. In 1654 he was appointed professor of theology in that institution, retaining at the same time the chair of Oriental languages. His close application to study and to the duties of his professorships so impaired his health that he died in the fifty-second year of his age. Hackspan is said to have been the best scholar of his day in Hebrew, Chaldee, Syriac, and Arabic. The liberality of Jodocus Schmidmaier, an advocate of Nuremberg, who established in his own house a press, with supplies of types in the different languages, enabled him to publish most of his learned works. Among these we name *Tractatus de usu Ibrorum Rabbisicorum: — Sylloge Disputationum theologiarum et philologiarum: — Interpres Errabundus: — Disputationes de locutionibus sacris* (Altorf, 1648): — *Observationes Arabico-Syriacae in quaedam loca Veteris et Novi Testamenti* (ibid. 1639): — *De Angelorum daemonumque nominibus* (ibid. 1641): — *Fides et Leges Mohammedis*, etc. (ibid. 1646): — *Iscellaneorum Sacrorum Libri duo* (ibid. 1660): — *Exercitatio de Cabbala Judaica* (ibid. 1660): — *Note philologico-theologicae. 1 varia et. difficilia Scripturae loca* (ibid. 1664, 3 vols.). Rose, *Nouv. Généralé Biog. Dict.* 8, 169; Hofer, *Nouv. Biogr. Généralé*, 23, 34. (J. W. M.)

## Ha'dad

a name which occurs with considerable confusion of form in the Heb. The proper orthography seems to be **ddh**} *Hadad'* (according to Gesenius from an Arab. root signifying to *break* forth into shouts; but Furst makes it = **yDivi** *A Mighty*), which appears in <sup><0355></sup>Genesis 36:35, 36; <sup><1046></sup>1 Chronicles 1:46, 47, 50, 51 (in all which passages it is rendered by the Sept. **Ἀδάδ**, and Vulg. *Adad*), and in <sup><1114></sup>1 Kings 11:14-25 (where the Sept. has **Ἀδάρ**, Vulg. *Adad*). The other forms are **ddj**} *Chadad'* (<sup><1013></sup>1 Chronicles 1:30; Sept. **Χοδάδ** Vulg. *Hadad*), **rdh**} *Hadar'* (<sup><0213></sup>Genesis 26:39; Sept. **Ἀράδ**, Vulg. *Adar*, Engl. “Hadar”), **rdj**} *Chadar'* (<sup><0215></sup>Genesis 25:15; Sept. **Χοδάν**, Vulg. and Engl. *Hadar*), and **dda**} *Adad'* (<sup><1117></sup>1 Kings 11:17; Sept. **Ἀδάρ**, Vulg. *Adad*). It was the name of a Syrian idol, and was thence transferred to the king, as the highest of earthly authorities, in the forms *Hadad*, *Ben-hadad* (“worshipper of Hadad”), and *Hadad-ezer* (“assisted by

Hadad,” Gesenius, *Thesaur.* p. 218). The title appears to have been an official one, like Pharaoh; and perhaps it ‘is so used by Nicolaus Damascenus, as quoted by Josephus (*Ant.* 7:5, 2), in reference to the Syrian king who aided Hadadezer (<sup><1085></sup>2 Samuel 8:5). Josephus appears to have used the name in the same sense, where he substitutes it for Benhadad (*Ant.* 9, 8, 7, compared with <sup><1234></sup>2 Kings 13:24). **SEE HADAD-RIMMON.**

**1. ADAD** **SEE ADAD** (q.v.) is the indigenous name of the chief deity of the Syrians, the *sun*, according to Macrobius (*Saturnal.* 1, 23). Moreover, Pliny (*Hist. Nat.* 37, 11, 71), speaking of remarkable stones named after parts of the body, mentions some called “Adadunephros, ejusdem oculus ac digitus dei;” and adds, “et hic colitur a Syris.” He is also called “**Ἄδωδος βασιλεὺς θεῶν**” by Philo Byblius (in Eusebii *Praepar. Evan.* i, 10). The passage of Hesychius which Harduin adduces in his note to Pliny concerning the worship of this god by the Phrygians, Jablonski declares to be inadmissible (*De Linzq. Lycaonica*, p. 64).

This Syrian deity claims some notice here, because his name is most probably an element in the names of the Syrian kings Benhadad and Hadadezer. Moreover, several of the older commentators have endeavored to find this deity in <sup><2367></sup>Isaiah 66:17; either by altering the text there to suit the *name* given by Macrobius, or by adapting the name he gives to his *interpretation* and to the reading of the Hebrew, so as to make that extract bear testimony to a god *Achad* (q.v.). Michaelis has argued at some length against both these views; and the modern commentators, such as Gesenius, Hitzig, Bottcher (in *Proben Alttest. Schrifterkldr.*), and Ewald, do not admit the name of any deity in that passage.

**2. HADAIR** **SEE HADAIR** (q.v.), one of the sons of Ishmael (<sup><10215></sup>Genesis 25:15; <sup><1313></sup>1 Chronicles 1:30). His descendants probably occupied the western coast of the Persian Gulf, where the names *Attai* (Ptol. 6:7, § 15), *Attene*, and *Chateni* (Plin. 6:32) bear affinity to the original name. **SEE ARABIA.**

**3. HADAD**, king of Edom, the son of Bedad, and successor of Husham: he established his court at Avith, and defeated the Midianites in the intervening territory of Moab (<sup><10355></sup>Genesis 36:35; <sup><13046></sup>1 Chronicles 1:46). This is the only one of the ancient kings of Edom whose exploits are recorded by Moses. B.C. ante 1618. **SEE AVITH.**

**4.** HADAD, another king of Edom, successor of BaalHanon: he established his palace at Pal, and his wife's name was Mehetebel (<sup><1015></sup>1 Chronicles 1:50). He is called HADAR in <sup><1016></sup>Genesis 36:39. From the fact that with him the list of these Edomitish kings closes, it may be conjectured (Turner's *Companion to Genesis*, p. 326) that he lived about the time of the Exode, and in that case he may be the identical king of Edom who refused a passage to the Israelites (<sup><1017></sup>Numbers 20:14). B.C. prob. 1619; certainly ante 1093. *SEE PA.*

**5.** ADAD, a king of Syria, who reigned in Damascus at the time that David attacked and defeated Hadadezer, king of Zobah, whom he marched to assist, and in whose defeat he shared. B.C. cir..1040. This fact is recorded in <sup><1018></sup>2 Samuel 8:5, but the name of the king is not given. It is supplied, however, by Josephus (*Ant.* 7, 5, 2), who reports, after Nicolas of Damascus, that he carried succors to Hadadezer as far as the Euphrates, where David defeated them both; and adds other particulars respecting his fame.

**6.** HADAD, a young prince of the royal race of Edom, who, when his country was conquered by David, contrived, in the heat of the massacre committed by Joab, to escape with some of his father's servants, or, rather, was carried off by them into the land of Midian. B.C. cir. 1040. Thence Hadad went into the desert of Paran ("Midian," ver. 18), and eventually proceeded to Egypt (<sup><1019></sup>1 Kings 11:14 sq.; in ver. 17 the name is given in the mutilated form **dda**). He was there most favorably received by the king, who assigned him an estate and establishment suited to his rank, and even gave him in marriage the sister of his own consort, by whom he had a son, who was brought up in the palace with the sons of Pharaoh. Hadad remained in Egypt till after the death of David and Joab, when, although dissuaded by Pharaoh, he returned to his own country in the hope of recovering his father's throne (<sup><1020></sup>1 Kings 11:21, 22). B.C. cir. 1012. The Scripture does not record the result of this attempt further than by mentioning him as one of the troublers of Solomon's reign, which implies some measure of success (see Kitto's *Daily Bible Illust.* ad loc.). After relating these facts the text goes on to mention another enemy of Solomon, named Rezin, and then adds (ver. 25) that this was "besides the mischief that Hadad did; and he abhorred Israel, and reigned over Syria." Our version seems to make this apply to Rezin; but the Sept. refers it to Hadad, reading **pwda**, *Ediom*, instead of **pra**, *Aram* or *Syria*, and the sense

would certainly be improved by this reading, inasmuch as it supplies an apparent omission; for without it we only know that Hadad left Egypt for Edom, and not how he succeeded there, or how he was able to trouble Solomon. The history of Hadad is certainly very obscure. Adopting the Sept. reading, some conclude that Pharaoh used his interest with Solomon to allow Hadad to reign as a tributary prince, and that he ultimately asserted his independence. Josephus, however, seems to have read the Hebrew as our version does, “Syria,” not “Edom.” He says (*Ant.* 8:7, 6) that Hadad, on his arrival in Edom, found the territory too strongly garrisoned by Solomon’s troops to afford any hope of success. He therefore proceeded with a party of adherents to Syria, where he was well received by Rezin, then at the head of a band of robbers, and with his assistance seized upon a part of Syria and reigned there. If this be correct, it must have been a different part of Syria from that in which Rezin himself reigned, for it is certain, from ver. 24, that he (Rezin) did reign in Damascus. Carrieres supposes that Hadad reigned in Syria after the death of Rezin; and it might reconcile apparent discrepancies to suppose that two kingdoms were established (there were more previously), both of which, after the death of Rezin, were consolidated under Hadad. That Hadad was really king of Syria seems to be rather corroborated by the fact that every subsequent king of Syria is, in the Scripture, called Ben-Hadad; “son of Hadad,” and in Josephus simply Hadad, which seems to denote that the founder of the dynasty was called by this name., We may observe that, whether we read Aram or Edom, it must be understood as applying to Hadad, not to Rezin (*Pictorial Bible*, on <sup><12114></sup>2 Kings 11:14). — Kitto. The identity of name suggests a common origin between the Edomitish and Syrian dynasties. Josephus, in the outset of his account, appears to call this Hadad by the name of *Ader*. In any case, however, the preceding must be regarded as distinct persons from each other (see Hengstenberg, *Pentateuch*, 2, 288), the last probably being the son, or, rather, grandson of No. 5. **SEE SYRIA.**

### Hadad-e’zer

(Heb. *id.*, **רז[ח]דחז** *Adad* is his *help* [ **SEE HADAD**, No. 1]; Sept. **Ἀδραέζερ** in 2 Samuel 8, but **Ἀδαρέζερ** v.r. **Ἀδαδέζερ** in <sup><11123></sup>1 Kings 11:23; Vulg. *Adarezer* in both passages), less correctly HADAREZER (Heb. *idt.*, **רז[ח]דחז** *ln.* [ see under HDADA; yet some MSS. have *Hadadezer* throughout]; <sup><1006></sup>2 Samuel 10:16, 19, <sup><1383></sup>1 Chronicles 18:3-10;

19:16,19; Sept. Ἀδραζάρ v.r. Ἀδρααζάρ, Vulg. still *Adarezer*), king of the Aramitish state Zobah, a powerful opponent of David. He was defeated by the Israelites in his first campaign, while on his way to “establish his dominion” (B.C. cir. 1035) in the neighborhood of the Euphrates, with a great loss of men, war chariots, and horses, and was despoiled of many of his towns (<sup><1008></sup>2 Samuel 8:3; <sup><1388></sup>1 Chronicles 18:3), and driven with the remnant of his force to the other side of the river (19:16). The golden weapons (fl c, A.V. “shields of gold”) captured on this occasion, a thousand in number, were taken by David to Jerusalem (18:7), and dedicated to Jehovah. The foreign arms were preserved in the Temple, and were long known as king David’s (<sup><1329></sup>1 Chronicles 23:9; <sup><2704></sup>Song of Solomon 4:4). A diversion highly serviceable to him was made by a king of Damascene Syria [ *SEE HADAD*, 5], who compelled David to turn his arms against him (<sup><1006></sup>2 Samuel 10:6-14; <sup><1396></sup>1 Chronicles 19:6-14). The breathing-time thus afforded Hadadezer was turned by him to such good account that he was able to accept the subsidies of Hanun, king of the Ammonites, and to take a leading part in the confederacy formed by that monarch against David. B.C. cir. 1034. The first army brought into the field was beaten and put to flight by Abishai and Joab; but Hadadezer, not yet discouraged, went into the countries east of the Euphrates, and got together, the forces of all his allies and tributaries, which he placed under the command of Shobach, his general. The army was a large one, as is evident from the numbers of the slain; and it was especially strong in horse-soldiers (<sup><1398></sup>1 Chronicles 19:18). They crossed the Euphrates, joined the other Syrians, and encamped at a place called Helam (q.v.). To confront so formidable an array, David took the field in person, and in one great victory so completely broke the power of Hadadezer, that all the small tributary princes seized the opportunity of throwing off his yoke, of abandoning the Ammonites to their fate, and of submitting quietly to David, whose power was thus extended to the Euphrates (<sup><1005></sup>2 Samuel 10:15-19; <sup><1450></sup>2 Chronicles 19:15-19).

But one of Hadarezer’s more immediate retainers, REZON ben-Eliadah, made his escape from the army, and, gathering round him some fugitives like himself, formed them into one of those marauding, ravaging “bands” (rWdG) which found a congenial refuge in the thinly peopled districts between the Jordan and the Euphrates (<sup><1172></sup>2 Kings 5:2, <sup><1358></sup>1 Chronicles 5:18-22). Making their way to Damascus, they possessed themselves of the city. B.C. cir. 980. Rezon became king, and at once began to avenge the

loss of his countrymen by the course of "mischief" to Israel which he pursued down to the end of Solomon's reign, and which is summed up in the emphatic words, "He was an adversary (a 'Satan') to Israel"... "he abhorred Israel" (<sup><11123></sup>1 Kings 11:23-25).

### Ha'dad-rim'mon

(Heb. *Hadad'-Rimmon'*, **ddh**׃/מראם the names of two Syrian idols; Sept. **κοπετάς ροώνος**, Vulg. *Adadremmon*), the name of a place in the valley of Megiddo, alluded to in <sup><3021></sup>Zechariah 12:11 as a type of the future penitence of the Jews; probably by a proverbial expression from the lamentation for Josiah, who was mortally wounded not far from this spot (<sup><482></sup>2 Chronicles 35:22 25). (There is a treatise by Wichmanshausen. *De planctu Hadadr.* in the *Nov. Thes. Theol. — phil.* 1, 1101; exegetical remarks on the same text have also been written in Dutch by Vermast [Gonda, 1792, 1794], in German by Mauriti [Rost. 1764. 1772], and in Latin by Froriep [Erf. 1776].) According to Jerome (*Comment. on Zechariah* 1. c. and *Hos.* 1), it was afterwards called *Maximilinoopolis* (see Reland. *Palcest.* p. 891), which, according to the *Jerus. Itin.*, lay 17 Rom. miles from AEsateia, and 10 from Esdraelon; being situated, according to Dr. Robinson (new ed. of *Researches*, 3, 118), a little south of Megiddo (now Lejjun) (see *Bibliotheca Sacra*, 1844, p. 220). The name has been thought to be derived from the worship of the idol Hadad-rimmon (Hitzig on *Isaiah* 17, 9; Movers, *Phin.* p. 297); but, according to the Targum of Jonathan (followed by Jarchi), it is an ellipsis for *Hadad*, son of *Tab-rimmon*, the alleged opponent of Ahab at Ramoth-Gilead. As it contains the names of two principal Syrian deities, it may have been an old Syrian stronghold, and hence Josiah may here have made his last stand in defense of the plain of Esdraeloa. 'Such a site, therefore, does not ill agree with the position of the modern *Runlaneh*, a village "at the foot of the Megiddo hills, in a notch or valley about 1 hour S. of tell Metzellim" (Van de Velde, *Memoir*, p. 333; comp. *Narrative*, 1, 355; De Saulcy, *Dead Sea*, 2, 311). Schwarz's attempt (*Palest.* p. 159) to identify Hadad-Rimmon with Gath-Rimmon of <sup><625></sup>Joshua 21:25, as the Kefar Uthni of the Talmud (*Götting*, fol. 76, a), and a present Kafer Guth, said by him to be located about 24 miles from Lejjun, beyond Sepphoris, is without foundation.

### Ha'dar

a various reading of two Heb. names. *SEE ETS-HADAR.*



**1.** CHADAR'(**rdj** } perhaps *chamber*; Sept. **Χοδδάν**; Vulg. *Hadar*), a son of Ishmael (<sup><0255></sup>Genesis 25:15); written in <sup><0303></sup>1 Chronicles 1:30, *Chadad'*(**ddj** } **Χονδάν**, *Hadad*); but Gesenius supposes the former to be the true reading of the name. It has not been identified, in a satisfactory way, with the appellation of any tribe or place in Arabia, or on the Syrian frontier; but names identical with, or very closely resembling it, are not uncommon in those parts, and may contain traces of the Ishmaelitish tribe sprung from Hadar. The mountain *Hadad*, belonging to Teyma, **SEE TEMA**. on the borders of the Syrian desert, north of el-Medineh, is perhaps the most likely to be correctly identified with the ancient dwellings of this tribe; it stands among a group of names of the sons of Ishmael, containing Dumah, Kedar, and Temna. **SEE HADAD**, 2.

**2.** HADAR'(**rdh** } perh. *ornament*; Sept. **Ἀράδ** v.r. **Ἀράθ**; Vulg. *Adua*), one of the Edomitish kings, successor of Baal-Hanan ben-Achbor (<sup><0339></sup>Genesis 36:39); and, if we may so understand the statement of ver. 31, about contemporary with Saul. The name of his city, and the name and genealogy of his wife, are given. In the parallel list in 1 Chronicles 1, he appears as HADAD. We know from another source (<sup><0314></sup>1 Kings 11:14, etc.) that 'Hadad was one of the names of the royal family of Edom. Indeed, it occurs in this very list (<sup><0335></sup>Genesis 36:35). **SEE HADAD**, 4.

### Hadare'zer

the form of the name of the town mentioned in the account of David's Syrian campaign, as given in 2 Samuel 10, and in all its occurrences in the Heb. text (as well as in both MSS. of the Sept. and in Josephus), except <sup><0108></sup>2 Samuel 8:3-12.; <sup><0112></sup>1 Kings 11:23, where it is more correctly called HADADEZER **SEE HADADEZER** (q.v.).

### Hadas

**SEE MYRTLE**.

### Had'ashah

(Heb. *Chadashah'*, **hvdj** } *new*; Sept. **Ἀδασά** v.r. **Ἀδασάν**), a city in the valley of Judah, mentioned in the second group between Zenan and Migdal-gad (<sup><0657></sup>Joshua 15:37). It has generally been thought (Winer, *Realw.* s.v.) to be the same with the *Adasa* ('*Accaas*) of Josephus (*Ant.* 12, 10, 5) and the Apocrypha '(1 Macc. 8:40, 45), and likewise of the

*Onomasticon* (s.v.), which, however, must have lain rather in the mountains of Ephraim, apparently near the modern village *Surda*. **SEE ADASA**. Schwarz (*Phys. Descript. of Pal.* p. 103) inclines to identify it with a little village *el-Chadas*, stated by him to lie between Migdal and Ashkelon, the *el-Jora* of Van de Velde's *Map*. According to the Mishna (*Erub.* 5, 6), it anciently contained 50 houses only (Reland, *Palaest.* p. 701). **SEE JUDAH, TRIBE OF**.

### Hadas'sah

(Heb. *Hadassah'*, **hSdh** } *myrtle*; comp. the Gr. names *A Myrto*, etc.; Sept. omits, Vulg. *Edissa*), the earlier Jewish name of ESTHER (<sup>אֶסְתֵּר</sup>Esther 2:7). Gesenius (*Thesaur.* p. 366) suggests that it is identical with **Ατοσσα**, the name of the daughter of Cyrus (Herod. 3. 133,134).

### Hadat'tah

(Heb. *Chadattah'*, **hTdj** } a Chaldaizing *form=nova*; Sept. omits, Vulg. *nova*), according to the A.T. one of the towns of Judah in the extreme south "Hazor, Hadattah, and Kerioth, and Hezron," etc. (<sup>חֲדַטְתָּא</sup>Joshua 15:25); but the Masoretic accents of the Hebrew connect the word with that preceding it, as if it were Hazor-chadattah, i.e. New Hazor, in distinction from the place of the same name in ver. 23. This reading is expressly sanctioned by Eusebius and Jerome, who speak (*Onomast.* s.v. Asor) of "New Hazor" as lying in their day to the east of and near Ascalon. (See also Reland, *Palcest.* p. 708.) But Ascalon, as Robinson has pointed out (*Researches*, new ed. 2, 34, note), is in the Shefelah, and not in the south, and would, if named in Joshua at all, be included in the second division of the list, beginning at ver. 33, instead of where it is, not far from Kedesh. Still the total (29) in ver. 32 requires as in much abbreviation in the enumerated list of cities in this group as possible. — **SEE HAZOR-HADATTAH**.

### Haddah

**SEE EN-HADDAH**.

### Haddock, Chas. B., D.D.

a Congregational minister, was born in Salisbury, N. H., in the summer of 1796. He graduated at Dartmouth College in 1816. Immediately after

graduating, he entered Andover Theological Seminary, where he remained two years. He was then compelled to desist from his studies, and made a journey to the South. He returned in 1819 invigorated in health, and was at once chosen the first professor of rhetoric in Dartmouth College, which position he held till 1838, when he was chosen professor of intellectual philosophy. In 1850 he received the appointment of charge d'affaires at the court of Portugal which he held till 1855. He spent the remainder of his life at West Lebanon. For about twelve years he preached at White River Village, Vt., and for several years he supplied the pulpit at the upper and lower churches of Norwich, Vt. For a year or two he preached at West Lebanon, and for the last two years and a half of his life he preached at Queechy village, Vt. He died at West Lebanon, N. H., Jan. 15, 1861. As a preacher he was always acceptable, and never more so than during the last year of his life. — *Congregational Quarterly*, 1861, p. 213.

## Hades

a Greek word (  $\sigma\eta\varsigma$ , derived, according to the best established and most generally received etymology, from privative a and  $\text{ιδεῖν}$ , hence often written  $\acute{\alpha}\ \delta\mu\varsigma$ ), means strictly *what is out of sight*, or possibly, if applied to a person, *what puts out of sight*. In earlier Greek this last was, if not its only, at least its prevailing application; in Homer it occurs only as the personal designation of Pluto, the lord of the invisible world, and who was probably so designated-not from being himself invisible, for that belonged to him in common with the heathen gods generally-but from his power to render mortals invisible-the invisible-making deity (see Crusius, *Homeric Lexicon*, s.v.). The Greeks, however, in process of time abandoned this use of *hades*, and when the Greek Scriptures were written the word was scarcely ever applied except to the place of the departed. In the classical writers, therefore, it is used to denote *Orcus*, or the infernal regions. In the Greek version of the Old Testament it is the common rendering for the Heb.  $\text{[av]}$  *sheol*, though in the form there often appears a remnant of the original personified application; for example, in <sup>-OL3735</sup>Genesis 37:35, "I will go down to my son,"  $\text{εἰς}\ \delta\omicron\upsilon$ , i.e. into the abodes or house of hades  $\text{δύμους}$  or  $\text{οἶκον}$  being understood). This elliptical form was common both in the classics and in Scripture, even after *hades* was never thought of but as a region or place of abode.

**1.** The appropriation of *hades* by the Greek interpreters as an equivalent for *sheol* may undoubtedly be taken as evidence that there was a close

agreement in the ideas conveyed by the two terms as currently understood by the Greeks and Hebrews respectively—a substantial, but not an entire agreement; for in this, as well as in other terms which related to subjects bearing on things spiritual and divine, the different religions of Jew and Gentile necessarily exercised a modifying influence; so that even when the same term was employed, and with reference generally to the same thing, shades of difference could not but exist in respect to the ideas understood to be indicated by them. Two or three points stand prominently out in the views entertained by the ancients respecting *hades*: first, that it was the *common* receptacle of departed spirits, of good as well as bad; second, that it was divided into two compartments, the one containing an Elysium of bliss for the good, the other a Tartarus of sorrow and punishment for the wicked; and, thirdly, that in respect to its locality, it lay under ground, in the mid-regions of the earth. So far as these points are concerned, there is no material difference between the Greek *hades* and the Hebrew *sheol*. This, too, was viewed as the common receptacle of the departed: patriarchs and righteous men spoke of going into it at their decease, and the most ungodly and worthless characters are represented as finding in it their proper home (<sup><0423></sup>Genesis 42:38; <sup><0908></sup>Psalms 139:8; <sup><0814></sup>Hosea 13:14; <sup><0349></sup>Isaiah 14:9, etc.). A twofold division also in the state of the departed, corresponding to the different positions they occupied, and the courses they pursued on earth, is clearly implied in the revelations of Scripture on the subject, though with the Hebrews less prominently exhibited, and without any of the fantastic and puerile inventions of heathen mythology. Yet the fact of a real distinction in the state of the departed, corresponding to their spiritual conditions on earth, is in various passages not obscurely indicated.

Divine retribution is represented as pursuing the wicked after they have left this world—pursuing them even into the lowest realms of *sheol* (<sup><0522></sup>Deuteronomy 32:22; <sup><0902></sup>Amos 9:2); and the bitterest shame and humiliation are described as awaiting there the most prosperous of this world's inhabitants, if they have abused their prosperity to the dishonor of God and the injury of their fellow-men (<sup><0914></sup>Psalms 49:14, Isaiah 14). On the other hand, the righteous had hope in his death, he could rest assured that, in the viewless regions of *sheol*, as well as amid the changing vicissitudes of earth, the right hand of God would sustain him; even there he would enter into peace, walking still, as it were, in his uprightness (<sup><0342></sup>Proverbs 14:32; <sup><0908></sup>Psalms 139:8; <sup><0570></sup>Isaiah 57:2). That *sheol*, like *hades*, was

conceived of as a lower region in comparison with the present world, is so manifest from the whole language of Scripture on the subject, that it is unnecessary to point to particular examples; in respect to the good as well as the bad, the passage into *sheol* was contemplated as a descent; and the name was sometimes used as a synonym for the very lowest depths (~~1822~~Deuteronomy 32:22; ~~1810~~Job 11:7-9). This is not, however, to be understood as affirming anything of the actual locality of disembodied spirits; for there can be no doubt that the language here, as in other cases, was derived from the mere appearances of things; and as the body at death was committed to the lower parts of the earth, so the soul was conceived of as also going downwards. But that this was not designed to mark the local boundaries of the region of departed spirits may certainly be inferred from other expressions used regarding them-as that God took them to himself; or that he would give them to see the path of life; that he would make them dwell in his house forever; or, more generally still, that the spirit of a man goeth upwards (~~1834~~Genesis 5:24; ~~1961~~Psalms 16:11; 23:6; ~~2021~~Ecclesiastes 3:21; 12:7). During the old dispensations there was still no express revelation from heaven respecting the precise condition or external relationships of departed spirits; the time had not yet come for such specific intimations; and the language employed was consequently of a somewhat vague and vacillating nature, such as spontaneously arose from common feelings and impressions. For the same reason, the ideas entertained even by God's people upon the subject were predominantly somber and gloomy. *Sheol* wore no inviting aspect to their view, no more than *hades* to the superstitious heathen; the very men who believed that God would accompany them thither and keep them from evil, contemplated the state as one of darkness and silence, and shrunk from it with instinctive horror, or gave hearty thanks when they bound themselves for a time delivered from it (~~1915~~Psalms 6:5; 30:3, 9; ~~1813~~Job 3:13 sq.; ~~2388~~Isaiah 38:18). The reason was that they had only general assurances, but no specific light on the subject; and their comfort rather lay in overleaping the gulf of *sheol*, and fixing their thoughts on the better resurrection some time to come, than in anything they could definitely promise themselves between death and the resurrection-morn.

In this lay one important point of difference between the Jewish and the heathen *hades*, Originated by the diverse spirit of the two religions, that to the believing Hebrew alone the sojourn in *sheol* appeared that only of a temporary and intermediate existence. The heathen had no prospect

beyond its shadowy realms; its bars for him were eternal; and the idea of a resurrection was utterly strange alike to his religion and his philosophy. But it was in connection with the prospect of a resurrection from the dead that all hope formed itself in the breasts of the true people of God. As this alone could effect the reversion of the evil brought in by sin, and really destroy the destroyer, so nothing less was announced in that first promise which gave assurance of the crushing of the tempter; and though as to its nature but dimly apprehended by the eve of faith, it still necessarily formed, as to the reality, the great object of desire and expectation. Hence it is said of the patriarchs that they looked for a better country, which is a heavenly one; and of those who in later times resisted unto blood for the truth of God, that they did it to obtain a better resurrection (<sup><38116></sup>Hebrews 11:16, 35). Hence, too, the spirit of prophecy confidently proclaimed the arrival of a time when the dead should arise and sing, when *sheol* itself should be destroyed, and many of its inmates be brought forth to the possession of everlasting life (<sup><2369></sup>Isaiah 26:19; <sup><3834></sup>Hosea 13:14; <sup><712></sup>Daniel 12:2). Yet again, in apostolic times, Paul represents this as emphatically the promise made by God to the fathers, to the realization of which his countrymen as with one heart were hoping to come (<sup><4307></sup>Acts 26:7); and Josephus, in like manner, testifies of all but the small Sadduceean faction of them, that they believed in a resurrection to honor and blessing for those who had lived righteously in this life (*Ant.* 18, 1, 3). This hope necessarily cast a gleam of light across the darkness of *hades* for the Israelite, which was altogether unknown to the Greek. Closely connected with it was another difference also of considerable moment, viz., that the Hebrew *sheol* was not, like the Gentile *hades*, viewed as an altogether separate and independent region, withdrawn from the primal fountain of life, and subject to another dominion than the world of sense and time. Pluto was ever regarded by the heathen as the rival of the king of earth and heaven; the two domains were essentially antagonistic. But to the more enlightened Hebrew there was but one Lord of the living and the dead; the chambers of *sheol* were as much open to his eye and subject to his control as the bodies and habitations of men on earth; so that to go into the realms of the deceased was but to pass from one department to another of the same all-embracing sway of Jehovah. **SEE SHEOL.**

**2.** Such was the general state of belief and expectation regarding *hades* or *sheol* in Old-Testament times. With the introduction of the Gospel a new light breaks in, which shoots its rays also through the realms of the

departed, and relieves the gloom in which they had still appeared shrouded to the view of the faithful. The term *hades*, however, is of comparatively rare occurrence in New-Testament scripture; in our Lord's own discourses it is found only thrice, and on two of the occasions it is used in a somewhat rhetorical manner, by way of contrast with the region of life and blessing. He said of Capernaum, that from being exalted unto heaven it should be brought down to *hades* (<sup><41123></sup>Matthew 11:23) —that is, plainly, from the highest point of fancied or of real elevation to the lowest abasement. Of that spiritual kingdom, also, or church, which he was going to establish on earth, he affirmed that “the gates of *hades* should not prevail against it” (<sup><4168></sup>Matthew 16:18), which is all one with saying that it should be perpetual. *Hades* is contemplated as a kind of realm or kingdom, accustomed, like earthly kingdoms in the East, to hold its council chamber at the gates; and whatever measures might there be taken, whatever plots devised, they should never succeed in overturning the foundations of Christ's kingdom, or effectually marring its interests. In both these passages *hades* is placed by our Lord in an antagonistic relation to his cause among men, although, from the manner in which the word is employed, no very definite conclusions could be drawn from them as to the nature and position of *hades* itself. But in another passage — the only one in which any indication is given by our Lord of the state of its inhabitants—it is most distinctly and closely associated with the doom and misery of the lost: “In *hades*,” it is said of the rich man in the parable, “he lifted up his eyes, being in torments” (<sup><4163></sup>Luke 16:23). The soul of Lazarus is, no doubt, also represented as being so far within the bounds of the same region that he could be descried and spoken with by the sufferer. Still, he was represented as sharing no common fate with the other, but as occupying a region shut off from all intercommunion with that assigned to the wicked, and, so far from being held in a sort of dungeon-confinement, as reposing in Abraham's bosom, in an abode where angels visit. With this also agrees what our Lord said of his own temporary sojourn among the dead, when on the eve of his departing thither — “Today,” said he, in his reply to the prayer of the penitent malefactor, “shalt thou be with me in paradise” (<sup><4234></sup>Luke 23:43) But paradise was the proper region of life and blessing, not of gloom and forgetfulness; originally it was the home and heritage of man as created in the image of God; and when Christ now named the place whither he was going with a redeemed sinner paradise it bespoke that already there was an undoing-of the evil of sin, that for all who are Christ's there is an actual recovery immediately after death, and as

regards the better part of their natures, of what was lost by the disobedience and ruin of the fall. *SEE PARADISE.*

But was not Christ himself in *hades*? Did not the apostle Peter on the day of Pentecost apply to him the words of David in Psalm 16, in which it was said, “Thou wilt not leave my soul in *hades*, neither wilt thou suffer thine Holy One to see corruption,” and argue apparently that the soul of Christ must have indeed gone to *hades*, but only could not be allowed to continue there (~~4127~~Acts 2:27-31)? Even so, however, it would but concern the application of a name; for if the language of the apostle must be understood as implying that our Lord’s soul was in *hades* between death and the resurrection, it still was *hades* as having a paradise within its bosom; so that, knowing from his own lips what sort of a receptacle it afforded to the disembodied spirit of Jesus, we need care little about the mere name by which, in a general way, it might be designated. But the apostle Peter, it must be remembered, does not call it *hades*; he merely quotes an Old-Testament passage, in which *hades* is mentioned, as a passage that had its verification in Christ; and the language of course in this, as in other prophetic passages, was spoken from an Old-Testament point of view, and must be read in the light which the revelations of the Gospel have cast over the state and prospects of the soul. ‘We may even, however, go farther; for the Psalmist himself does not strictly affirm the soul of the Holy One to have gone to *hades*; his Words precisely-rendered are, “Thou wilt not leave (or abandon) my soul to *hades* -that is, give it up as a prey to the power or domain of the nether world. It is rather a negative than a positive assertion regarding our Lord’s ‘connection with *hades* that is contained in the passage, and nothing can fairly be argued from it as to the local habitation or actual state of his disembodied spirit. *SEE INTERMEDIATE STATE.*

The only other passages in the New Testament in which mention is made of *hades* are in ~~4118~~Revelation 1:18, where the glorified Redeemer declares that he has the keys of death and of *hades*; ~~4118~~Revelation 6:8, where death is symbolized as a rider, smiting all around him — with weapons of destruction, and *hades* following to receive the souls of the slain; ~~4113~~Revelation 20:13,14, where death and *hades* are both represented as giving up the dead that were in them, and afterwards as being themselves cast into the lake of fire, which is the second death. In every one of these passages *hades* stands in a dark and-forbidding connection with death—very unlike that association with paradise and Abraham’s bosom in which our



Lord exhibited the receptacle of his own and his people's souls to the eye of faith; and not only so, but in one of them it is expressly as an ally of death in the execution of judgment that *hades* is represented, while in another it appears as an accursed thing, consigned to the lake of fire. In short, it seems as if in the progress of God's dispensations a separation had come to be made between elements that originally were mingled together — as if, from the time that Christ brought life and immortality to light, the distinction in the next world as well as this was broadened between the saved and the lost; so that *hades* was henceforth appropriated, both in the name and in the reality, to those who were to be reserved in darkness and misery to the judgment of the great day, and other names, with other and brighter ideas, were employed to designate the intermediate resting-place of the redeemed. It was meet that it should be so; for by the personal work and mediation of Christ the whole Church of God rose to a higher condition; old things passed away, all things became new; and it is but reasonable to suppose that the change in some degree extended to the occupants of the intermediate state the saved becoming more enlarged in the possession of bliss and glory, the lost more sunk in anguish and despair.

*SEE DEATH.*

**3.** Such being the nature of the scriptural representation on the subject, one must not only condemn the fables that sprung up amid the dark ages about the limbus or antechamber of hell, and the purgatorial fires, through which it was supposed even redeemed souls had to complete their ripening for glory, but also reject the form in which the Church has embodied its belief respecting the personal history of Christ, when it said “descended into hell.” This, it is well known, was a later addition to what has been called the Apostles Creed, made when the Church was far on its way to the gloom and superstition of the Dark Ages. Though the words are capable of a rational and scriptural explanation, yet they do not present the place and character of our Lord's existence in the intermediate state as these are exhibited by himself; they suggest something painful, rather than, as it should be, blessed and triumphant; and, if taken in their natural sense, they would rob believers of that sure hope of an immediate transition into mansions of glory, which, as his followers and participants of *his* risen life, it is their privilege to entertain. *SEE HELL.*

**4.** There are two other terms so often associated in Scripture with *hades* as to render their signification in some measure synonymous.

(1.) *Abyss* (ἄβυσσος == ἄβυθος, *without bottom*). The Sept. uses this word to represent three different Hebrew words: 1. **hl /xm]** *depth* or *deep* place (<sup><18423></sup>Job 41:23); or **hl Wx**, the *deep*, the *sea* (<sup><2447></sup>Isaiah 44:27). 2. **bhA** *breadth*, a *broad* place (<sup><18316></sup>Job 36:16). 3. **μ/hTaa** *mass* of waters, the *sea* (<sup><0082></sup>Genesis 8:2, etc.), the *chaotic mass* of waters (<sup><0002></sup>Genesis 1:2; <sup><19416></sup>Psalms 104:6), the *subterraneous waters*, “the *deep* that lieth under” (<sup><0425></sup>Genesis 49:25), “the *deep* that coucheth beneath” (<sup><6313></sup>Deuteronomy 33:13). In the N.T. it is used always with the article, to designate the abode of the dead, *hades*, especially that part of it which is also the abode of devils and the place of woe (<sup><5107></sup>Romans 10:7; <sup><4181></sup>Luke 8:31; <sup><6101></sup>Revelation 9:1, 2, 11; 11:7; 17:8; 20:1, 3). In the Revelation the word is always translated in the A.Vers. “bottomless pit,” by Luther “Abgrund.” In 9:1, mention is made of “the key of the bottomless pit” (ἡ κλεῖς τοῦ φρέατος τῆς ἄβ., *the key of the pit of the abss*), where *hades* is represented as a boundless depth. which is entered by means of a shaft covered by a door, and secured by a lock (Alford, Stuart, Ewald, De Wette, Diisterdieck). In ver. 11 mention is made of “the angel of the abyss,” by whom some suppose is intended Satan or one of his angels. **SEE ABYSS.**

(2.) *Abaddon* (ἄβαδδών, from the Heb. <sup>^</sup>/Dbā) *destruction*, the place of the dead, (<sup><18316></sup>Job 26:6; <sup><1201></sup>Proverbs 21:1), the name given in <sup><6101></sup>Revelation 9:11 to “the angel of the abyss,” and explained by the writer as equivalent to the Greek (ἀπολλύων, *destroyer*. The term may be understood either as a personification of the idea of destruction, or as denoting the being supposed to preside over the regions of the dead, the angel of death. The Rabbins frequently use this term to denote the lowest regions of *sheol* or *hades* (*Erubin*, fol. 19:1; *Sohar Num.* fol. 4; *Sohar Chudash*, fol. 22; comp. Eisenmenger, *Entdecktes Jud.* 2, 324 sq.); and the addition, “angel of the abyss,” seems to favor the supposition that the president or king of this place is alluded to here. But it may be doubted whether the angelology of the Rabbins finds any sanction from the N.T., and it accords better with the general character of the passage to suppose a personification here of the idea of destruction, so that the symbol may find many realizations in the history of the Church: as there are many Antichrists, so doubtless are there many Apollyons. The identification of Abaddon with the Asmodeus of the Apocrypha and the Talmud rests upon no solid basis. **SEE ABADDON.**

**5.** A full view of the extensive literature of this subject more appropriately belongs to other heads; we here notice only a few treatises specially bearing upon the opposite states of the dead: *Jour. Sac. Lit.* October, 1852, p. 35 sq., April, 1853, p. 56 sq.; July, 1853, p. 413 sq.; Bickersteth, *Hades and Heaven* (Lond. 1865). *SEE HEAVEN.*

## Ha'did

(Heb. *Chadid'*, *dydj* appointed, perh. from its situation on some craggy eminence, Gesenius, *Thesaur.* p. 446; Sept. Ἀδὴδ in <sup><1131></sup>Nehemiah 11:31, elsewhere unites with preceding word, Ἀδαδίδ; Vulgate *Hadid*), a place in the tribe of Benjamin, in the vicinity of Lod and Ono, whose inhabitants returned from the captivity to their old seat under Zerubbabel (<sup><1123></sup>Ezra 2:33, where some copies read *dyrjæ* HARID; <sup><1137></sup>Nehemiah 7:37; 11:34). It is probably the same with one of the cities called ADIDA *SEE ADIDA* (q.v.) by Josephus (*War*, 4, 9, 1), but not that of the Apocrypha (1 Macc. 12:38; comp. Josephus, *Ant.* 13:15, 2). In the time of Eusebius and Jerome (*Onomast.* s.v. Adithaim), a town called *Aditha* (Ἀδαθα) existed to the east of Diospolis (Lydda). According to Schwarz (*Phy. Description If Palestine*, p. 134), it was identical with the present “village *el-Chadida*, situated 5 Eng. miles east of Lud, on the summit of a round mountain:” probably the same with that seen by Dr. Robinson, and called by him “*el-Haditheh*, a large village just at the mouth of a wady, as it issues from the hills east of Ludd into the plain” (new edit. of *Researches*, 3, 143, note). This district, although, within the territory of Dan, belonged to Benjamin. The same place is described by the old Jewish traveler ha-Parchi as being “on the summit of a round hill,” and identified by him, no doubt correctly, with Hadid (Zunz, in Asher’s *Benj. of Tudela*, 2, 439).

## Hadj

(*Hadgi*, *llaj*, Arab.), pilgrimage, especially to Mecca. The name *hadj* is also given to the body of pilgrims to Mecca; and the word is defined to mean “aspiration.” Every Mohammedan, male or female, is bound, once at least in his lifetime, to make the *hadj* to Mecca. Some Mohammedan authorities, however, hold that a substitute may be employed; while lunatics, slaves and minors are free from the obligation. The solemnities at Mecca are held in the twelfth month of the Mohammedan year; and the male pilgrims, arriving at certain points near Mecca, put on the sacred habits and prepare their minds for the ceremonies. Arriving at Mecca, each

pilgrim walks seven times around the Kaabah; next he visits Mount Arafat, twelve miles from Mecca, for prayer and instruction. The next night is spent in devotion at Mogdalipha, and the next day the pilgrim visits a sacred monument at the spot where Mohammed went to pray. The ceremonies end with sacrifices. Every returning pilgrim is styled Hadgi (Haji) thereafter.

### Had'lai

(Heb. *Chadlay'*, יל הַפְּחִי *resting*; Sept. Ἀδδί v.r. Ἐλδα , Vulg. *Adali*), the father of Amasa, which latter was one of the Ephraimites who opposed the enslavement of the captives of Judah in the civil war between Pekah and Ahaz (<sup><14812></sup>2 Chronicles 28:12). B.C. ante 738.

### Hado'ram

(Heb. *Hadoramn'*, מר/דח) “defectively” מרדח) in Chronicles' Furst suggests [*Heb. Lex. s.v.*] = מר; r/dh) *Haudor* [i.e. *Ador*, the fire-god; *SEE HADRAMMELECH*] is *exalted*; the Samuel at <sup><11027></sup>Genesis 10:27 has *Adoram*; Sept. in <sup><11027></sup>Genesis 10:27, Ὀδοῦρά, Vulg. *Aduram*; in <sup><13021></sup>1 Chronicles 1:21, Κεδουράν; in <sup><131810></sup>1 Chronicles 18:10, Ἄδουράμ.; in <sup><14008></sup>2 Chronicles 10:18, Ἄδωράμ; Vulg. in all these last, *Adoram*), the name of three men...

**1.** ADORAM, the fifth son of Joktan, and progenitor of a tribe of the same name in Arabia Felix (<sup><11027></sup>Genesis 10:27; <sup><13021></sup>1 Chronicles 1:21). B.C. post 2414. Bochart (*Phaleg*, 2, 20) compares the *Dirmati* or *Drimmati* on the Persian Gulf (Plin. 6:32), and the promontory *Κορόδαμον* (Ras el-Had) of Ptol. 6:7, 11. Michaelis (*Spiciley*. 2, 162) despairs of all identification of the tribe in question. Schulthess (*Parad.* p. 83) and Gesenius (*Thes. Heb. s.* 4.) think that the *Adramitae* are meant, whom Ptolemy (*Ἄδραμίται*, *Geog.* 6, 7) places on the southern shores of Arabia, between the Homeritae (Hamyarites) and the Sochalite, an account with which Pliny (“*Atramitoe*,” *Hist. Nat.* 6, 28, 32; 12:14,30) substantially agrees. Winer, 1, 453. Fresnel cites an Arab author who identifies Hadoram with *Jurhum* (*41' Lettre, Journ. Asiatique*, 3 serie, 6:220); but this is highly improbable; nor is the suggestion of *Hadhira*, by Caussin (*Essai i*, 30), more likely, the latter being one of the aboriginal tribes of Arabia, such as Ad, Thamûd, etc. *SEE ARABIA*.

**2.** HADORAM, son of Toi, king of Hamath, sent by his father (with valuable presents in the form of articles of antique manufacture [Josephus], in gold, silver, and brass) to congratulate David on his victory over their common enemy Hadarezer, king of Syria (<sup><1380></sup>1 Chronicles 18:10). B.C. cir. 1034. In the parallel narrative of 2 Samuel 8, the name is given as JORAM; but this being a contraction of Jehoram, which contains the name of Jehovah, is peculiarly an Israelitish appellation. By Josephus (*Ant.* 7, 5,4) he is called Ἀδώραμος.

**3.** ADONIRAM *SEE ADONIRAM* (q.v.), as he is elsewhere more fully called (<sup><1406></sup>1 Kings 4:6; 5, 14; Josephus constantly Ἀδώραμος) the son of Abda, the treasurer of taxes under Solomon, and who was stoned to death by the people of the northern tribes when sent by Rehoboam to exact the usual dues (<sup><1408></sup>2 Chronicles 10:18).

## Ha'drach

(Heb. *Chadrak'*, Ἐρῆδϳ i signif. unknown, but possibly connected with *Hudor*-- *SEE HADORAI*; Sept. Σεδράχ, Vulg. *Hadrach*), apparently the name of a country, and (as we may gather from the parallel member of the sole and obscure passage where it occurs) near or identical with Damascus (<sup><300></sup>Zechariah 9:1). The meaning seems to be, "The utterance of the word of Jehovah respecting the land of Hadrach; and Damascus is the place upon which it rests." On the locality in question, great division of opinion exists. Adrichoinius says, "Adrach, or Hadrach, *alias* Adra is a city of Caelesyria, about twenty-five miles from Bostra, and from it the adjacent region takes the name of Land of Hadrach. This was the land which formed the subject of Zechariah's prophecy" (*Theaterum Terrae Sanctae*, p. 75). Rabbi Jose, a Damascene, according to Jarchi, declared he knew a place of this name east of Damascus; and Michaelis says (*Suppleme.* p. 677), "To this I may add what I learned, in the year 1768, from Joseph Abbassi, a noble Arab of the country beyond Jordan. I inquired whether he knew a city called *Hadrakh* He replied that there was a city of that name, which, though now small, had been the capital of a large region called the *land of Hadrakh*," etc. The two names, however, are entirely different (Edhr, *Hadrach*; Arab. *Edhr'a*), and there is no historical evidence that Edhr'a ever was the capital of a large territory. *SEE EDREI*. Yet corroborative of the existence of the place in question are the explicit statements of Cyril and Theodoret in commenting on the above passage. But to these it is objected that no modern traveler has heard of such a place in this region; Gesenius

especially (*Thesaur. Heb.* p. 449) urges that the name could not have become extinct. Yet no other explanation of the word Hadrach hitherto offered is at all satisfactory (see Winer's *Realw.* s.v.). Movers suggests that Hadrach may be the name of one of the old deities (compare *Adres*, Justin, 36:2, and ATERGATIS) of Damascus (*Die Phonizier*, 1, 478); and Bleek conjectures that reference is made to a king of that city (*Studien u. Kritiken*, 1852, 2, 258). Henderson (*Comment. ad loc.*) supposes it to be only a corruption of **ddj**, the common names of the kings of Syria. **SEE HADAR**. Jarchi and Kimchi say, "Rabbi Juda interpreted it as an allegorical expression relating to the Messiah, Who is *harsh* (**dj**) to the heathen, and *gentle* (**ר**) to Israel" Jerome's interpretation is somewhat similar: "Et est ordo verborum; assumptio verbi Domini, *acuti* in peccatores, *mollis* in justos. Adrach quippe hoc resonat ex duobus integris nomen compositum: AD (**dj**) *acutun*, RACH (**ר**) *molle, tenerumque* significans" (*Comment. in Zach.* ad loc.). Hengstenberg (*Christol.* 3, 372) adopts the same etymology and meaning, but regards the word as a symbolical appellation of the Persian empire, whose overthrow by Alexander Zechariah here foretells. He says the prophet does not mention the real name, because, as he lived during the supremacy of Persia, such a reference would have exposed him to danger. **SEE ZECHARIAH, BOOK OF**.

Looking at the passage in what appears to be its plain and natural meaning, no scholar can deny that, according to the usual construction, the proper name following /**ra**, is the name of the "land" itself, or of the nation inhabiting the land, and the analogy presented by all the other names in the section is sufficient proof that this must be the case here (Hengstenberg, 3, 375). All the other names mentioned are well known-Damascus, Hamath, Tyre, Zidon, Gaza, etc.; it is natural to infer that *Hadrach* is also the name of a place known to the prophet. Its position is not accurately defined. The words of the passage do not connect it more closely with Damascus than with Hamath. It is remarkable that no such name is elsewhere found in ancient writers. The translators of the Sept. were ignorant of it. So was Jerome. No such place is now known. Yet this does not prove that there never was such a name. Many ancient names have disappeared, as it seems to be the case with this (see Alphens, *Diss. de terra Chaderach*, Tr. ad Rhen. 1723; also in Ugolino, 7). **SEE DAMASCUS**.

## Hadrian, Pope

*SEE ADRIAN.*

## Hadrianus, P. Aemilius

the 14th Roman emperor (from A.D. 117-138), was a relative and the ward of Trajan, and married Julia Sabina, the granddaughter of Marciana sister of that emperor. In regard to the place of his birth, the statement of Spartianus (*De vita Hadricani*, 1) that he was born at Rome Jan. 24, A.D. 76, is generally regarded as the more reliable, though others name Italica in Spain, where his ancestors had settled in the time of Scipio (see Eutropius, 8:6, and Eusebius, *Chronicon*, No. 2155, p. 166, ed. Scaliger). Aided by the preference of Trajan's wife, Plotina, and showing himself capable in the positions entrusted to him, he rose rapidly, and on the death of Trajan succeeded to the empire, having been either really adopted as his successor by that emperor, or palmed off as such by Plotina and her party. For a statement of the conflicting opinions on this point, see Spartianus (*De vita Hadriani*, 4) and Dion Cassius (69, 1). When Hadrian assumed the reins of government (A.D. 117), he found the quiet of the empire threatened at several points, but, adopting a general policy of peace, he succeeded in preventing outbreaks and invasions in nearly every instance. In furtherance of this peaceful policy, he withdrew the legions from the conquests of his predecessor beyond the Tigris and Euphrates, and would have also abandoned Dacia had not populous Roman colonies existed there.

Impelled by curiosity, or, more probably, by a desire to see for himself the condition of the empire, he journeyed extensively through it, leaving everywhere monuments of his munificence in temples, aqueducts, and other useful or ornamental works. He made many improvements in the laws, and the *Edictum perpetuum Hadriani* (a codification of praetorial edicts made by his orders) marked an era in the historical development of the Roman law. Hadrian, though a voluptuary in private life, was a patron of the arts and of learning; was fond of the society of artists, poets, scholars, philosophers, etc., and even aspired to rank among them; but his inferior taste, his jealousy, his overweening vanity, and his impatience of rivalry and contradiction led him often to acts of cruel injustice towards the leaned men he gathered about him.

His conduct towards the Christians was marked by a sense of justice. The proconsul of Asia Minor having complained to Hadrian that the people at

their festivals demanded the execution of Christians, he issued a rescript forbidding such executions, and requiring that all complaints against the Christians should be made in legal form. Though this edict failed to secure immunity to Christians from persecution, since the fourth persecution occurred during his reign, Hadrian was not classed by Melito, Tertullian, or Eusebius among their persecutors, and his reign is regarded as in general favorable to the progress of Christianity. Aelius Lampridius (*Alexander Severus*, 43), indeed, mentions a report that Hadrian purposed to erect temples to Christ, as one of the gods, but was deterred by the priests, who declared that all would become Christians if he did so. This story is, however, generally regarded as unworthy of credit. The tolerant spirit or indifference of Hadrian towards religious opinions and practices disapproved of and even ridiculed by him is shown by his letter to Servianus, preserved in Vopiscus (*Severus*, 8), and by the fact that though a zealous worshipper of the *Sacra* of his native country, he also adopted the Egyptian *Cultus*.

The peace of his reign was broken by one serious war. Among the Jews a spirit of discontent had been kept alive ever since the capture of Jerusalem by Titus. Wishing to eradicate this spirit by the destruction of the Jewish nationality, Hadrian issued an edict forbidding the practice of circumcision, and determined to erect on the ruins of Jerusalem a new Roman city, to be called after himself, Aelia Capitolina. Consequently a furious revolt of the Jews broke out under the lead of Bar Cochba, a pretended messiah, and it was only after having suffered great losses, and having almost exterminated the Jewish nation (500,000 Jews were said to have perished), that the imperial armies succeeded in crushing the revolt, although the able general, Julius Serverus, had been called from the distant shores of Britian to lead them. Aelia Capitolina rose over the ruins of the Holy City, but the Jew was forbidden, on the pain of death, to enter it, and from that time the race was dispersed through the world. Antoninus Pius annulled the prohibition of circumcision. Hadrian died at Baiae July 10, 138; but his last days had been marked by such outrageous cruelties that Antoninus, his successor, with difficulty secured the customary honors to his memory. — Spartianus, *de vita Hadriani* (in *Scriptores Historiae Augustae*, Teubner's edit.); Smith, *Dict. of Greek and Roman Biog. and Mythol.* 2, 319 sq.; Hoefer. *Nouv. Biog. Généralé* 1, 301 sq.; Herzog, *Real-Encyclopadie*, 5, 446; Sharpe, *History of Egypt*, 15, 14-31. (J.W.M.)



## Haemorrhage

SEE ISSUE.

## Haemorrhoids

(**μυριῶν**) *techorim*', prob. *tumores ani* i.e. *the piles*, so called as *protruded* [the root is **רַחַץ**; to stretch] from the fundament, or from the *straining* or *tenesmus* with flow of blood, which the Masorites have everywhere inserted in the margin for the textual [but apparently more vulgar and less proper] word **μυλ ῥῶ** '*ophalim*', lit *hills*, spoken also in the Arab. of a "*tumor in ano virorum vel in pudendis mulierum*" [see Schroeder, *Orig. <sup><K045></sup>Hebrews* 4:54; Schultens, *ad Medianii Prov.* p. 23]; Sept. and Vulg. understand a *sore in the secret parts*), a painful disease with which the Philistines were afflicted by God as a punishment for detaining the sacred ark at Ashdod after they had captured it in battle (<sup><K016></sup>2 Samuel 5:6). The word also occurs among the physical curses denounced upon the Israelites by Moses in case of apostasy (<sup><K027></sup>Deuteronomy 28:27). Interpreters are not agreed on the exact signification of the original terms, nor on the nature of the disease, although most think that those painful tumors in the fundament are meant which sometimes turn into ulcers, i.e. *the piles* (Psalm 78:66). Others regard it as the name of the fundament itself, *podex* (Bochart, *Hieroz.* 1, 382; see Fuller in *Miscel. Sac.* v, 3; Kanne, *Die Goldene Aerse der Philist.* Nürimb. 1820). The Sept and Vulg. add to ver. 9 that the Philistines made seats of skins upon which to sit with more ease, by reason of their indisposition. Herodotus seems to have had some knowledge of this history, but has assigned another cause (1, 105). He says the Scythians, having plundered the temple of Venus at Askalon, a celebrated city of the Philistines, the goddess, who was worshipped there, afflicted them with a peculiar disease **θήλεια νόσος**. The Philistines, perhaps, thus related the story; but it evidently passed for truth that this disease was ancient, and had been sent among them by some avenging deity. To remedy this suffering, and to remove the ravages committed by rats, which wasted their country, the Philistines were advised by their priests and soothsayers to return the ark of God with the following offerings (<sup><K011></sup>1 Samuel 6:1-18): five figures of a golden emerod, that is the part afflicted, and five golden rats; hereby acknowledging that this plague was the effect of divine justice. This advice was followed; and Josephus (*Ant.* 6, 1, 1, **δυσεντερία**; Aquila, **τὸ τῆς φαγεδαίνης ἔλκος** and others

believed that the five cities of the Philistines made each a statue, which they consecrated to God as votive offerings for their deliverance. This, however, seems to have originated from the figures of the rats. The heathen frequently offered to their gods figures representing those parts of the body which had been diseased (see Frey, *De more simulacra membrorum consecrandi*, Altd. 1746); and such kinds of *ex votes* are still frequent in Catholic countries, being consecrated in honor of some saint who is supposed to have wrought the cure: they are images of wax or of metal, exhibiting those parts of the body in which the disease was seated. The Scholiast on Aristophanes (*Achara*, 231) mentions a similar plague (followed by a similar subsequent propitiation to that mentioned in Scripture), as sent upon the Athenians by Bacchus. The opinion mentioned by Winer (s.v. Philister), as advanced by Lichtenstein (in Eichhorn's *Biblioth.* 6, 405-467), that the plague of emerods and that of mice are one and the same, the former being caused by an insect (*solpuga*) as large as a field mouse, is hardly worth serious attention. Kitto thinks that they were rather *talismans* specially formed under astrological calculations for the purpose of obviating the effects of the disease (*Daily Bible Illustr.* ad loc.). The words of <sup><HEB></sup>1 Samuel 5:12, "The men that *died not* were smitten with emerods," show that the disease was not necessarily fatal. It is clear from its parallelism with "botch" and other diseases in Deuteronomy 28: 27 that  $\mu\upsilon\lambda\ \beta\lceil$  is a disease, not a part of the body (see Beyer, *De haemorrhoidibus ex lege Mosaica*, Lips. 1792). Now <sup><HEB></sup>1 Samuel 5:11 speaks of the images of the emerods after they were actually made and placed in the ark. It thus appears probable that the former word means the disease and the latter the part affected, which must necessarily have been included in the actually existing image, and have struck the eye as *the essential* thing represented, to which the disease was an incident. As some morbid swelling, then, seems the most probable nature of the disease, so no more probable conjecture has been advanced than that *hemorrhoidal tumors* or bleeding piles, known to the Romans as *mariscae* (Juv. 2, 13) are intended. These are very common in Syria at present, Oriental habits of want of exercise and improper food, producing derangement of the liver, constipation, etc., being such as to cause them. **SEE DISEASE.**

### Haemstede, Adrian van

one of the first preachers of the Reformed faith in the Netherlands, was probably born about the year 1525 in Schouwen. The parents of Adriaan

seem to have been among the earliest in Zealand to embrace the Reformed faith. He understood several modern languages, and wrote in both Latin and Dutch. His Dutch style is remarkable for perspicuity and strength. Adriaan was in 1557 ministering to the Reformed church in Antwerp, and his labors there were eminently successful. Deeply sympathizing with the persecuted Protestants in France, he wrote in Latin a letter to Henry the Second of France, in which he remonstrates with him and pleads with him to exercise clemency. This letter is dated Dec. 1, 1557, and is thus in advance of the measures set on foot by Calvin and Beza in behalf of these persecuted followers of Christ. Van Haemstede in this letter suggests a conference such as was held at Poissy in 1562. Van der Heiden, sent at his request by the church at Emden to assist him at Antwerp, having arrived, he took occasion to leave for a time (Feb. 1558). During his absence dark clouds gathered, and soon after his return the storm burst. Van der Heiden, whose place of preaching had been betrayed by a woman, escaped. Van Haemstede remained, though a price was set upon his head, and certain death awaited him if captured. His two faithful helpers, Gillis and Antoine Verdikt, were both burned at Brussels. He left Antwerp probably in March 1559, and sought refuge in Ost Friesland. Subsequently he labored for a short time at Groningen, and was thence sent to England to take charge of a Reformed church in London. He espoused the cause of the better class of Anabaptists, so far as to maintain that they should not be punished for their doctrinal error respecting the humanity of Christ, since they acknowledged his divinity, and depended on him for salvation. This view was in direct conflict with the views and practice of Cranmer and Ridley, who had in 1551 condemned to the flames Joris van Parre, a Netherlander of irreproachable morals, simply on account of his doctrinal belief. As the church which Haemstede served was at this time under the supervision of Edmund Grindal, bishop of London, he was called to account for his views, and, adhering to them, was banished from the kingdom. On his return to Holland he was deprived of all his property. Emden, too, refused to receive him. He bore his trials and privations in a truly Christian manner. At the earnest request of many of the London congregation, he finally went thither again. The bishop of London demanded a recantation. He refused. Again he was banished. With a heavy heart he returned to Friesland, where he soon after died. His death occurred in 1562. In his views of religious liberty he was far in advance of his age, and fell a victim to the reigning spirit of intolerance. He was the author of the first Book of Martyrs published in the Netherlands. It is conjectured that it was first published at

Antwerp during the persecution, and issued in sheets as it was prepared. The original edition, which is extremely rare, is in small quarto, bearing the author's name, but not the place of its publication. It met with great favor, and for two centuries it was the manual of thousands, having passed through many successive editions. See an able and interesting monograph of Rev. Joh. ab Utrecht Dresselhuys in the with vol. of Kist and Rayaard's *Archief voor Kerkelijke Geschiedenis, inzonderheid van Nederland* (Leyd. 1835); Glasius, *Godgeleerd Nederland*, D. 2. (J. P.W.)

## Haendel

*SEE HANDEL.*

## Haeretici

*SEE HERETIC.*

## Haeretico comburendo

a writ which, in England, "anciently lay against a heretic, who, having once been convicted of heresy by his bishop, and having abjured it, afterwards falling into it again, or into some other,; is thereupon committed to the secular power. This writ is thought by some to be as ancient as the common law itself; however, the conviction of heresy by the common law was not in any petty ecclesiastical court, but before the archbishop himself, in a provincial synod, and the delinquent was delivered up to the king, to do" with-him as he pleased; so that the crown had a control over the spiritual power; but by 2 Henry IV cap. 15, the diocesan alone, without the intervention of a synod, might convict of heretical tenets; and unless the convict abjured his opinions, or if, after abjuration, he relapsed, the sheriff was bound, *ex officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown. This writ remained in force, and was actually executed on two Anabaptists in the seventh of Elizabeth, and on two Arians in the ninth of James I. Sir Edward Coke was of opinion that this writ did not lie in his time; but it is now formally taken away by statute. 29 Car. II, cap. 9. But this statute does not extend to take away or abridge the jurisdiction of Protestant archbishops, or bishops, or any other judges of any ecclesiastical courts, in cases of atheism, blasphemy, heresy, or schism; but they may prove and punish the same, according to his majesty's ecclesiastical laws, by excommunication, deprivation, degradation, and other ecclesiastical

censures. not extending to death, in such sort, and no other, as they might have done before the making of this act.” Buck, *Theological Dictionary*, s.v.

## Haevernick

SEE HAVERNICK.

## Hafenreffer, Matthias

(also *Haffenreffer*), a Lutheran theologian, was born June 24, 1561, at Lorch, in Wirtemberg, and died Oct. 22, 1619. at Tübingen. He studied philosophy and theology at the last-named place, and in 1590 was made court-preacher and counselor of the Consistory at Stuttgart; in 1592 became professor of theology, and in 1617 chancellor and provost at Tübingen. To a profound and comprehensive learning, he united a sweet and peace-loving disposition, which led him to keep aloof for the most part from the theological strifes of his age, and to find his pleasures in directing and stimulating the studies of his pupils, to whose affectionate appreciation of him Val. Andrei and others bear testimony. His chief work, *Loci theologici certa methodo ac ratione in tres libros tributi* (Tübingen, 1600; an improved and enlarged ed; 1603), published at the request of Frederick, duke of Würtemberg, for the use of prince John Frederick was regarded as a model not only of Lutheran orthodoxy, but also of clearness and definiteness in conception, and expression and simplicity in style. It was the textbook of theology at Tübingen up to the end of the 17th century, supplanting Heerbrand's *Cosfenditus*, which had long been of almost symbolical authority there. By royal decree it was, in 1612, made the official textbook of dogmatics in the University of Upsala and other Swedish institutions of learning. Charles XII is said to have almost known it by heart. Hafelnreffer wrote also some controversial works against the Romanists and Calvinists, and a work entitled *Templum Ezechielis* (Tübingen, 1613, foi.). — Herzog, *Real-Encyklopadie*, 5, 469. (J. W. M.)

## Haffner, Isaac

a French Protestant minister and distinguished humanist, was born at Strasburg in 1751. After studying at Paris and visiting several of the (German universities, he was ordained, and soon acquired great reputation as a preacher in Strasburg. He became subsequently dean of the theological faculty of that city, and died there May 27, 1831. He had been instrumental

in restoring in part the old university of Strashurg under the title of *Protestant Theological Academy*, which was afterwards changed to *Protestant Seminary*. At the inauguration he delivered an address printed under the title *Des Secours que l'étude des langues, de l'histoire, de la philosophie et de la littérature offer à la théologie* (Strasb. 1803, 8vo); he wrote also *De l'Education littiraire, off essui sur l' organisation d'un etablissement pour les hautes sciences* (Strasb. 1792, 8vo). Discourses delivered on the anniversary of his 50th year in the ministry were published under the title *Jubil. d'Haffner* (French and German, Strasb. 1831, 8vo). See Oberlin, *Amanach d'Alsace*; M. Henrion, *Annales biographiques* (1831, 1854), vol 2; Hoefer, *Nour. Biog. Généralé* 23, 80.

## Haft

(בַּחַמַּטִּיטְסַב', *firm*), the *handle* of a weapon, e.g. of a dagger (<sup><1072></sup>Judges 3:22). **SEE KNIFE.**

## Haftorah

(also *Haftaroth*) is the name applied to fifty-four portions or sections of the Pentateuch selected by the Jews for Sabbath reading in the synagogue, under Antiochus Epiphanes, who forbid them reading the law. Previous to his time the Pentateuch was divided into *sidras*. In Palestine the number of sections required three years for the public reading of the whole Pentateuch, but in Babylonia, the reading, arranged as above referred to, was done in one year. — Furst, *Kulturgeschichte*, 1, 60; Etheridge, *Introduction to Hebr. Lit.* p. 201. **SEE HAPHTARAT.** (J.H.W.)

## Ha'gab

(Heb. *Chagab'*, **bjj** ; a *locust*; Sept. Ἀγάβ), one of the Nethinim whose descendants returned from Babylon under Zerubbabel (<sup><1046></sup>Ezra 2:46). B.C. ante 536. **SEE HAGABA.**

## Hag'aba

(Heb. *Chagaba'*, **abgj** } a *locust*, a Chaldaizing form; Sept. Ἀγαβά v.r. Ἀγαβά, Vulg. *Flagaba*, <sup><1078></sup>Nehemiah 7:48) or HAGABAHE (Heb. *Chagabah'*, **hbjj** } *id.*; Sept. Ἀγαβά, Vulg. *Hagaba*, <sup><1085></sup>Ezra 2:45), one of the Nethinim whose descendants returned from the captivity with Zerubbabel. B.C. ante 536. **SEE AGABUS; SEE HAGAB.**

## Hagany, John B. D.D.

an eminent minister of the Methodist Episcopal Church, was born in the city of Wilmington, Delaware, August 26, 1808, of Methodist parentage, and entered the itinerant ministry in 1831. His ministry was from the first very successful. During his long career of thirty-four years he filled many of the most important stations of his Church in the Middle States, among them Pottsville, Pa.; St. George's, Ebenezer, and Trinity churches, Philadelphia; the Vestry Street, Mulberry Street, St. Paul's, and Bedford Street churches, New York City; Sands Street, Brooklyn, and Thirtieth Street, New York, where he closed his labors with his life, June 28, 1865.

Dr. Hagany was an eloquent preacher. He had a sweet-toned voice, a calm rather than a fervid temperament, a quick, tender sympathy, by which he was readily affected himself, and could readily affect others to tears. His memory was retentive, and enabled him to command instantly all his resources. In the early Methodist literature, and the English classics of the 17th century, he was unusually well read, and his citations from his favorite authors pleasantly spiced his conversation. Withal there was a vein of humor running through his speaking and writing which gave a flavor to both. His literary remains consist chiefly of essays contributed to religious and other periodicals. One of these, on John Wesley, furnished to Harper's *Magazine*, is one of the most striking characterizations of the great reformer extant. On the last Sunday of his life, June 25th, he preached to his congregation from the text, "Let me die the death of the righteous, and let my last end be like his." Not having finished his discourse, he announced that he would conclude it the next time he preached. On the evening of that day he was too unwell to go into the pulpit. On Wednesday afternoon he was sitting in his chair, reading from the sermons of Rev. Jonathan Seed, an old favorite of John Wesley. Meeting in Seed with a passage, which greatly pleased him, he called his wife, and began reading it aloud to her. While reading he was seized with a spasm of pain in the chest; the book was dropped, he leaned his head upon his hand, his arm upon the table before him, and in a few minutes it was all over. He had nearly completed his fifty-seventh year, and the thirty-fourth of his ministry. (G. R. C.)

## Ha'gar

(Heb. *Hagar*'ygh; *flight*, apparently from her abandonment of her mistress; but according to others, a *stranger*, from her foreign birth, **SEE HAGARENE** Sept. and N.T. **Αγαρ**), a native of Egypt, and servant of Abraham (<sup><0120></sup>Genesis 21:9, 10), perhaps one of the female slaves presented to Abraham by Pharaoh during his visit to Egypt (<sup><0121></sup>Genesis 12:16), although she properly belonged to Sarah (<sup><0118></sup>Genesis 16:1). The long continued sterility of Sarah suggested to her the idea (not uncommon in the East) of becoming a mother by proxy through her handmaid, whom, with that view, she gave to Abraham as a secondary wife (Genesis 15). B.C. 2078. **SEE ABRAHAM; SEE ADOPTION; SEE CONCUBINE**. This honor was too great and unexpected for the weak and ill-regulated mind of Hagar; and no sooner did she find herself likely to become the mother of her master's heir than she openly indulged in triumph over her less favored mistress. The feelings of Sarah were severely wounded, and she broke out to her husband in loud complaints of the servant's petulance. Abraham, whose meek and prudent behavior is strikingly contrasted with the violence of his wife, left her with unfettered power, as mistress of his household, to take what steps she pleased to obtain the required redress. (See Kitto's *Daily Bible Illust.* ad loc.) In all Oriental states where concubinage is legalized, the principal wife has authority over the rest; the secondary one, if a slave, retains her former condition unchanged, and society thus presents the strange anomaly of a woman being at once the menial of her master and the partner of his bed. This permission, however, was necessary in an Eastern household, but it is worthy of remark that it is now very rarely given; nor can we think, from the unchangeableness of Eastern customs, and the strongly-marked national character of those peoples, that it was usual anciently to allow a wife to deal hardly with a slave in Hagar's position. Left with this authority over her dotal maid-servant, Sarah was neither reluctant nor sparing in making the minion reap the fruits of her insolence; but whether she actually inflicted blows (Augustine, *Epist.* 48), or merely threw out menaces to that effect, cannot be determined from the verb **hg̃l** i (to "afflict") there employed. Sensible, at length, of the hopelessness of getting the better of her mistress, Hagar determined on flight; and having seemingly formed the purpose of returning to her relations in Egypt, she took the direction of that country, which led her to what was afterwards called Shur, through a long tract of sandy uninhabited country, lying on the west of Arabia Petrea, to the extent of 150 miles



between Palestine and Egypt. Here she was sitting by a fountain to replenish her skin-bottle or recruit her wearied limbs, when the angel of the Lord appeared, and in the kindest manner remonstrated with her on the course she was pursuing, and encouraged her to return by the promise that she would ere long have a son, whom Providence destined to become a great man, and whose wild and irregular features of character would be indelibly impressed on the mighty nation that should spring from him. — Obedient to the heavenly visitor, and having distinguished the place by the name of Beer-lahai-roi (q.v.), “the well of the visible God,” Hagar retraced her steps to the tent of Abraham, where in due time she had a son; and, having probably narrated this remarkable interview to Abraham, that patriarch, as directed by the angel, called the name of the child Ishmael “God hath heard” (Genesis 16). B.C. 2078. Fourteen years after the birth of Ishmael the appearance of the long-promised heir entirely changed the relations of the family, though nothing materially affecting Ishmael took place till the weaning of Isaac, which, as is generally thought, was at the end of his third year. B.C. 2061. Ishmael was then fully capable of understanding his altered relations to the inheritance; and when the newly-weaned child, clad, according to custom, with the sacred symbolic robe, which was the badge of the birthright, was formally installed heir of the tribe (see *Biblioth. Bibl.* vol. 1; Vicas, *Annot.* p. 32; Bush on <sup><0275></sup>Genesis 27:15), he inconsiderately gave vent to his disappointed feelings by an act of mockery (<sup><0209></sup>Genesis 21:9 the Hebrew word **qj k**; though properly signifying “to laugh,” is frequently used to express strong derision, as in <sup><0194></sup>Genesis 19:14; <sup><0209></sup>Nehemiah 2:19; 4:1; <sup><0232></sup>Ezekiel 23:32; accompanied, as is probable on some of the occasions referred to in these passages, with violent gestures, which might very justly be interpreted as persecution, Gal. 4:29). The procedure of Abraham in awarding the inheritance to Isaac was guided by the special command of God, and, moreover, was in harmony with the immemorial practice of the East, where the son of a slave or secondary wife is always supplanted by that of a free woman, even if born long after. This insulting conduct of Ishmael gave offence to Sarah, such that she insisted upon his expulsion from the family, together with his mother as conniving at it. So harsh a measure was extremely painful to Abraham; but his scruples were removed by the divine direction to follow Sarah’s advice (see Kitto’s *Daily Bible Illust.* ad loc.), “for,” adds the Targum of Jonathan, “she is a prophetess” (compare Gal. 4:30). Accordingly, “Abraham rose up early in the morning, and took bread, and a bottle of water (and gave it unto Hagar, putting it on her shoulder), and

the child, and sent her away” (<sup><0214></sup>Genesis 21:14). B.C. 2061. In spite of instructions, the two exiles missed their way. Overcome by fatigue and thirst, the strength of the young Ishmael first gave way, and his mother laid him down in complete exhaustion under one of the stunted shrubs of this arid region, in the hope of his obtaining some momentary relief from smelling the damp in the shade, while she withdrew to a little distance, unable to witness his lingering sufferings, and there “she lifted up her voice and wept.” In this distress, the angel of the Lord appeared with a comforting promise of her son’s future greatness, and directed her to a fountain, which, concealed by the brushwood, had escaped her notice, and from which she now revived the almost lifeless Ishmael. This well, according to the tradition of the Arabs (who pay great honor to the memory of Hagar, and maintain that she was Abraham’s lawful wife), is Zemzem, near Mecca. (See Weil’s *Bibl. Legends*, p. 82.) Of the subsequent history of Hagar we have no account beyond what is involved in that of Ishmael, who established himself in the wilderness of Paran, in the neighborhood of Sinai, was married by his mother to a countrywoman of her own, and maintained both himself and his family by the produce of his bow (<sup><0223></sup>Genesis 21:20, 21). *SEE ISHMAEL*. In <sup><4024></sup>Galatians 4:24, the apostle Paul, in an. allegory, makes Hagar (τό Ἀγαρ) represent the Jewish Church, which was in bondage to the ceremonial law, as Sarah represents the true Church of Christ which is free from this bondage. (See Bloomfield’s *Note*, ad loc.) Some commentators, however, have discovered an alliteration in. the name here with the Arab word for *stone* (*hajar*). According to Mohammedan tradition, Hagar (*Hfajir*) was buried at Mecca! (D’Herbelot, *Bib. Or.* s.v. Hagiari). Mr. Rowlands, in traveling through the desert of Beersheba, discovered some wells and a stone mansion, which he declares the Arabs still designate as those of Hagar! (Williams, *Holy City*, 1, 465 sq.). *SEE ABRAHAM*.

### Hagarene or Hag’arite

[commonly *Ha’arite*] (Heb. *Hagri’*, <sup>γρᾱβι</sup> *fiugitive* [compare *Hagar*, from the same root as the Arab. *Hegirah*, i.e. *fight*]; but, according to First, s.v., a patrial from some ancestor Hagar, otherwise unknown; I Chronicles 11:38, Sept. Ἀταρα, *Tulg. Agarai*, A.V. “Haggeri;” 27:31, Ἀγαριτης, *Agariols*, “Haggerite;” in the plur. *Hagrim’*, <sup>μυρᾱβι</sup>, <sup><3836></sup> Psalm 83:6, Ἀγαρηνοί, *Agareni*, “Hagarenes;” fully *Hagriim’*, <sup>μυααβι</sup>, <sup><3350></sup> 1 Chronicles 5:10, 19,20, Sept. in ver. 10 ἄροικοι, in ver. 19, 20

**Ἄγαρᾶι**, Vulg. *Aagarei*, A.V. “Hagarites;” Baruch 3:23, **υἱοὶ Ἄγαρ**, *Jilii Agar*, “Agarenes”), occurs apparently as the national or local designation of two individuals, and also of a tribe or region, probably the same Arab people who appear at different periods of the sacred history as foreigners to the Hebrews. **SEE ARABIA**.

**I.** Of *individuals* it is twice used in connection with the royal staff in the time of David (q.v.).

**1.** In <sup><3113></sup>1 Chronicles 11:38 of MIBHAR **SEE MIBHAR** (q.v.), one of David’s mighty men, who is described as **γρᾱḅ, υἱὸς Ἄγαρι**, *filius Agarai*, “the son of Haggeri, er, better (as the margin has it), “the Haggerite,” whose father’s name is not given. This hero differs from some of his colleagues, “Zelek the Ammonite” (ver. 39), for instance; or “Ithmah the Moabite” (ver. 46), in that, while they were foreigners, he was only the son of a foreigner—a domiciled settler perhaps. **SEE HAGGERI**.

**2.** In <sup><3731></sup>1 Chronicles 27:31 of Aziz (q.v.), another of David’s retainers, who was “over his flocks.” This man was himself a “Hagarite,” **οἰ Ἄγαρίτης**, *Agareus*. A comparison of the next paragraph (II) will show how well qualified for his office this man was likely to be from his extraction from a pastoral race. (“A Hagarite had charge of David’s flocks, and an Ishmaelite of his herds, because the animals were pastured in districts where these nomadic people were accustomed to ‘feed their cattle’ [or, rather, because their experience made them skilful in such employments], Bertheai on *Chronicles* [Clarke’s ed.], 2, 320.) One of the effects of the great victory over the Hagarites of Gilead and the East was probably that individuals of their nation entered the service of the victorious Israelites, either voluntarily or by coercion, as freemen or as slaves. Jaziz was—no doubt among the former, a man of eminence and intelligence among his countrymen, on which account he attracted the attention of his royal master, who seems to have liberally employed distinguished and meritorious foreigners in his service. **SEE HAGGERITE**.

**II.** Of a *people* three times who appear in hostile relation to the Hebrew nation.

**1.** Our first passage treats of a great war, which in the reign of king Saul was waged between the trans-Jordanic tribes of Reuben, Gad, and half Manasseh on the one side, and their formidable neighbors, the Hagarites, aided by the kindred tribes of “Jetur, and Nephish, and Nodab,” on the

other. (*Kindred* tribes, we say, on the evidence of <sup><02515></sup>Genesis 25:15. The Arab tribes derived from Hagar and Ishmael, like the earlier stocks descended from Cush and Joktan, were at the same time generally known by the common patronymic of Ishmaelites or Hagarenes. Some regard the three specific names of Jetur, Nephish, and Nodab, not as distinct from, but in apposition with Hagarites; as if the Hagarites with whom the two tribes and a half successfully fought were the clans of Jetur, Nephish, and Nodab. See Forster's *Geog. of Arabia*, 1, 186-189.) The result of this war was extremely favorable to the eastern Israelites: many of the enemy were taken and many slain in the conflict (ver. 21, 22); the victorious two tribes and a half took possession of the country, and retained it until the captivity (ver. 22). The booty captured on this occasion was enormous: "of camels 50,000, and of sheep 250,000, and of asses 2000" (ver. 21). Rosenmüller (*Bibl. Geogr.* [tr. by Morren], 3:140), following the Sept. and Luther, unnecessarily reduces the number of camels to 5000. When it is remembered that the wealth of a Bedouin chief, both in those and these times, consisted of cattle, the amount of the booty taken in the Hagarite war, though great, was not excessive. Job's stock is described as "7000 sheep, 3000 camels, 500 yoke of oxen, and 500 she-asses" (1, 3.). Mesha, king of Moab, paid to the king of Israel a tribute of 100,000 lambs and 100,000 rams (<sup><02001></sup>2 Kings 3:4). In further illustration of this wealth of cattle, we may quote a passage from Stanley's *Jewish Church*, i, 215, 216: "Still the countless flocks and herds may be seen [in this very region conquered from the Hagarites], droves of cattle moving on like troops of soldiers, descending at sunset to drink of the springs-literally, in the language of the prophet, 'rams and lambs, and goats and bullocks, all of them fatlings of Bashan.' "By this conquest, which was still more firmly ratified in the subsequent reign of David, the promise, which was given as early as Abraham's time (<sup><01518></sup>Genesis 15:18) and renewed to Moses (<sup><02007></sup>Deuteronomy 1:7) and to Joshua (<sup><02004></sup>Joshua 1:4), began to receive that accomplishment which was consummated by the glorious Solomon (<sup><01021></sup>1 Kings 4:21). The large tract of country which this accrued to Israel stretched from the indefinite frontier of the pastoral tribes, to whom were formerly assigned the kingdoms of Sihon and Og, to the Euphrates. A comparison of <sup><03009></sup>1 Chronicles 5:9-20 with <sup><02512></sup>Genesis 25:12-18, seems to show that this line of country, which (as the history informs us) extended eastward of Gilead and Bashan in the direction of the Euphrates, was substantially the same as that which Moses describes as peopled by the sons of Ishmael, whom Hagar bore to Abraham. "They dwelt," says

Moses, “from Havilah Iuito Shur, that is before Egypt as thou goest towards Assyria” — in other words, across the country from the junction of the Euphrates with the Tigris to the Isthmus of Suez; and this is the spacious tract which we assign to the Hagarites or Hagarenes. The booty taken from the Hagarites and their allies proves that much of this territory was well adapted to pasturage, and therefore valuable to the nomadic habits of the conquerors (<sup><0431></sup>Numbers 32:1). The brilliancy of the conquest, moreover, exhibits the military prowess of these shepherds. Living amid races whose love of plunder is still illustrated in the predatory Bedouins of Eastern Palestine, they were obliged to erect fortresses for the protection of their pastures (Michaelis, *Laws of Moses*, art. 23), a precaution which seems to have been resorted to from the first. The sons of Ishmael are enumerated, (<sup><02516></sup>Genesis 25:16, “by their towns and by their castles;” and some such defensive. erections were no doubt meant by the children of Reuben and Gad in (<sup><04216></sup>Numbers 32:16, 17. *SEE ISHMAELITES.*

2. Though these eastern Israelites became lords paramount of this vast tract of country, it is not necessary to suppose that they exclusively occupied the entire region, nor that the Hagarites and their kindred, though subdued, were driven out; for it was probably in the same neighborhood that “the Hagarenes” of our second passage were living when they joined in the great confederacy against Israel with, among others, Edom, and Moab, and Ammon, and Analek (<sup><04316></sup>Psalms 83:6 [Heb. 7; Sept. 72:6]). When this combination took place is of little importance here; Mr. Thrupp (*Psalms*, 2, 60, 61) gives reasons for assigning it to the reigns of Jehoash and of his son Jeroboam 11. The psalm was probably written on the triumph of Jehoshaphat over the trans-Jordanic Bedouins (2 Chronicles 20). *SEE PSALMS.* The nations, however, which constituted the confederacy with the Hagarenes, seem to confirm our opinion that *these* were still residing in the district, where in the reign of Saul they had been subjugated by their Israelitish neighbors. Rosenmüller (*Bibl. Geogr.* [trans.] 3:141) and Gesenius (*Thesaur.* p. 365) suggest that the Hagarenes when vanquished migrated to the south-east, because on the Persian Gulf there was the province of Hagar or *Hagjar*. This is the district which the Arabian geographers have carefully and prominently described (compare De Sacy’s *Chrestomathie Arabe*, 2, 123; Abulfeda [by Reinaud], 2, 1,137, who quotes Jakut’s *Moshtarek* for some of his information; and Rommel’s Commentary on Abulfeda, *De Prov. Hagar, site Bahh-rain*, p. 87, 88, 89;

D'Herbelot, s.v. Hagr). We will not deny that this province probably derived its name and early inhabitants from *Hagar* and her son Ishmael (or, as Rabbi D. Kimchi would prefer, from Hagar, through some son by another father than Abraham): but we are not of opinion that these Hagarenes of the Persian Gulf, whose pursuits were so different, were identical with the Hagarenes of the Psalm before us, or with the Hagarites of 1 Chronicles, whom we have identified with them. Nothing *pastoral* is related of this maritime tribe; Rommel quotes from two Arabian geographers, Taifashi and Bakiu, who both describe these Hagarenes of the coast as much employed in pearl-fishing and such pursuits. Niebuhr (*Travels in Arabia* [Engl. tr.], 2, 151, 152) confirms their statement. Gesenius is also inexact in identifying these *maritime* Hagarenes with the Ἀγραῖοι of Ptolemy, 5, 19, 2, and Eratosthenes, in Strabo, 16:767, and Pliny, 6:28. If the tribes indicated in these classical authors be the same (which is doubtful), they are much more correctly identified by an older writer, Dr. T. Jackson (*Works* [ed. Oxon.], 1, 220), who says: "The seat of such as the Scripture calls *Hagares* was in the desert Arabia, betwixt Gilead and Euphrates (<sup>138B</sup>1 Chronicles 5:9, 10). This people were called by the heathen Ἀγραῖοι, Agraei, rightly placed by Ptolemy in the desert Arabia, and by Strabo in that very place which the Scripture makes the eastern bounds of Ishmael's posterity, to wit, next unto the inhabitants of 'Havilah.'" Amid the difficulty of identification, some modern geographers have *distributed* the classical Agraei in various localities. Thus, in Forster's maps of Arabia, they occupy both the district between Gilead and the Euphrates in the north, and also the western shores of the Persian Gulf. The fact seems to be that many districts in Arabia were called by the generic appellation of *Hagarite* or *Hagarene*, no doubt after Hagar; as Keturah, another of Abraham's concubines, occasioned the rather vaguely-used name of Keturians for other tribes of the Arabian peninsula (Forster, *Geog. of Arabia*, 2, 7). In the very section of Abulfeda which we have above quoted, that geographer (after the author of the *Moshtarek*) reminds us that the name *Hajar* (Hagar) is as extensive in meaning in Arabia as *Shsam* (Syria) and *Irak* elsewhere; in like manner Rommel, within a page or two, describes a Hagar in the remote province of Yemen; this, although an unquestionably different place (Reinaud, 2, 1-137, note), is yet confounded with the maritime Hajar. In proof of the uncertainty of the situation of places in Arabia of like name, we may mention that, while Abulfeda, Edrisi, Giauhari, and Golins distinguish between the Hagarenes of the north-east coast and those of the remote south-west district which

we have just mentioned, Nassir Edin, Olugbeig, and Büsching confound them as identical. Winer, *Realw.* s.v. Hagariter, mentions yet another *Chhqjcr*, which, though slightly different in form, might be written much like our word in Hebrew **argj**, and is actually identical with it in the Syriac (Assemani, *Biblioth. Orient.* 3, 2, 753). This place was in the province of Hejaz, on the Red Sea, on the main route between Damascus and Mecca. Such being the uncertainty connected with the sites of these Arab tribes, we the less hesitate to place the Hagarees of the Psalm in the neighborhood of Edom, Moab, and Ammon, in the situation which was in Saul's time occupied by the Hagarites, "near the main road which led" [or, more correctly, in the belt of country which stretched] "from the head of the Red Sea to the Euphrates" (Smith's *Dict. of Geog.* s.v. Agrei; see also Bochart, *Phaleg* [edit. Villemandy], 4:2, 225). The mention both of Ishmaelites and Ragarenes in this Psalm has led to the opinion that they are separate nations here meant. The verse, however, is in the midst of a poetic *parallelism*, in which the clauses are *synonymous* and not antithetic (comp. ver. 5-11), so that, if "Edom and the Ishmaelites" is not absolutely identical in geographical signification with "Moab and the Hagarenes," there is at least a poetical identity between these two groups which forbids our separating them widely from each other in any sense (for the *dispersed* condition of the Hagarenes, see also Fuller, *Misc. Sacr.* 2, 12).

Combinations marked the relenting hostility of their neighbors towards the Jews to a very late period. One of these is mentioned in 1 Macc. 5, as dispersed by Judas Maccabaeus. "The children of Baeen" (**υἱοὶ Βαίαν**) of ver. 4 have been by Hitzig conjectured to be the same as our Hagarenes; there is, however, no other ground for this opinion than their vicinity to Edom and Ammon, and the difficulty of making them fit in with any other tribe as conveniently as with that which is the subject of this article (see J. Olshausen, *die Psalmen*, p. 345).

**3.** In the passage from Baruch 3:23 there are attributed to "the Agarenes" qualities of wisdom for which the Arabian nation has long been celebrated, skill in proverbial philosophy (comp. Freytag, *Arob. Prov.* tom. 3, praef.); in this accomplishment they have associated with them "the merchants of Meran and of Theman." This is not the place to discuss the site of Meran, which some have placed on the Persian Gulf, and others on the Red Sea; it is enough to observe that their mercantile habits gave them a shrewdness in practical knowledge which rendered them worthy of comparison with "the merchants of Theman" or Edom. Forster makes these *Themanese* to be

inhabitants of the maritime Bahrain, and therefore *Hagarenes* (1, 303); but in this he is flagrantly inconsistent with his own good canon (1, 291): “The name of the son of Eliphaz and of his descendants [the Edomites] is uniformly written Teman in the original Hebrew, and that of the son of Ishmael and his family [the Hagarenes or Ishmaelites] as uniformly Tema [without the *n*].” The wisdom of these Themanese merchants is expressly mentioned in <sup>2407</sup>Jeremiah 49:7, and <sup>3108</sup>Obadiah 1:8. The Hagarenes of this passage we would place among the inhabitants of the shores of the Persian Gulf, where (see 1) Gesenius and others placed “the Hagarites” after their conquest by the trans-Jordanic Israelites. The clause, “That seek wisdom on earth” [that is, “who acquire experience and intelligence from intercourse with mankind”] (οἱ ἐκζητοῦντες τὴν σύνεσιν οἱ ἐπὶ τῆς γῆς, is surely corrupt, because meaningless: by the help of the Vulgate and the Syriac it has been conjectured by some [by Havernick and Fritzsche, ad loc., for instance] that instead of οἱ ἐπὶ we should read τὴν ἐπὶ, q. d. “the wisdom [or common sense] which is cognizant of the earth its men and manners;” an attainment which mercantile persons acquire better than all else), seems to best fall in with the habits of a seafaring and mercantile race (see Fritzsche, *das Buch. Baruch*, p. 192; and Havernick, whose words he quotes: “Hagareni terram quasi perlustrantes dicuntur, quippe mercatores longe celeberrimi antiquissimis jamjam temporibus”).

### Hagenau, Conference of

a theological conference called by the German emperor in 1539 in order to bring about a reunion between Protestants and Roman Catholics. Having originally been convoked to Worms, it was transferred to Hagenau in consequence of an epidemic prevailing in the former city. It lasted from June 12 to July 16, 1540. As it was not deemed safe to send Luther without a special protection, and as Melancthon fell sick during the journey, the Protestants were represented by Brenz, Osiander, Capito, Cruciger, and Myconius; and the Roman Catholics by Eck, Faber, and Cochlaus. The conference led to no definite results. It was agreed that an equal number of representatives, chosen by the two parties, should meet at Worms, and resume the negotiations for a union. — Herzog, 19, 589. (A.J.S.)



## Hag'erite

[or *Ha'gerite*] (Heb. with the art. *haFlagri'*, **יֶרֶמְיָהוּ**; *the Hagrite*; Sept. **οἈγαρίτης**, Vulg. *Agareus*), a designation of Jaziz (q.v.), one of David's agricultural officers (<sup><1273></sup>1 Chronicles 27:31). **SEE HAGARITE.**

## Haggadah

(Heb. *anecdote, legend*), in the Talmud and with the Rabbis the name for traditional stories, legends, etc. used in the interpretation and elucidation of the law and the prophets. Many of the *haggadoth* in the Talmud are absurd and preposterous, and they are not held by the best Rabbins as authoritative. Maimonides says of them: "Beware that you take not these words of the hachimim (wise) literally, for this would be degrading to the sacred doctrine, and sometimes to contradict it. Seek rather the hidden sense; and if you cannot find the kernel, let the shell alone, and confess 'I cannot understand this'" (*Perush Hammishnayoth*). — Furst, *Kulturgeschichte d. Juden*. 1, 74; Etheridge, *Introduction to Hebr. Lit.* p. 182; Jost, *Gesch. d. Juden*. 1, 178; 2, 313. The Haggadah frequently refers to the Halachah (*rule, norm*), the oral law of tradition, brief sentences established by the authority of the Sanhedrim, in which the law was interpreted and applied to individual cases, and which were designated as the "sentences of the elders." **SEE MIDRASH.** (J. H. W.)

## Hag'gai

(Heb. *Chaggay'*, **יָגִי** *festive*; Sept. and Joseph. **Ἀγγᾶ ἰος**; Jerome and Vulg. *Aggaeus* or *Hagaeus*), the tenth in order of the twelve minor prophets, and the first of the three who, after the return of the Jews from the Babylonian exile, prophesied in Palestine. Of the place and year of his birth, his descent, and the leading incidents of his life, nothing is known which can be relied on (see Oehler, in Herzog's *Encyk.* 5, 471 sq.). The more fabulous traditions of Jewish writers, who pass him for all assessor of the *Synagoga Magna*, and enlarge on his literary avocations, have been collected by Carpzov (*Introductio in V. T.* 3,426). Some interpreters, indeed, taking in its literal sense the expression **הַיְהוָה עִי** **יְהוָה** (*malak Yehovah*) in 1:13, have imagined that he was an angel in human shape (Jerome, *Comm.* ad loc.). Some ancient writers assert that he was born in Babylon, and while yet a young man came to Jerusalem, when Cyrus, in the year B.C. 536, allowed the Jews to return to their country (<sup><1823></sup>2 Chronicles

34:23; <sup><500B></sup>Ezra 1:1); the new colony consisting chiefly of people belonging to the tribes of Judah, Benjamin, and Levi, with a few from other tribes. According to the same tradition, he was buried with honor near the sepulchers of the priests (Isidor. Hispal. c. 49; Pseudo Dorotheus, in *Chronicles Pasch.* 151, d). It has hence been conjectured that he was of priestly rank. Haggai, Zechariah, and Malachi, according to the Jewish writers, were the men who were with Daniel when he saw the vision related in Daniel 10, and were after the captivity members of the Great Synagogue, which consisted of 120 elders (*Cozri*, 3, 65). The Seder Olam Zuta places their death in the 52nd year of the Medes and Persians, while the extravagance of another tradition makes Haggai survive till the entry of Alexander the Great into Jerusalem, and even till the time of our Savior (Carpzov, *Introd.*). In the Roman martyrology Hosea and Haggai are joined in the catalogue of saints (*Acta Sanctor.* 4 Julii). **SEE EZRA.**

This much appears from Haggai's prophecies (<sup><500B></sup>Haggai 1:1, etc.), that he flourished during the reign of the Persian monarch Darius Hystaspis, who ascended the throne B.C. 521. It is probable that he was one of the exiles who returned with Zerubbabel and Jeshua: and Elwald (*die Proph. d. Alt. B.*) is even tempted to infer from <sup><500B></sup>Haggai 2:3, that he may have been one of the few survivors who had seen the first Temple in its splendor (Bleek, *Einleit.* p. 549). The rebuilding of the Temple, which was commenced in the reign of Cyrus (B.C. 535), was suspended during the reigns of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. — On the accession of Darius Hystaspis (B.C. 521), the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king (<sup><500B></sup>Ezra 5:1; 6:14; Josephus, *Ant.* 11, 4). Animated by the high courage (*magni spiritus*, Jerome) of these devoted men, the people prosecuted the work with vigor, and the Temple was completed and dedicated in the sixth year of Darius (B.C. 516). **SEE TEMPLE.**

The names of Haggai and Zechariah are associated in the Sept. in the titles of Psalm 137, 145-148 in the Vulgate in those of Psalm 111, 145; and in the Peshito Syriac in those of Psalm 125, 126, 145, 140-1, 147, 148. It may be that tradition assigned to these prophets the arrangement of the above-mentioned psalms for use in the Temple service, just as <sup><500B></sup>Psalm 64:1; in the Vulgate attributed to Jeremiah and Ezekiel, and the name of the former is inscribed at the head of Psalm 136 in the Sept. According to Pseudo-Epiphanius (*De Vitis Proph.*), Haggai was the first who chanted

the Hallelujah in the second Temple: ‘; wherefore,” he adds, “we say ‘Hallelujah, which is the hymn (of Haggai and Zechariah “Haggai is mentioned in the Apocrypha as *AGGEUS*, in 1 Esdr. 6:1; 7:3; 2 Esdr. 1, 40; and is alluded to in Ecclus. 49:11 (comp. <sup><3023></sup>Haggai 2:23), and <sup><3026></sup>Hebrews 12:26 (<sup><3016></sup>Haggai 2:6). *SEE ZECHARIAH.*

## Haggai, Prophecy Of

These vaticinations are comprised in a book of two chapters, and consist of discourses so brief and summary as to have led some German theologians to suspect that they have not come down to us in their original complete form, but are only an epitome (Eichhorn, *Einleitung in des A. T. 3:§ 598*; Jahn, *Introductio in libros sacros Vet. Fied.* edit. 2, Viennse, 1814, § 156).

Their object generally is to urge the rebuilding of the Temple, which had, indeed, been commenced as early as B.C. 535 (<sup><4580></sup>Ezra 3:10), but was afterwards discontinued, the Samaritans having obtained an edict from the Persian king (<sup><4507></sup>Ezra 4:7) which forbade further procedure, and influential Jews pretending that the time for rebuilding the Temple had not arrived, since the seventy years predicted by Jeremiah applied to the Temple also (<sup><3012></sup>Zechariah 1:2). As on the death of Pseudo-Smerdis (the “ARTAXERXES” of Ezra 4 see ver. 24), and the consequent termination of his interdict, the Jews still continued to wait for the end of the seventy years, and were only engaged in building splendid houses for themselves, Haggai began to prophesy in the second year of Darius, B.C. 520.

His first discourse (Haggai 1), delivered on the first day of the sixth month of the year mentioned, denounced the listlessness of the Jews, who dwelt in their “paneled houses,” while the temple of the Lord was roofless and desolate. The displeasure of God was manifest in the failure of all their efforts for their own gratification. The heavens were “stayed from dew,” and the earth was “stayed from her fruit.” They had neglected that which should have been their first care, and reaped the due wages of their selfishness (<sup><3004></sup>Haggai 1:4-11). The words of the prophet sank deep into the hearts of the people and their leaders. They acknowledged the voice of God speaking by his servant, and obeyed the command. Their obedience was rewarded with the assurance of God’s presence (<sup><3013></sup>Haggai 1:13), and twenty-four days afterwards the building was resumed. The second discourse (<sup><3005></sup>Haggai 2:1-9), delivered on the twenty-first day of the seventh month, shows that a month had scarcely elapsed when the work seems to have slackened, and the enthusiasm of the people abated. The

prophet, ever ready to rekindle their zeal encouraged the flagging spirits of the chiefs with the renewed assurance of God's presence, and the fresh promise that, stately and magnificent as was the Temple of their wisest king, the glory of the latter house should be greater than the glory of the former (<sup><3708></sup>Haggai 2:3-9). The third discourse (<sup><3709></sup>Haggai 2:10-19), delivered on the twenty-fourth day of the ninth month, refers to a period when building materials had been collected, and the workmen had begun to put them together. Yet the people were still comparatively inactive, and after two months we thus find him again censuring their sluggishness, which rendered worthless all their ceremonial observances. 'But the rebuke was accompanied by a repetition of the promise (<sup><3709></sup>Haggai 2:19). The fourth and last discourse (<sup><3710></sup>Haggai 2:20-23), delivered also on the twenty-fourth day of the ninth month, is exclusively addressed to Zerubbabel, the political chief of the new Jewish colony, who, it appears, had asked for an explanation regarding the great political revolutions which Haggai had predicted in his second discourse: it comforts the governor by assuring him they would not take place very soon, and not in his lifetime. As Zerubbabel was prince of Judah, the representative of the royal family of David, and, as such the lineal ancestor of the Messiah, this closing prediction foreshadows the establishment of the Messianic kingdom (see Hengstenberg, *Christology*, 3, 243 sq.) upon the overthrow of the thrones of the nations (<sup><3710></sup>Haggai 2:23).

The style of the discourses of Haggai is suitable to their contents: it is pathetic when he exhorts, it is vehement when he reproves, it is somewhat elevated when he treats of future events, and it is not altogether destitute of a poetical coloring, though a prophet of a higher order would have depicted the splendor of the second Temple in brighter hues. The language labors under a poverty of terms, as may be observed in the constant repetition of the same expressions, which Eichhorn (*Einleitung*, § 599) attributes to an attempt at ornament, rendering the writer disposed to recur frequently to a favorite expression.

The prophetic discourses of Haggai are referred to in the Old and New Testament (<sup><1570></sup>Ezra 5:1; 6:14; <sup><822></sup>Hebrews 12:20; comp. <sup><3710></sup>Haggai 2:7, 8:22). In most of the ancient catalogues of the canonical books of the Old Testament Haggai is not, indeed, mentioned by name; but, as they specify the twelve minor prophets, he must have been included among them, as otherwise their number would not be full. Josephus, mentioning Haggai and Zechariah (*Anf.* 11, 4, 5), calls them **δύο προφήται**. (See generally

Bertholdt, *Einleitung*, 4, 169; Davidson, in Horne's *Introduc.* new ed. 2, 972 sq.; Hassc, *Gesch. der A. B.* p. 203 sq.; Smith, *Scripture Testimony*, 1, 283 sq.)

Special commentaries on the whole of this prophecy exclusively have been written by Rupertus Titiensis, *In Aggaeum* (in *Opp.* 1); Melancthon, *Argumentum* (in *Opp.* 2); Ecke, *Commentarius* (Saling. 1538, 8vo); Wicelius, *Enarratio* (Mog. 1541); Varenius, *Exercitationes* (Rost. 1548, 1550, 4to); Draconis, *Explicatio* (Lub. 1549, fol.); Mercer, *Scholia* (Paris, 1557, 4to); Pilkington, *Exposition* (London, 1560, 8vo); Brocardus, *Interpretatio* [includ. some other books] (L. B. 1580, 8vo); Gryneus, *Commentarius* (Genesis 1581, 8vo; translated into English, Lond. 1586, 12mo); Reinbeck, *Exercitationes* (Brunsw. 1592, 4to); Balwin, *Commentarius* (including Zechariah and Malachi] (Vitemb. 1610, 8vo); Tarnovius, *Commentarius* (Rostock, 1624, 4to); Willius, *Commenetatis* [including Zechariah and Malachi] (Brcm. 1638, 8vo); Raynolds, *Interpretation* (Lond. 1649, 4to); Pfeffinger, *Notce* (Argent. 1703, 4to); Woken, *Adnotationes* (Lips. 1719, 4to) Kall, *Dissertationes* (s. 1. 1771-3, 4to); Hessler, *Illustratio* (Lunid. 1799, 4to); Scheibel, *Observationes* (Vratisl. 1822, 4to); Moore, *Notes*, etc. [including Zechariah and Malachi] (N. Y. 1856, 8vo); Kohler, *Erklärung* (Erlangen, 1860, 8vo); Aben-Ezra's annotations on Haggai have been translated by Abicht (in his *Selectae Rabb.* Lips. 1705), Lund (Upsal. 1706), and Chytraeus (ib. eod.); Abarbanel's by Scherzer (Lpz. 1633, 1705) and Mundin (Jena, 1719); Kimchi's by Nol (Par. 1557). Expositions of particular passages are those of Staudlin [on 2, 1-9] (Tüb. 1784), Benzel [on 2, 9] (in his *Syntaom. Dissertt.* 2, 116 sq.), Sartorius [on 2, 7 (Tüb. 1756), Vesschuir [on 2, 6-9] (in his *Diss. Phil.* No. 6), Essen [on 2, 23] (Vitemb. 1759). **SEE PROPHETS, MINOR.**

## Hag'geri

(Heb. *Hagri'*, **yrgh**, a Hagarite; Sept. **Ἀτραα** v.r. **Ἄγρί**, Vulg. *Agatrai*). "Mibhar, son of Haggeri," was one of the mighty men of David's guard, according to the catalogue of <sup><118></sup>1 Chronicles 11:38. The parallel passage <sup><136></sup>2 Samuel 23:36 has "Bani the Gadite" (**ydgh**). This Kennicott thinks was the original, from which "Haggeri" has been corrupted (*Dissert.* p. 214). The Targum has *Bar Gedt* (**adḡjrB**). **SEE HAGARENE.**

## Haggerty, John

a minister of the Methodist Episcopal Church, was born in Prince George County, Md., Feb. 18, 1747. He was converted under the ministry of John King about 1771. He began to preach among his neighbors the same year, and continued to labor diligently for the Church, under the direction of Strawbridge, Rankin, and King, till he entered the regular itinerancy in the “year 1779.” He preached both in English and German. He was instrumental in the conversion of not a few men of ability, who became ornaments of the ministry. He located, owing to the sickness of his wife, in 1792, and settled in Baltimore, where he continued to preach with great acceptance. He was one of the original elders of the Church, and died in the faith Sept. 4, 1823, aged seventy-six years. — Stevens, *History of the M. E. Church*, 2. 66, 496; 3:144,146.

## Hag’gi

(Heb. *Chaggi’*, חַגְגִּי, *festive*; Sept. Ἀγγίς), the second of the seven sons of the patriarch Gad (<sup><0496></sup>Genesis 46:16), and progenitor of the family of HAGGITES (<sup><0015></sup>Numbers 26:15; Sept. Ἀγγί). B.C. prob. ante 1784.

## Haggi’ah

(Heb. *Chaggiyah’*, חַגְגִּיָּה, *festival of Jehovah*; Sept. Ἀγγία), a Levite of the family of Merari, apparently the son of Shimea and father of Asaiah, which last seems to have been contemporary with David (<sup><1361></sup>1 Chronicles 6:30 [Heb. 15]). B.C. ante 1043.

## Hag’gite

(Heb. only as a collect. with the art. *haChaggi’*, חַגְגִּי [for חַגְגִּיָּה], Sept. ὈἈγγί, Vulg. *Agitce*, A.V. “the Haggites”), the family title of the descendants of the son of Gad of the same [Heb.] name (<sup><0015></sup>Numbers 26:15). *SEE HAGGI*.

## Hag’gith

(Heb. *Chaggith’*, חַגְגִּיָּת, Sept. Ἀγγίθ v.r. φεγγίθ, but Ἀγγείθ in <sup><1311></sup>1 Chronicles 2:3; Josephus Ἀγγίθη, *Ant.* 7:14,4), a. wife of David, only known as the mother of Adonijah (<sup><1014></sup>2 Samuel 3:4; 1 Kings 1, 5, 11; 2, 13; <sup><1311></sup>1 Chronicles 3:2); but apparently married to David after his

accession to the throne. B.C. 1053. *SEE DAVID*. “Her son was, like Absalom, renowned for his handsome presence. In the first and last of the above passages Haggith is fourth in order of mention among the wives, Adonijah being also fourth among the sons. His Mirth happened at Hebron (<sup><1019></sup>2 Samuel 3:2, 5) shortly after that of Absalom (<sup><1006></sup>1 Kings 1:6, where it will be observed that the words ‘his mother’ are inserted by the translators)” (Smith, s.v.). The Heb. name is merely the fern. of the adj. that appears in the names, HAGGI, etc., and seems to be indicative of *festivity* in the religious sense *SEE FESTIVAL*; Fürst renders it “born at the Feast of Tabernacles” (*Heb. Lex.* s.v.), and Mr. Grove (in Smith, *ut sup.*) regards it as “a dancer,” from the primitive sense of the root **ggj** ;

### Ha'gia

(**Ἄγία** or **Ἀγία**, Vulg. *Aggia*), given in the Apocrypha (1 Esd. 5, 34) as the name of one of the “servants of Solomon” whose “sons” returned to Jerusalem after the exile; instead of HATTIL *SEE HATTIL* (q.v.) of the Heb. text (<sup><1025></sup>Ezra 2:57; <sup><1029></sup>Nehemiah 7:59).

### Hagidgad

*SEE HOR-HA-GIDGAD*.

### Hagiographa

**Ἁγιογραφα** (*Holy Writings*), a term first found in Epiphanius (*Panarium*, p. 58), who used it, as well as **γραφεῖα**, to denote the third division of the Scriptures, called by the Jews **מגילות**, or the *Writings*, consisting of *five books*, *SEE MEGILLOTH*, viz. the three *poems* (**tma**), Job, Proverbs, and the Psalms, and the two books of Chronicles.

These divisions are found in the Talmud (*Baba Bathra*, fol. 1, ed. Amsterdam), where the sacred books are classified under the *Law*, the *Prophets*, and the *Writings* (*Ketubim*). The last are thus enumerated (l. c.): Ruth, the book (*sepher*) of Psalms, Job, Proverbs, Ecclesiastes (*Koheleth*), the Song of Songs, Lamentations, Daniel, and the books (*megilloth*) of Esther, Ezra, and Chronicles. The Jewish writers, however, do not uniformly follow this arrangement, as they sometimes place the Psalms or the book of Job first among the hagiographa. Jerome gives the arrangement followed by the Jews in his time. He observes that they

divided the Scriptures into five books of Moses, eight prophetical books (viz.

1. Joshua;
2. Judges and Ruth;
3. Samuel;
4. Kings;
5. Isaiah;
6. Jeremiah;
7. Ezekiel;
8. The twelve prophets),

and nine *Hagiographa*, viz.

1. Job;
2. David, five parts;
3. Solomon, three parts;
4. Koheleth;
5. Canticles;
6. Daniel,
7. Chronicles;
8. Esdras, two books [viz. Ezra and Nehemiah];
9. Esther.

“Some however,” he adds, “place Ruth and Lamentations among the *Hagiographa* rather than among the prophetical books.’ “We find a different arrangement in Josephus, who reckons thirteen prophetical books, and four containing hymns and moral precepts (*Apiont*, 1, 8), from which it would appear that after the time of Josephus the Jews comprised many books among the prophets which had previously belonged to the *Hagiographa*. It has however, been considered as more probable that Josephus had no authority from manuscripts for his classification.

The earliest notice which we find of these divisions is that contained in the prologue to the book of Ecclesiasticus, written B.C. cir. 140, the author of which refers to the Law, the Prophets, and the *other books*; by which last were most probably meant the *Hagiographa*. Philo also speaks of the Laws, the Prophets, the Hymns, and the other books, but without classifying them. In the New Testament we find three corresponding divisions mentioned, viz. the Law, the Prophets, and the Psalms; which last book has been supposed to have given its name to the third division, from the



circumstance of its then being the first in the catalogue (~~ⲉⲗⲓⲁ~~ Luke 24:44). Havernick, however (*Handbuch*, p. 78), supposes that Luke calls the Hagiographa by the name of Psalms, rather on account of the poetical character of several of its parts. The “book of the Prophets” is referred to in the New Testament as a distinct volume (~~ⲁⲕⲏⲧ~~ Acts 7:42, where the passage indicated is Amos 5, 25, 26). It is, well known that the second class was divided by the Jews into the early Prophets, viz. Joshua, Judges, Samuel, and Kings; and the later Prophets, viz. Isaiah, Jeremiah, Ezekiel (called the major prophets), and the book of the twelve (minor) prophets.

When this division of books was first introduced it is now impossible to ascertain. Probably it commenced after the return from the exile, with the first formation of the canon. Still more difficult is it to ascertain the principle on which the classification was formed. The rabbinical writers maintain that the authors of the *Ketubim* enjoyed only the lowest degree of inspiration, as they received no immediate communication from the deity, like that made to Moses, to whom God spoke face to face; and that they did not receive their knowledge through the medium of visions and dreams, as was the case with the prophets or the writers of the second class; but still that they felt the Divine Spirit resting on them and inspiring them with suggestions. This is the view maintained by Abarbanel (*Praef. in Proph. priores*, fol. 20, 1), Kimchi (*Praef. in Psalm.*), Maimonides (*More Nebochim*, 2, 45, p. 317), and Elias Levita (*Tisbi*); which last writer defines the word **ⲙⲱⲧⲕ** to mean *a work written by divine inspiration*. The placing of Ruth among the Hagiographa, and especially the separation of Lamentations from Jeremiah, seems, however, to be irreconcilable with this hypothesis; nor is it easy to assign a satisfactory reason why the historical books of Joshua, Judges, Samuel, and Kings should be placed among the *Prophets*, and the book of Chronicles among the *Biographa*. The reasons generally assigned for this, as well as for placing in the third class the books of Psalms, Daniel, and Job, are so fanciful and unsatisfactory as to have led Christian writers to form other and more definite classifications. It will suffice to mention the reason assigned by Rabbi Kinchi for excluding Daniel from the book of Prophets, viz. that he has not equaled the other prophets in his visions and dreams. Others assign the late date of the book of Daniel as the reason for the insertion of it, as well as of some historical books, in the Hagiographa, inasmuch as the collection of the prophets was closed at the date of the composition of this book (De Wette, §:255). Bertholdt, who is of this opinion (*Einleitung*, 1,70 sq.), thinks that the

word *Ketubim* means “books newly introduced into the canon” (p. 81). Hengstenberg (*Authentic des Daniel*, etc., p. 25 sq.) follows the ancient opinions of the Rabbins, and maintains that the book of Daniel was placed in the Hagiographa in consequence of the lower degree of inspiration attached to it; — but herein he is opposed by Havernick (*Handbuch*, p. 62). De Wette (§ 13) supposes that the first two divisions (the *Law* and the *Prophets*) were closed a little after the time of Nehemiah (compare 2 Macc. 2:13, 14), and that perhaps at the end of the Persian period the Jews commenced the formation of the *Hagiographa*, which long remained “changeable and open.” The collection of the Psalms was not yet completed when the two first parts were formed. **SEE KETHUBIM.**

It has been concluded from <sup><1235></sup>Matthew 23:35, and <sup><2151></sup>Luke 11:51, compared with <sup><2244></sup>Luke 24:14, that as the Psalms were the first, so were Chronicles the last book in the Hagiographa (Carpzov, *Introd.* 4, 25). If, when Jesus spoke of the righteous blood shed from the blood of Abel (<sup><0048></sup>Genesis 4:8) to that of Zechariah, he referred, as most commentators suppose, to Zechariah, the son of Jehoiada (<sup><1201></sup>2 Chronicles 24:20, 21), there appears a peculiar appositeness in the appeal to the first and the last books in the canon. The book of Chronicles still holds the last place in the Hebrew Bibles, which are all arranged according to the threefold division. The late date of Chronicles may in some measure account for its separation from the book of Kings; and this ground holds good whether we fix the era of the chronicler, with Zunz, at about B.C. 260, or, with Movers, we conceive him to have been a younger contemporary of Nehemiah, and to have written about B.C. 400 (*Kritische Untersuchung über de Biblische Chronik*, Bonn, 1834). The circumstance of the existence of a few acknowledged later additions, such as <sup><1319></sup>1 Chronicles 3:19-24, does not militate against this hypothesis, as these may have been supplied by the last editor. **SEE CHRONICLES, BOOKS OF.** De Wette conceives that the genealogy in this passage comes down only to the third generation after Nehemiah. **SEE CANON OF SCRIPTURE.**

The word *Hagiographa* is once used by Jerome in a peculiar sense. Speaking of Tobit, he asserts that the Jews, cutting off this book from the catalogue of the divine Scriptures, place it among those books which they call *Hagiographa*. Again, of Judith he says, “By the Jews it is read among the Hagiographa, whose authority is not sufficient to confirm debated points;” but, as in the latter instance, the greater number of MSS. read *Apocrypha*, which is doubtless the true reading, it is highly probable that

the word Hagiographa, used in reference to the book of Tobit, has arisen from the mistake of a transcriber. The two words were in the Middle Ages frequently used as synonymous. *SEE DEUTERO-CANONICAL*. “Hagiographa” has also been used by Christian writers as synonymous with Holy Scripture.

The Alexandrian translators have not been guided by the threefold division in their arrangement of the books of Scripture. The different MSS. of the Sept. also vary in this respect. In the Vatican Codex (which the printed editions chiefly follow) Tobit and Judith are placed between Nehemiah and Esther. Wisdom and Ecclesiasticus follow Canticles. Baruch and Lamentations follow Jeremiah, and the Old Testament concludes with the four books of Maccabees. Luther (who introduced into the Bible a peculiar arrangement, which in the *Old Testament* has been followed in the English Authorized Version) was the first who separated the canonical from the other books. Not only do the Alexandrian translators, the fathers, and Luther differ from the Jews in the order of succession of the sacred books, but among the Jews themselves the Talmudists and Masorites, and the German and Spanish MSS. follow each a different arrangement. *SEE BIBLE*.

### Hagiolatry

*SEE SAINTS, WORSHIP OF.*

### Hahiroth

*SEE PI-HA-HIROTH.*

### Hahn, August

a distinguished German Protestant theologian, Orientalist, and opponent of rationalism, was born at Grossosterhausen, near Querfurt, in Prussian Saxony, March 27, 1792. His father died before he was nine years old, but his pastor, Stossen, generously instructed the orphan with his own son, and secured his admission to the gymnasium at Eisleben. In 1810 Hahn entered the University of Leipsic, where, he tells us (Preface to *Lehrbuch des christlichen Glaubens*, 2nd ed.), he lost his early faith and peace, the fruits of a pious mother’s teachings, and became imbued with the prevailing rationalism. After a three-years’ course, in which, besides adding to his stock of classic and theological learning, he had studied Oriental languages and literature, especially Syriac and Arabic, he engaged in teaching. In

1817 he entered the newly established theological school at Wittenberg, where, under happier religious influences and inspirations, he regained his lost faith and peace, and was henceforth active in seeking to impart them to other minds and hearts. In 1819 he was appointed professor extraordinary, and in 1821 ordinary professor of theology in the University of Königsberg, and during his occupancy of that post published *Bardesanes, Gnosticus, Syrorum primus hymnologus* (Leipsic, 1819), a work which earned for him the doctorate of theology. This was followed by several other publications in patristic literature, viz. *De gnosi Marcionis* (1820): — *A Antitheses Marcionis*, etc. (1823): *Das Evangelium Marcions*, etc. (1823): — *De Canone Marcionis* (1824): — *Chrestonathia Syriaca, s. S. Ephrcemi*, etc. (in conjunction with Seiffert) (1825); besides treatises in several periodicals. Being called in 1826 to the professorship of theology in the University of Leipsic, Hahn was thrown into the midst of theological controversy, and gave expression to his antagonism to the Rationalists in his treatise — *De Rationalismi, qui dicitur, Vera Indole et qua cum Naturalismo contineatur ratione* (Leipsic, 1827), in which he asserts the necessity of supernatural revelation, and the inability of man by nature to attain “certain and complete knowledge of religious truths,” and aims to show historically that rationalism had always been regarded by the Church as hostile to Christianity, and that it was the offspring of naturalism and deism. He developed this antagonism still further in his *Ogine Erkaldrung an die Evangelische Kirche zunichst in Sachsen und Preussen* (1827), wherein he maintains that Rationalists cannot be considered as Christian teachers, and ought in conscience to withdraw from the evangelical Church. His efforts in favor of evangelical orthodoxy were continued in his *Lehrbuch des christlichen Glaubens* (1828; 2nd ed. 1857), and *Sendschreiben an Bretschneider über die Lage des Christenthums in uitserer Zeit und das Verhältniss christlicher Theologie zur Wissenschaft überhaupt* (1832). The last work especially led to his call to Breslau in 1833 as professor, and his appointment as consistorial counselor, a position of great importance in the direction of ecclesiastical affairs. In 1844 he was made general superintendent for Silesia, which post he filled until his death, May 13, 1863, and in which he was able to exert considerable influence in behalf of the evangelical party among the clergy. The most important of his writings not already mentioned are, *Bibliothek der Symbole und Glaubensregeln der apostol. — catholischen Kirche* (1842): — *Theologisch- Lirchliche Annalen* (Breslau, 1842-44): *Das Bekenntniss der evangelischen Kirche und die ordinatorische Verpflichtung ihrer Diener*

(1847): — *Das Bekenntniss der evangelischen Kirche in seinem Terhialtnise zu den der romischen und griechischen* (1853): — *Predigten und Reden unter den Bewegungen in Kirche und Staat seit dem J. 1830* (1852). See obituary notice of Hahn in the *Allgemeine Kirchen-Zeitung* for 1863, No. 75-77, and an autobiographical sketch of his life up to 1830 in Dietzsch's *Homilet. Journal*, 1830, vol. 2, pt. 1; Herzog, *Real-Encyklop.* 19, 593 sq.; Hoefer, *Nouv. Biog. Généralé*, 23, 164; *New Amer. Cyclop.* 8, 634. (J.W. M.)

### Hahn, Heinrich August

eldest son of August Hahn, was born at Königsberg June 19, 1821, and died Dec. 1, 1861, at Greifswald. After having studied at Breslau and Berlin, he devoted himself to Old-Testament exegesis and theology. He was tutor (*privatdocent*) at Breslau in 1845, went thence in 1846 to Königsberg as professor *ad interim* on the death of Havernick, and in 1851 became professor extraordinary, and in 1860 ordinary professor at Greifswald, succeeding Kosegarten. He edited Havernick's *Vorlesungen fiber die Theologie des A. Testaments* (1848). His chief works are, a dissertation *De Spe immzortalitatis sub Vet. Testam. etc.*; *Veteris testcam. sententia de Natura hominis* (1846): — *Commentar über das Buch Hiob* (1850): — *Übersetzung und Erklärung des Hohen Liedes* (1852): — *Erklärung von Jesaia Kapiel 40-46* (forming vol. 3 of Drechsler's commentary on Isaiah, 1857): — *Commentar über das Predigerbuch Slomno's* (1860). His works evince the care and fidelity which characterized the man, but his criticisms are sometimes marked by great boldness. He was a man of mild temper and great purity of character. See *Allgemeine Kirchen-Zeitung* for 1862, No. 26; Herzog, *Real-Encyklop.* 19, 597. (J.W. M.)

### Hahn, Michael

a German theosophist, was born Feb. 2, 1758, at Altdorf, near Böblingen, Württemberg. The son of a peasant, he was from early youth under the influence of profound religious convictions, and devoted himself, in retirement, to the study of the Bible, and of the works of prominent theosophists, as Behmen and Oetinger. He claimed to receive from God special revelations, and wrote down their contents. As a speaker in the meetings of the Pietists he attracted large crowds, was several times summoned before the consistory to defend himself against the charge of

heresy, but was finally allowed to spend the last twenty-four years of his life without further annoyance upon an estate of the duchess Francisca of Würtemberg. There he died in great peace in 1819. The followers of Hahn, called the *Michelians*, constitute an organized communion which has never separated from the State Church, but the members of which annually meet for consultation, and, in particular, for making provision for the poor. The celebrated colony of *Kornthal* (q.v.), near Stuttgart, was organized under the direct influence of Hahn. The works of Hahn, which contain a complete speculative theosophy, have been published at Tübingen in 12 vols. (1819 sq.). Several of his hymns were received by Albert Knapp into the hymn-book which he prepared for the use of the State Church. Like many of the Würtemberg Pietists, Hahn believed in the final restoration of all things. — Haug, *Die Sekte der Michelisner*, in *Studien der evang. Geistlichkeit Würtemberg*, vol. 11; Illgen, *Hist. theolog. Zeitschrift*, 1841; Römer, *Kirchl. Geschichte Würtemberg*; Herzog, *Real-Encykl.* 5,472. (A. J. S.)

## Ha'i

(<sup><0128></sup>Genesis 12:8; 13:3). *SEE AI.*

## Hail

*SEE BEN-HAIL.*

## Hail!

(*χαῖ ἰπε*, *rejoice*, as often rendered; “farewell” also), a salutation, importing a wish for the welfare of the person addressed (<sup><0128></sup>Luke 1:28; in ‘mockery,’ <sup><0173></sup>Matthew 27:29, etc.). It is now seldom used among us, but was customary among our Saxon ancestors, and imported as much as “Joy to you,” or “Health to you;” including in the term health all kinds of prosperity. — Calmet, s.v. *SEE GREETING.*

## Hail

(*drB*; *barard'*, *χάλαζα*), or congealed rain, is the symbol of the divine vengeance upon kingdoms and nations, the enemies of God and of his people. As a hailstorm is generally accompanied by lightning, and seems to be produced by a certain electrical state of the atmosphere, so we find in Scripture *hail and fire*, i.e. lightning, mentioned together (<sup><0123></sup>Exodus 9:23; compare <sup><0382></sup>Job 38:22, 23; <sup><0452></sup>Psalms 105:32; 78:48; 148:8; 18:13). *SEE PLAGUES OF EGYPT.* That hail, though uncommon, is not absolutely

unknown in Egypt, we have the testimony of Mansleben and Manconys, who had heard it thunder during their stay at Alexandria, the former on the 1st of January, and the latter on the 17th and 18th of the same month; on the same day it also *hailed* there. Perry also remarks that it hails, though seldom, in January and February at Cairo. Pococke even saw hail mingled with rain fall at Fium in February (compare <sup><1094></sup>Exodus 9:34). Korte also saw hail fall. Jomard says, "I have several times seen even hail at Alexandria." Volney mentions a hail-storm which he saw crossing over Mount Sinai into that country, some of whose frozen stones he gathered; "and so," he says, "I drank iced water in Egypt." Hail was also the means made use of by God for defeating an army of the kings of Canaan (<sup><601></sup>Joshua 10:11). In this passage it is said, "The Lord cast down great stones from heaven upon them" i.e. hailstones of an extraordinary size, and capable of doing dreadful execution in their fall from heaven. Some commentators are of opinion that the miracle consisted of real stones, from the circumstance that stones only are mentioned in the preceding clause; but this is evidently erroneous, for there are many instances on record of hail-stones of enormous size and weight falling in different countries, so as to do immense injury, and to destroy the lives of animals and men. In Palestine and the neighboring regions, hailstones are frequent and severe in the mountainous districts and along the coasts; but in the plains and deserts hail scarcely ever falls. In the elevated region of Northern Persia the hailstones are frequently so violent as to destroy the cattle in the fields; and in Comm. Porter's *Letters from Constantinople and its Environs* (1, 44) there is an interesting account of a terrific hailstorm that occurred on the Bosphorus in the summer of 1831, which fully bears out the above and other Scripture representations. Many of the lumps picked up after the storm weighed three quarters of a pound. In <sup><232></sup>Isaiah 28:2, which, denounces the approaching destruction by Shalmaneser, the same images are employed. Hail is mentioned as a divine judgment by the prophet Haggai (<sup><307></sup>Haggai 2:17). The destruction of the Assyrian army is pointed out in <sup><230></sup>Isaiah 30:30. <sup><2631></sup>Ezekiel 13:11 represents the wall daubed with untempered mortar as being destroyed by great hailstones. Also in his prophecy against Gog (<sup><282></sup>Ezekiel 38:22) he employs the same symbol (compare <sup><611></sup>Revelation 20:9). The hail and fire mingled with blood, mentioned in <sup><687></sup>Revelation 8:7, are supposed to denote the commotions of nations. — The great hail, in Rev. 11:19, denotes great and heavy judgments on the enemies of true religion; and the grievous storm, in 16:21, represents something similar, and far more severe. So Horace

(*Odes*, 1. 2); comp. Virgil (En. 4:120, 161; 9:669) and Livy (2, 62, and 26, 11).

## Hail-Stone

(*drb; ʿba*, *eʿben baradʿ*, a stone of hail). See above.

## Haime, John

a soldier in the English army, and one of Mr. Wesley’s preachers. He was born at Shaftesbury, Dorsetshire, in 1710, and was bred a gardener, and afterwards a button-maker. From early life he lived in great wickedness, and in constant agony of conviction. In 1739 he enlisted in a regiment of dragoons, and some time after he was converted; but, being very ignorant, he alternately lost and regained his hope, but constantly forced to save others. At last he heard and converse with Mr. Wesley, much to his comfort. The regiment was sent to Flanders in 1743, from which time till Feb. 1745, he was in despair and great agony. At that time, while marching into Germany, his evidence of pardon returned, and encouraged by Mr. Wesley’s letters, he began to preach in the army. At the battle of Dettingen he showed great gallantly. In May 1744, the army went to Brussels, and here his labors were the means of a great and remarkable revival in the army and city. Part of the time Haime had six preachers under him, although the regular chaplains opposed him. But the duke of Cumberland and general Ponsonby were his friends and patrons, and his piety of life, and the valor of his “Methodists” in every battle, commanded universal admiration and respect. On the 6th of April, 1746, he fell into despair, and from that date he lived for twenty years “in agony of soul;” yet all the time, in Germany, England, Ireland, he ceased not with all the energy of despair to labor, preaching often 20 or 30 times a week, and seeing thousands of souls converted under his efforts, while his own soul was filled with anguish and darkness. At the end of this time he once mere obtained the evidence of acceptance with God. He died Aug. 18, 1784, at Whitchurch, in Hampshire. — Jackson, *Lives of Early Methodist Preachers*, 1, 147, Stevens, *History of Methodism*, vol. 2.

## Hair

(properly *r[caesedrʿ*, *θρίξ*) is frequently mentioned in Scripture, chiefly with reference to the head. In scarcely anything has the caprice of fashion been more strikingly displayed than in the various forms which the taste of



different countries and ages has prescribed for disposing of this natural covering of the head. *SEE HEAD.*

## Picture for Hair 1

## Picture for Hair 2

**1.** Of the more ancient nations, the Egyptians appear to have been the most uniform in their habits regarding it, and, in some respects also, the most peculiar. We learn from Herodotus (2, 36, 3:12) that they let the hair of their head and beard grow only when they were in mourning, and that they shaved it at other times. Even in the case of young children they were wont to shave the head, leaving only a few locks on the front, sides, and back, as an emblem, of youth. In the case of royal children, those on the sides were covered and enclosed in a bag, which hung down conspicuously as a badge of princely rank (Wilkinson, 2, 327, 328). “So particular were they,” says Wilkinson, “*on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard*” (*Ancient Egyptians*, 3, 957). Slaves also, when brought from foreign countries, having beards on them at their arrival, “were obliged to conform to the cleanly habits of their masters; their beards and heads were shaved, and they adopted a close cap.” This universal practice among the Egyptians explains the incidental notice in the life of Joseph, that before going in to Pharaoh he shaved himself (<sup><0414></sup>Genesis 41:14); in most other places he would have combed his hair and trimmed his beard, but on no account have shaved it. The practice was carried there to such a length probably from the tendency of the climate to generate the fleas and other vermin which nestle in the hair; and hence also the priests, who were to be the highest embodiments of cleanliness, were wont to shave their whole bodies every third day (Herod. 2, 37).

It is singular, however and seems *to* indicate that notions of cleanliness did not alone regulate the practice, that the women still wore their natural hair, long and plaited, often reaching down in the form of strings to the bottom of the shoulder-blades. Many of the female mummies have been found with their hair thus plaited, and in good preservation. The modern ladies of Egypt come but little behind their sisters of olden time in this respect (see Lane’s *Modern Egyptians*, 1, 60). Yet what was remarkable in the inhabitants of a hot climate, while they removed their natural hair, they

were accustomed to wear wigs, which were so constructed that ‘they far surpassed.’ says Wilkinson, “the comfort and coolness of the modern turban, the reticulated texture of the ground-work on which the hair was fastened allowing the heat of the head to escape, while the hair effectually protected it from the sun” (*Anc. Egypt.* 3, 354). Josephus (*Life*, § 11) notices an instance of false hair (περιθετή κόμη) being used for the purpose of disguise. Among the Medes the wig was worn by the upper classes (Xenoph. *Cyrop* 1, 3, 2). **SEE HAIR-DRESS.**

### Picture for Hair 3

**2.** The precisely opposite practice, as regards men, would seem to have prevailed among the ancient Assyrians, and, indeed, among the Asiatics generally. In the Assyrian sculptures the hair always appears long, combed closely down upon the head, and shedding itself in a mass of curls on the shoulders. “The beard also was allowed to grow to its full length, and, descending low on the breast, was divided into two or three rows of curls. The mustache was also carefully trimmed and curled at the ends” (Layard’s *Nineveh*, 2, 327). Herodotus likewise testifies that the Babylonians wore their hair long (i, 195). The very long hair, however, that appears in the figures on the monuments is supposed to have been ‘partly false,’ a sort of head-dress to add to the effect of the natural hair. The excessive pains bestowed by the ancient nations in arranging the hair and beard appears almost foppish in contrast with their stern, martial character (Layard’s *Nineveh*, 2, 254). **SEE BEARD.** The practice of the modern Arabs in regard to the length of their hair varies generally the men allow it to grow its natural length, the tresses hanging down to the breast, and sometimes to the waist, affording substantial protection to the head and neck against the violence of the sun’s rays (Burckhardt’s *Notes*, 1, 49; Wellsted’s *Travels*, 1, 33, 53, 73).

### Picture for Hair 4

**3.** Among the ancient Greeks, the general admiration of long hair, whether in men or women, is evidenced by the expression **καρηκομόωντες Ἀχαιοί** (“well-combed Greeks”), so often occurring in Homer; and by the saying, which passed current among the people, that hair was the cheapest of ornaments; and in the representations of their divinities, especially Bacchus and Apollo, whose long locks were a symbol of perpetual youth. But the practice varied. While the Spartans in earlier times wore the hair

long, and men as well as women were wont to have it tied in a knot over the crown of the head, at a later period they were accustomed to wear it short. Among the Athenians, also, it is understood the later practice varied somewhat from the earlier, though the information is less specific. The Romans passed through similar changes: in more ancient times the hair of the head and beard was allowed to grow; but about three centuries before the Christian era barbers began to be introduced, and men usually wore the hair short. Shaving was also customary, and a long beard was regarded as a mark of slovenliness. An instance even occurs of a man, M. Livius, who had been banished for a time, being ordered by the censors to have his beard shaved before he entered the senate (Livy, 27, 34). *SEE DIADEL.*

This later practice must have been quite general in the Gospel age, so far as the head is concerned, among the countries which witnessed the labors of the apostle Paul, since, in his first epistle to the Corinthians, he refers to it as an acknowledged and nearly universal fact. “Doth not even nature itself teach you,” he asked, “that if a man have long hair, it is a shame to him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering” (~~4114~~1 Corinthians 11:14, 15). The only person among the more ancient Israelites who is expressly mentioned as having done in ordinary life what is here designated a shame, is Absalom; but the manner in which the sacred historian notices the extravagant regard he paid to the cultivation of his hair not obscurely intimates that it was esteemed a piece of foppish effeminacy (~~3046~~2 Samuel 14:26). To the Corinthians the letter of Paul was intended to administer a timely reproof for allowing themselves to fall in with a style of manners which, by confounding the distinctions of the sexes, threatened a baneful influence on good morals; and that not only the Christian converts in that city, but the primitive Church generally, were led by this admonition to adopt simpler habits, is evident from the remarkable fact that a criminal, who came to trial under the assumed character of a Christian, was proved to the satisfaction of the judge to be an impostor by the luxuriant and frizzled appearance of his hair (Tertullian, *Apol.*; Fleury, *Les Mœurs des Chretiennes*). *SEE SHAVING.* With regard to women, the possession of long and luxuriant hair is allowed by Paul to be an essential attribute of the sex — a graceful and modest covering provided by nature; and yet the same apostle elsewhere (~~5489~~1 Timothy 2:9) concurs with Peter (~~4189~~1 Peter 3:9) in launching severe invectives against the ladies of his day for the pride and passionate fondness they displayed in the elaborate decorations of their head-dress. *SEE PLAINTING THE HAIR.* As the hair

was pre-eminently the “instrument of their pride” (<sup>(216)</sup>Ezekiel 16:39, margin), all the resources of ingenuity and art were exhausted to set it off to advantage and load it with the most dazzling finery; and many, when they died, caused their longest locks to be cut off, and placed separately in an urn, to be deposited in their tomb as the most precious and valued relics. In the daily use of cosmetics, they bestowed the most astonishing pains in arranging their long hair, sometimes twisting it round on the crown of the head, where, and at the temples, by the aid of gum, which they knew as well as the modern belles, they wrought it into a variety of elegant and fanciful devices figures of coronets, harps, wreaths, diadems, emblems of public temples and conquered cities, being formed by the mimic skill of the ancient friseur; or else plaiting it into an incredible number of tresses, which hung down the back, and which, when necessary, were lengthened by ribbons so as to reach to the ground, and were kept at full stretch by the weight of various wreaths of pearls and gold fastened at intervals down to the extremity. From some Syrian coins in his possession Hartmann (*Die Hebrderinn am Putztische*) has given this description of the style of the Hebrew coiffure; and many ancient busts and portraits which have been discovered exhibit so close a resemblance to those of Eastern ladies in the present day as to show that the same elaborate and gorgeous disposition of their hair has been the pride of Oriental females in every age. (See below.) From the great value attached to a profuse head of hair arose a variety of superstitious and emblematic observances, such as shaving parts of the head, or cropping it in a particular form; parents dedicating the hair of infants (Tertullian, *De Anima*) to the gods; young women theirs at their marriage warriors after a successful campaign; sailors after deliverance from a storm; hanging it up on consecrated trees, or depositing it in temples; burying it in the tomb of friends, as Achilles did at the funeral of Patroclus; besides shaving, cutting off, or plucking it out, as some people did; or allowing it to grow in sordid negligence, as was the practice with others, according as the calamity that befell them was common or extraordinary, and their grief was mild or violent. **SEE CUTTINGS IN THE FLESH.**

**4.** The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as seen in the “curled locks, black as a raven,” of youth (<sup>(215)</sup>Song of Solomon 5:11), or in the “crown of glory” that encircled the head of old age (<sup>(216)</sup>Proverbs 16:31). Yet, awhile they: encouraged the growth of hair, they observed the natural distinction

between the sexes by allowing the women to wear it long (<sup><4078></sup>Luke 7:38; <sup><6112></sup>John 11:2; <sup><6116></sup>1 Corinthians 11:6 sq.), while the men restrained theirs by frequent clippings to a moderate length. This difference between the Hebrews and the surrounding nations, especially the Egyptians, arose, no doubt, partly from natural taste, but partly also from legal enactments, and to some extent from certain national usages of wide extent.

**(a.)** Clipping the hair in a certain manner, and offering the locks, was in early times connected with religious worship: many of the Arabians practiced a peculiar tonsure in honor of their god Orotal (Herod. 3:8), and hence the Hebrews were forbidden to “round the corners” (*hapelet* the *extremity*) of their heads? (<sup><4827></sup>Leviticus 19:27), meaning the locks along the forehead and temples, and behind the ears. (See Alteneck, *Coma Hebraeorum*, Viteb. 1695.) This tonsure is described in the Sept. by a peculiar expression, *σισόη* (the classical *σκάφιον*), probably derived from the Hebrew *tyxaxa* (comp. Bochart, *Canaan*, 1, 6, p. 379). That the practice of the Arabians was well known to the Hebrews appears from the expression *hapeyx[xq]* rounded as to the locks, by which they are described (<sup><3426></sup>Jeremiah 9:26; 25:23; 49:32; see marginal translation of the A.V.). The prohibition against cutting off the hair on the death of a relative (<sup><6140></sup>Deuteronomy 14:1) was probably grounded on a similar reason. **SEE CORNER.**

**(b.)** In addition to these regulations, the Hebrews dreaded baldness, as it was frequently the result of leprosy (<sup><4834></sup>Leviticus 13:40 sq.), and hence formed one of the disqualifications for the priesthood (<sup><4821></sup>Leviticus 21:20, Sept.). **SEE BALDNESS.** The rule imposed upon the priests, and probably followed by the rest of the community, was that the hair should be *polled* (*μusk*; <sup><3440></sup>Ezekiel 44:20), neither being shaved, nor allowed to grow too long (<sup><4815></sup>Leviticus 21:5; Ezekiel 50). What was the precise length usually worn we have no means of ascertaining; but from various expressions, such as *varq[rP]*; lit. to let loose the head or the hair (*solvere crines*, Virgil. *En.* 3:65; 11:35; *demissos lugentis more capillos*, Ovid, *Ep.* 10, 137) by unbinding the head-band and letting it go disheveled (<sup><4816></sup>Leviticus 10:6, A.V. *uncover your heads*), which was done in mourning (compare <sup><3417></sup>Ezekiel 24:17); and again *zachi* *ḥ*; to uncover the ear previous to making any communication of importance (<sup><4811></sup>1 Samuel 20:2, 12; 22:8; A.V., margin), as though the hair fell over the ear, we may conclude that men wore their hair somewhat longer than is usual with us. The word

[rP, used as =hair (<sup><0405></sup>Numbers 6:5; <sup><340></sup>Ezekiel 44:20), is especially indicative of its *free growth* (see Knobel, *Comm.* on <sup><0210></sup>Leviticus 21:10). In <sup><0008></sup>2 Kings 1:8, “a hairy man;” literally, “a lord of hair,” seems rather to refer to the flowing locks of Elijah (q.v.). This might be doubtful, even with the support of the Sept. and Josephus-- $\hat{\alpha}\hat{\omicron}\hat{\pi}\hat{\omega}\hat{\tau}\hat{\rho}\hat{\omicron}\hat{\alpha}\hat{\Sigma}\hat{\alpha}\hat{\omicron}\hat{\alpha}\hat{\alpha}$ --and of the Targum Jonathan — r**b**l̄r [ṣæ— the same word used for Esau in <sup><0271></sup>Genesis 27:11. But its application to the hair of the head is corroborated by the word used by the children of Bethel when mocking Elisha (q.v.). “Bald-head” is a peculiar term (j r**q**ḡ, applied only to want of hair at the back of the head; and the taunt was called forth by the difference between the bare shoulders of the new prophet and the shaggy locks of the old one. Long hair was admired in the case of young men; it is especially noticed in the description of Absalom’s person (<sup><0425></sup>2 Samuel 14:26), the inconceivable weight of whose hair, as given in the text (200 shekels), has led to a variety of explanations (comp. Harmer’s *Observations*, 4, 321), the more probable being that the numeral k (20) has been turned into r (200): Josephus (*Ant.* 7, 8, 5) adds that it was cut every eighth day. The hair was also worn long by the bodyguard of Solomon, according to the same authority (*Ant.* 8, 7, 3,  $\mu\eta\kappa\acute{\iota}\sigma\tau\alpha\varsigma\ \kappa\alpha\theta\epsilon\mu\acute{\epsilon}\nu\omicron\iota\ \chi\alpha\acute{\iota}\tau\alpha\varsigma$ ). The care requisite to keep the hair, in order in such cases must have been very great, and hence the practice of wearing long hair was unusual, and only resorted to as an act of religious observance, in which case it was a “sign of humiliation and self-denial, and of a certain religious slovenliness” (Lightfoot, *Exercit.* on <sup><4114></sup>1 Corinthians 11:14), and was practiced by the Nazarites (<sup><0405></sup>Numbers 6:5; <sup><0735></sup>Judges 13:5; 16:17; <sup><0011></sup>1 Samuel 1:11), and occasionally by others in token of special mercies (<sup><4435></sup>Acts 18:18); it was not unusual among the Egyptians when on a journey (Diod. 1, 18).  
**SEE NAZARITE.**

(c.) In times of affliction the hair was altogether cut off (<sup><2317></sup>Isaiah 3:17, 24; 15:2; 22:12; <sup><3473></sup>Jeremiah 7:29; 48:37; <sup><3080></sup>Amos 8:10; Josephus, *War*, 2, 15, 1), the practice of the Hebrews being in this respect the reverse of that of the Egyptians, who let their hair grow long in time of mourning (Herod. 2, 36), shaving their heads when the term was over (<sup><0444></sup>Genesis 41:14); but resembling that of the Greeks, as frequently noticed by classical writers (e.g. Soph. *Aj.* 1174; Eurip. *Electr.* 143, 241). Tearing the hair (<sup><1503></sup>Ezra 9:3), and letting it go disheveled, as already noticed, were similar tokens of grief. Job is even represented as having shaved his head, to make himself bald, in the day of his calamity (1:20); probably more, however, as a

symbol of desolation than as an ordinary badge of mourning; for it is in that respect that baldness is commonly spoken of in Scripture (<sup><2384></sup>Isaiah 3:24; 15:2, etc.). The call in <sup><2479></sup>Jeremiah 7:29 to cut off the hair — “Cut off thine hair, O Jerusalem, and cast it away; and take up a lamentation on high places” is addressed to Jerusalem under the symbol of a woman, and indicates nothing as to the usual practice of men in times of trouble and distress. In *their* case, we may rather suppose, the custom would be to let the hair grow in the season of mourning, and to neglect the person. But the practice would naturally differ with the occasion and with the feelings of the individual. **SEE MOURNING.**

The usual and favorite color of the hair was black (<sup><2511></sup>Song of Solomon 5:11), as is indicated in the comparisons to a “flock of goats” and the “tents of Kedar” (<sup><2401></sup>Song of Solomon 4:1; 1:5): a similar hue is probably intended by the *purple* of <sup><2475></sup>Song of Solomon 7:5, the term being broadly used (as the Greek *πορφύρεος* in a similar application = *μέλας*, Anacreon, 28). A fictitious hue was occasionally obtained by sprinkling gold dust on the hair (Josephus, *Ant.* 8:7 3). It does not appear that dyes were ordinarily used; the “carmel” of <sup><2475></sup>Song of Solomon 7:5 has been understood as = *lymæki* (A.V. “crimson,” margin) without good reason, though the similarity of the words may have suggested the subsequent reference to purple. Herod is said to have dyed his gray hair for the purpose of concealing his age (*Ant.* 16:8, 1); but the practice may have been borrowed from the Greeks or Romans, among whom it was common (Aristoph. *Eccles.* 736; Martial, *Ep.* 3, 43; Propert. 2, 18, 24,26): from <sup><1056></sup>Matthew 5:36, we may infer that it was not usual among the Hebrews. The approach of age was marked by a *sprinkling* (*qrîz*; <sup><2479></sup>Hosea 7:9; comp. a similar use of *sparygere*, Propert. 3:4, 24) of gray hairs, which soon overspread the whole head (<sup><1428></sup>Genesis 42:38; 44:29; <sup><1105></sup>1 Kings 2:6, 9; <sup><2061></sup>Proverbs 16:31; 20:29). The reference to the *almond* in <sup><2115></sup>Ecclesiastes 12:5, has been explained of the white blossoms of that tree, as emblematic of old age: it may be observed, however, that the color of the flower is *pink* rather than white, and that the verb in that passage, according to high authorities (Gesén. and Hitzig), does not bear the sense of blossoming at all. **SEE ALMOND.** Pure white hair was deemed characteristic of the divine majesty (<sup><2709></sup>Daniel 7:9; <sup><6014></sup>Revelation 1:14). **SEE GRAY.**

The chief beauty of the hair consisted in curls, whether of a natural or artificial character. The Hebrew terms are highly expressive: to omit the

word **j Mxi**— rendered “locks” in <sup>(200B)</sup>Song of Solomon 4:1, 3; 6:7; and <sup>(247B)</sup>Isaiah 47:2; but more probably meaning a *veil* — we have **μυLæi Ti** (<sup>(215B)</sup>Song of Solomon 5:11), properly pendulous flexible boughs (according to the Sept., ἐλάται, the shoots of the palm tree) which supplied an image of the *coman pendlau*; **txpaxæ** (<sup>(218B)</sup>Ezekiel 8:3), a similar image borrowed from the curve of a blossom; **qni ]** (<sup>(214B)</sup>Song of Solomon 4:9), a lock falling over the shoulders like a chain of ear-pendant (*in uno crine colli tui*, Vulgate better, perhaps, than the A.V., “with one chain of thy neck”); **μyfar ]** (<sup>(217B)</sup>Song of Solomon 7:5, A.V. “galleries”), properly the channels by which water was brought to the flocks, which supplied an image either of the *comafluens*, or of the regularity in which the locks were arranged; **hLDi** (<sup>(216B)</sup>Song of Solomon 7:5), again an expression for *coma pendula*, borrowed from the threads hanging down from an unfinished woof; and, lastly, **hvqimæc ] ihi** (<sup>(213B)</sup>Isaiah 3:24, A.V. “well set hair”), properly *plaited work*, i.e. gracefully curved locks. With regard to the mode of dressing the hair we have no very precise information; the terms used are of a general character, as of Jezebel (<sup>(138B)</sup>2 Kings 9:30), **bffT**, i.e. she *adorned* her head; of Judith (10, 3), **(δίεταξε**, i.e. *arranged* (the A.V. has “braided,” and the Vulg. *discriminavit*, here used in a technical sense in the reference to the *discriminale* or hair-pin); of Herod (Joseph. *Ant.* 14, 9, 4), **κικοσμημένος τῆ συνθέσει τῆς κύμης**, and of those who adopted feminine fashions (*War*, 4, 9, 10), **κόμας συνθετιζόμενοι**. The terms used in the N. Test. (**πλέγμασιν**, <sup>(542B)</sup>1 Timothy 2:9; **ἐμπλοκῆς πιχῶν**, <sup>(418B)</sup>1 Peter 3:3) are also of a general character; Schleusner (*Lex.* s.v.) understands them of *curling* rather than plaiting. The arrangement of Samson’s hair into seven locks, or more properly *braids* (**t/pl j ihi** from **āi h**; *to interchange*; Sept. **σειράί**; <sup>(1763B)</sup>Judges 16:13, 19), involves the practice of plaiting, which was also familiar to the Egyptians (Wilkinson, 2, 335) and Greeks (Homer, *II.* 14, 176). The locks were probably kept in their place by a fillet, as in Egypt (Wilkinson, *I.* c.).

## Picture for Hair 5

Ornaments were worked into the hair, as practiced by the modern Egyptians, who “add to each braid three black silk cords with little ornaments of gold” (Lane, 1, 71): the Sept. understands the term **μυσθῶæ** (<sup>(218B)</sup>Isaiah 3:18, A.V. “cauls”) as applying to such ornaments (**ἐμπλόκια**);



Schrider (*Vest. Mul. Heb.* cap. 2) approves of this, and conjectures that they were *sun-shaped*, i.e. circular, as distinct from the “round tires like, the moon,” i.e. the crescent-shaped ornaments used for necklaces. The Arabian women attach small bells to the tresses of their hair (Niebuhr, *Trav.* 1, 133). Other terms, sometimes understood as applying to the hair, are of doubtful signification, e.g. **μυφyræ** (<sup><2182></sup>Isaiah 3:22; *acus*; “crispings”), more probably *purses*, as in <sup><1823></sup>2 Kings 5:23; **μυραæ** (<sup><2381></sup>Isaiah 3:20, “head-bands”), *bridal girdles*, according to Schroder and other authorities; **μυραæ** (<sup><2381></sup>Isaiah 3:20, Vulg. *discriminalia*, i.e. pins used for keeping the hair parted; comp. Jerome *in Rufin.* 3, capult.), more probably *turbans*. Combs and hair-pins are mentioned in the Talmud; the Egyptian combs were made of wood and double, one side having large, and the other small teeth (Wilkinson, 2, 343); from the ornamental devices worked on them we may infer that they were worn in the hair. See each of the above terms in its place. In the Talmud frequent references are made to women who were professional hair-dressers for their own sex, and the name applied to whom was **tl dyg** (probably from **l dg**, to *twine* or plait), “femina gnara alere crines” (Maimon. *in Tr. Shabbath*, 10, 6; comp. also Wagenseil, *Sota*, p. 137; Jahn, *Archœol.* pt. 1, vol. 2, p. 114).

The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (<sup><888></sup>Ruth 3:3; <sup><1042></sup>2 Samuel 14:2; <sup><1235></sup>Psalms 23:5; 45:7; 92:10; <sup><108></sup>Ecclesiastes 9:8; <sup><2324></sup>Isaiah 3:24); more especially on occasion of festivities or hospitality (<sup><1673></sup>Matthew 6:17; 26:7; <sup><1076></sup>Luke 7:46; comp. Joseph. *Ant.* 19, 4, 1, **χρισάμενος μύροις τὴν κεφαλὴν, ὡς ἀπὸ συνουσίας**). It is, perhaps, in reference to the glossy appearance so imparted to it that the hair is described as purple (<sup><2175></sup>Song of Solomon 7:5). *SEE OINTMENT.*

It appears to have been the custom of the Jews in our Savior’s time to swear by the hair (<sup><155></sup>Matthew 5:36), much as the Egyptian women still swear by the sidelock, and the men by their beards (Lane, 1, 52,71, notes). *SEE OATH.*

Hair was employed by the Hebrews as an image of what was *least valuable* in man’s person (<sup><945></sup>1 Samuel 14:45; <sup><1041></sup>2 Samuel 14:11; <sup><1052></sup>1 Kings 1:52.; <sup><108></sup>Matthew 10:30; <sup><1217></sup>Luke 12:7; 21:18; <sup><4234></sup>Acts 27:34); as well as of what was *innumerable* (<sup><912></sup>Psalms 40:12; 69:4), or particularly fine

(<sup><02016></sup>Judges 20:16). In (<sup><2072></sup>Isaiah 7:20, it represents the various productions of the field, trees, crops, etc.; like ὄπος κεκομημένον ὕλη of Callim. *Dian.* 41, or the *humus comans* of Stat. *Theb.* 5, 502. White hair, or the hoary head, is the-symbol of the respect due to age (<sup><18022></sup>Leviticus 19:22; <sup><20161></sup>Proverbs 16:31). Hence we find in (<sup><2070></sup>Daniel 7:9, God takes upon him the title of “Ancient of Days” (comp. <sup><1014></sup>Revelation 1:14), the gray locks there represented being the symbol of authority and honor. The shaving of the head, on the contrary, signifies affliction, poverty, and disgrace. Thus “cutting off the hair” is a figure used to denote the entire destruction of a people by the righteous retributions of Providence (<sup><2072></sup>Isaiah 7:20). “Gray hairs here and there on Ephraim” portended the decline and fall of the kingdom of Israel (<sup><2070></sup>Hosea 7:9). “Hair like women’s” forms part of the description of the Apocalyptic locusts (<sup><1008></sup>Revelation 9:8) and is added to complete the idea of fierceness of the anti-Christian troop of cavalry, bristling with shaggy hair (comp “rough caterpillars,” i.e. hairy locusts, <sup><2517></sup>Jeremiah 51:27); long and undressed hair in later times being regarded as an image of barbaric rudeness (Hengstenberg, ad loc. Rev.).

### Hakewill, George

an English theologian and philosopher, *was* born at Exeter in 1579. He studied at Exeter and at Alban Hall, Oxford, where he graduated, and entered the Church in 1611. He became successively chaplain of prince Charles (afterwards Charles I) and archdeacon of Surrey. His opposition to the prince’s, plan of marriage with the Infanta of Spain caused him to lose his chaplaincy. During the Civil War he kept aloof from parties, and in 1648 he was one of the first in accepting the rule requiring all members of the University of Oxford to sign a promise of obedience to Parliament. He died in 1649. Besides a large number of sermons and occasional pamphlets, he wrote *An Apology, or Declaration of the Power and Providence of God in the Government of the World* (in four books, 1627, fol.; augmented edit. 1635), a work written with great strength and clearness, if not always in good taste. See Wood, *Athenae Ox nienses*, vol. 2; Prince, *Worthies of Devon*; Gorton, *General Biogr. Dict.*; Rose, *New Genesis Biogr. Dict.*; Hoefler—*Nouv. Biogr. Généralé*, 23, 123; Allibone, *Dict. Of Authors*, s.v.

### Hakim Ben-Allah or Ben-Hashem

surnamed MOKANNA (*the veiled*) and SAGENDE NAH (*moon-maker*), the founder of an Arabian sect, flourished in the latter half of the 8th

century. He began his career as a common soldier, rose to a captaincy, but subsequently became the leader of a band of his own. Having lost one of his eyes by the shot of an arrow, he constantly wore a veil to conceal his ugliness, as unbelievers assert, but, according to the belief of his disciples, to prevent the dazzling brightness of his divinely illuminated countenance from overpowering the beholder. Hakim is said to have been an adept in legerdemain and natural magic, so as to be able to produce grand and startling effects of light and color, in virtue of which he laid claim to miraculous powers, and asserted that he was a god in human form, having been incarnated in the bodies of Adam, Noah, and other celebrated men, and, last of all, in that of Abu Moslem, prince of Khorassan. On one occasion, to the “delight and bewilderment of his soldiers,” he is said for a whole week to have caused to issue from a deep well a moon or moons of such surpassing brilliancy as to obscure the real moon. Many flocked to his standard, and he seized several strong places near Nekshib and Kish. The sultan Mahadi marched against him, and finally captured his last stronghold; but Hakim, “having first poisoned his soldiers with the wine of a banquet,” had destroyed his body by means of a burning acid, so that only a few hairs remained, in order that his disciples might believe that he had “ascended to heaven alive.” Remnants of the sect still exist on the shores of the Oxus, having for outward badge a white garb in memory of that worn by their founder, and in contrast to the black color adopted by the caliphs of the house of Abbas. The life of Hakim has been the subject of many romances, of which “the best known and most brilliant” is the story of “The Veiled Prophet of Khorassan” in Moore’s *Lalla Rook*. — Chambers, *Cyclopaedia*, s.v. Hoefler, *Nouv. Biog. Générale*, 1, 82; D’Herbelot, *Biblioth. Orientale*, s.v. Mocanna. (J. W. M.)

### Hak’katan, or rather Katan

(Heb. *Katan*’, אָטָן; with the article אֶתְּאָטָן, *the little or junior*; Sept. Ἀκκατάν, Vulg. *Eccetan*), a descendant (or native) of Azgaad and father of Johanan, which last returned with 110 male retainers from Babylon with Ezra (אֶזְרָא Ezra 8:12) B.C. ante 459.

### Hakkore

SEE EN-HAK-KORE.

## Hak'koz

(<sup><1340></sup>1 Chronicles 24:10). See Koz. Haku'pha (*Chakupha'*, אַפּוֹקַי } *crooked*; but, according to Farst, *incitement*, a Chaldaizing form; Sept. Ἀκουφά and Ἀχιφά), one of the Nethinim whose descendants returned from Babylon with Zerubbabel (<sup><1925></sup>Ezra 2:51; <sup><1073></sup>Nehemiah 7:53). B.C. ante 536.

## Ha'lah

(Hebrew *Chalach'*, ח ל ח } signif. unknown; Sept. Ἐλαέ and Ἀλαέ, Vulg. *Hala*; but in <sup><1335></sup>1 Chronicles 5:26; Sept. ἘαΞαδ, Vulg. *Lahela*), a city or district of Media, upon the river Gozan, to which, among other places, the captives of Israel were transplanted by the Assyrian kings (<sup><1276></sup>2 Kings 17:6; 18:11; <sup><1335></sup>1 Chronicles 5:26). Many, after Bochart (*Geog. Sacra*, 3:14, p. 220), have conceived this Halah or Chalach to be the same with the CALAH or Kelach of Genesis 10, 11, the *Calacine* (Καλακινή) which Ptolemy places to the north of Assyria (6, 1), the *Calachene* (Καλαχηνή) of Strabo (11, 530), in the plain of the Tigris around Nineveh. But this is probably a different place, the modern Kalah-Shergat. Major Rennell, identifying the Gozan with the Kizzil-Ozan, indicates as lying along its banks a district of some extent, and of great beauty and fertility, called *Chalchal*, having within it a remarkably strong position of the same name, situated on one of the hills adjoining to the mountains which separate it from the province of Ghilan (*Geog. of Herod.* p. 396). The Talmud understands *Cholwan*, five days journey from Bagdad (Furst, *Lex. s.v.*). Ptolemy, however, mentions (5. 18) another province in Mesopotamia of a similar name, namely, *Chalcitis* (Χαλκίτις), which he places between Anthemusia (compare Strabo, 16:1, § 27) and Gau'zonitis (Gozan); and this appears to be the true Halah of the Bible. It lay along the banks of the Upper Khabûr, extending from its source at Ras el-Ain to its junimtiorp with the Jerujer, as the name is thought to remain in the modern *Cla*, a large mound on this river, above its junction with the Jerujer (Layard, *Nin. and Bab.* p. 312, note). Halah, Habor, and Gozan were situated close together on the left bank of the Euphrates (Rawlinson, *Ancient Monarchies*, 1, 246).

## Halacha

SEE HAGGADAH; SEE MIDRASH.

## Ha'lak

(Heb. *Chalak'p*, **ql j** ;smooth; Sept. **Ααλόκ** and **Χελχά**), the name (or, rather, epithet) of a hill (**ql j hiyh**; both with the art.=the *bare mount*) near the territory of Seir, at the southern extremity of Canaan, among the conquests of Joshua (<sup><6117></sup>Joshua 11:17; 12:7); so called, doubtless, from its bald appearance, making it a *landmark* in that direction. Hence it is used by Joshua, as Beersheba was used by later writers, to mark the southern limit of the country” So Joshua took all that land... from *the Mount Halak*, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under Mount Hermon.” The situation of the mountain is thus pretty definitely indicated. It adjoins Edom, and lay on the southern border of Palestine; it must, consequently, have been in, or very near, the great valley of the Arabah. The expression, “that goeth up to Seir” (**ry[æhl [b]**), is worthy of note. Seir is the mountainous province of Edom, **SEE SEIR**; and Mount Halak would seem to have been connected with it, as if running up towards it, or joining it to a lower district. About ten miles south of the Dead Sea a line of *naked* white cliffs, varying in height from 50 to 150 feet, runs completely across the Arabah. As seen from the north, the cliffs resemble a ridge of hills (and in this aspect the word **rhim** might, perhaps be applied to them), shutting in the deep valley, and connecting the mountain chain on the west with the mountains of Seir on the east. It is possibly this ridge which is referred to in <sup><6243></sup>Numbers 24:3, 4, and <sup><6152></sup>Joshua 15:2, 3, under the name “Ascent of Akrabbim,” and as marking the south-eastern border of Judah; and it might well be called *the bald mountain, which ascends to Seir*. It was also a natural landmark for the southern boundary for Palestine, as it is near Kedesh-barnea on the one side, and the northern ridge of Edom on the other. To this ridge, bounding the land in the valley on the south, is appropriately opposed on the north, “Baal-gad, in *the valley of Lebanon*” (Keil on <sup><6117></sup>Joshua 11:17). The cliffs, and the scenery of the surrounding region, are minutely described by Robinson (*Bib. Res.* 2, 113, 116 120). Still, the peculiar term, “the bald mountain,” seems to require some more distinctive eminence, perhaps in this general range. Schwarz thinks it may be identified with *Jebel Madura*, on the south frontier of Judah, between the south end of the Dead Sea and wady Gaian (*Palestine*, p. 29); marked on Robinson’s map a little south of the famous pass Nukb es-Safah.

## Haldane, James Alexander

brother of the following, was born at Dundee July 1 1768. Having imbibed the family passion for the sea, he was appointed captain of the *Melville Castle* in 1793. The vessel, however, did not sail for four months, and during that interval a great change took place in captain Haldane's character. He became serious and thoughtful on the subject of religion, and, having determined to follow the example of his brother, who had already relinquished the seafaring life, he disposed of his command for £9000, and his share in the property of the ship and stores for £6000 more. With this fortune of £15,000 he retired with his wife to Scotland in 1794, and gave himself up to those religious inquiries which now engrossed his chief concern. Several years elapsed before his views were established; but at length he attained to a knowledge of the truth as well as peace hi believing. Mr. James Haldane, having plenty of time at command, occupied himself with many plans of Christian usefulness; among which the opening of Sabbath-schools, and itinerant preaching, at first in the villages around Edinburgh, and afterwards in the other large towns of Scotland, were the chief. His principal coadjutor in these labors of love was John Campbell, the African traveler. In company with that zealous Christian, Mr. Haldane made successive tours throughout all Scotland as far as Orkney, and those who were awakened by their preaching were, through the liberality of Mr. Robert Haldane, accommodated with suitable places of worship. Mr. James eventually accepted the office of stated pastor in the Tabernacle, Leith Walk, Edinburgh, and in that capacity he exercised, without any emolument, all the public and private duties of a minister with unbroken fidelity and zeal for a period of fifty years. Although he vacillated on some points of Church government, he and his brother remained steadfast in their adherence to the general principles of the Scotch Baptists. He died in Edinburgh Feb. 8, 1851. Besides a number of controversial tracts, he published *A View of the social Worship of the first Christians* (Edinb. 1805, 12mo): — *Man's Responsibility and the Extent of the Atonement* (Edinb. 1842, 12mo): — *Exposition of Galatians* (Edinb. 1848, 12mo): — *Inspiration of the Scriptures* (Edinb. 1845, 12mo). — Jamieson, *Religious Biography*, p. 242; Rich, *Biog. Dict.* s.v. Haldane; *Lives of the Brothers Haldane* (1852, 8vo); Belcher, *Memoir of Robert and James Alexander Haldane*, etc. (Amer. Tract Soc.); *New Englander*, April 1861, p. 269. **SEE INDEPENDENTS, III.**

## Haldane, Robert

an eminent Christian philanthropist, was born in London (of Scotch parents) Feb. 28, 1764, and inherited a large property. His early manhood was spent in the navy; he was afterwards an enthusiastic Democrat in politics, and welcomed the French Revolution. After this excitement subsided he was converted, and resolved on dedicating his life to missionary labors. India was the chosen field, and, having secured the promised co-operation of Messrs. Innes, Ewing, and Bogue, of Gosport, to whom he guaranteed adequate stipends, he applied to the Indian government to sanction his enterprise. The East India Company directors, after much deliberation, resolved that the superstitions of Hindostan should not be disturbed. Mr. Haldane now determined to employ his resources in spreading the Gospel at home, and, in conjunction with Rowland Hill and other eminent evangelists, he was instrumental in awakening an extensive revival of religion throughout Scotland. The General Assembly (1800) forbade field preaching, and discouraged the revival. Mr. Haldane therefore seceded from the Established Church, and at his own expense erected places of worship, under the name of Tabernacle in all the large towns of Scotland; and educated 300 young men under Dr. Bogue at Gosport, Mr. Ewing at Glasgow, and Mr. Limes at Dundee. He also organized a theological school at Paris. His attention was subsequently directed to the evangelization of Africa. To commence this undertaking, he procured thirty young children from Sierra Leone to receive a Christian education at his expense, and gave a bond for £7000 for their board and education, which, however, the friends of emancipation in London undertook to defray. This is only one specimen of his munificence. His personal labors in awakening a religious spirit in the south of France were successful beyond his own most sanguine expectations; and both at Geneva and Montauban he sowed the seeds of truth, which are bearing good fruit to this day in the Protestant churches of France. Mr. Haldane took a prominent part in the management of the Continental Society and the Bible Society of Edinburgh; and in the painful controversy relative to the circulation of the Apocrypha by the British and Foreign Bible Society, which led to the establishment of the latter. He was the author of *The Evidence and Authority of divine Revelation* (3rd ed. 1839, 2 vols. 12mo); — *An Exposition of the Epistle to the Romans* (Lond. 1839, 2 vols. 12mo); — *Verbal Inspiration* (6th ed. 1853, 12mo); and various controversial pamphlets. He died Dec. 12, 1842. — Jamieson, *Religious Biography*, p.

240; Rich, *Biogr. Dictionary*; Darling, *Lives of the Brothers Haldane* (Lond. 1852, 8vo); Belcher, *Memoir of Robert and James Alexander Haldane* (Amer. Tract. Soc.).

## Halde, Du

*SEE DU HALDE.*

## Hale, John

a Congregational minister, was born June 3, 1636, in Charlestown, Mass. He graduated at Harvard College in 1657, and was ordained first pastor of the newly formed Church at Beverley, Sept. 20, 1667, where he remained until his death, May 15, 1700. He published an *Election Sermon* (1684), and *A modest Inquiry into the Nature of Witchcraft, and how Persons guilty of that Crime may be convicted, and the Means used for their Discovery discussed, both negatively and affirmatively, according to Scripture and Experience* (18mo, 1697). — Sprague, *Annals*, 1, 168.

## Hale, Sir Matthew

was born at Alderley, Gloucestershire, Nov. 1, 1609, admitted at Magdalen Hall, Oxford, in 1626, and at Lincoln's Inn in 1629. In 1653 (under the Commonwealth) he was made one of the judges of the Common Bench, and in 1671 he was elected to be chief justice of the King's Bench. He died Dec. 25, 1676. He was a learned lawyer, an upright judge, a pious Christian. The only spot upon his memory as a criminal judge is the notorious fact of his having condemned two wretched women for witchcraft, at the assizes at Bury St. Edmund's, in the year 1665. Hale in the course of the trial, avowed himself a believer in witchcraft, and the jury found the prisoners guilty, notwithstanding many impartial by-standers declared that they disbelieved the charge. No reprieve was granted, and the prisoners were executed. Hale was a voluminous writer. Of his legal publications we make no mention here; besides them he wrote *An Abstract of the Christian Religion: — A Discourse of Religion: — Contemplations, Moral and Divine: — The Knowledge of Christ crucified* (new ed. Glasg. 1828, 12mo). These and other minor pieces are gathered in his *Works, Moral and Religious*, edited by the Rev. T. Thirlwall, M.A. (London, 1805, 2 vols. 8vo). See Burnet, *Life of Sir M. Hale* (London, 1682, 12mo; also prefixed to his *Works*, above named); Baxter, *Notes on the Life and Death of Sir M. Hale* (Lond. 1682, 12mo; reprinted, with Hale's *Thoughts*



on *Religion*, Lond. 1805, 12mo); Campbell, *Lives of the Chief Justices; English Cyclopaedia*; Allibone, *Dict. of Authors*, s.v.

## Hales, John

of Eton, usually called the “ever memorable,” an eminent English scholar and divine, was born in Bath, 1584, and educated at Corpus Christi College, Oxford. In 1606 he was elected fellow of Merton College, and was employed by Sir H. Savile in the preparation of his fine edition of Chrysostom, published in 1613. His attainments in Greek gained him the professorship of that language at Oxford in 1612, and in 1613 he was ordained and become fellow of Eton. In 1618 he accompanied Sir D. Carleton to the Hague as his chaplain, and attended him to the Synod of Dort (q.v.). He went to that celebrated body a Calvinist, and left it an Arminian, as is shown by a letter of Farindol (q.v.), prefixed to Hales’s *Golden Remains*, in which he says “At the well-pressing of ~~John~~ John 3:16 by Episcopius there, *I bid John Calvin good-night, as he has often told me*” (see Jackson, *Life of Farindon*, p. 49). In 1636 he wrote for Chillingworth a tract on *Schism*, in which he rebuked the claims of high Episcopacy. Laud sought to gain over the great Greek scholar, and offered him any preferment he pleased. In 1639 he was made canon of Windsor, but was deprived in 1642. Refusing to subscribe to the covenant, he was compelled to wander from place to place, and at last he had to sell his library for bread. He died May 19, 1656. No man of his time had greater reputation for scholarship and piety. Bishop Pearson speaks of him as a “man of as great a sharpness, quickness, and subtlety of wit as ever this or perhaps any nation bred... a man of vast and unlimited knowledge, of a severe and profound judgment.” He wrote unwillingly, and published but a few tracts in his lifetime; but after his death a number of his sermons and miscellaneous pieces were collected under the title of *Golden Remains of the Ever-memorable John Hales* (London, 1659, 8vo; best ed. 1673, 4to); his *Letters concerning the Synod of Dort* are published in the edition of 1673. An edition of his *Whole Works* (with the language *modernized*) was published by lord Hailes in 1765 (3 vols. 12mo). See Des Maizeaux, *Life of Hales* (Lond. 1719, 8vo).; *General Biog. Dictionary*; Jackson, *Life of Farindon* (prefixed to Farindon’s Sermons, vol. 1); Wood, *Athenae Oxoniensis*, 2, 124; Herzog, *Real-Encyklop.* 5, 476-7; Allibone, *Dict. of Authors*, s.v.

## Haliburton

SEE HALYBURTON.

## Half-communion

the withholding the cup from the laity in the Lord's Supper. "This practice of the Church of Rome was first authorized by Innocent III, and then made obligatory by the Council of Constance; and one motive for the innovation appears to have been to exalt the priesthood by giving them some exclusive privilege even in communion at the Lord's Table. Transubstantiation and half-communion, or communion in one kind only, are ingeniously linked together. Romanists believe that Christ, whole and entire, his soul, body, and divinity, is contained in either species, and in the smallest particle of each. Hence they infer that, whether the communicant receive the bread or the wine, he enjoys the full benefit of the sacrament. Therefore, to support the monstrous dogma, the sacrament is divided in two: transubstantiation justifies communion in one kind, and communion in one kind proves the truth of transubstantiation. In thus denying the cup to the laity, the institution of Christ is mutilated, the express law of the Gospel perverted, and the practice of the apostles abandoned. The withholding the cup was one of the grievances which induced the Hussites to resist the usurpations of the Church of Rome" (Farrar, *Eccles. Dict. s.v.*). SEE LORD'S SUPPER.

## Half-way Covenant

a scheme adopted by the Congregational churches of New England in order to extend the privileges of church membership and infant baptism beyond the pale of actual communicants at the Lord's table. Stoddard, of Northampton, vindicated it, and Jonathan Edwards opposed it. This struggle caused Edwards's removal from Northampton. It is now abandoned by the orthodox Congregationalists. — Hurst, *Rationalism*, p. 538; Upham, *Ratio Disciplinae*, 21. SEE CONGREGATIONALISTS; SEE EDWARDS, JONATHAN.

## Hal'hul

(Heb. *Chalchul'*, | Wj | ꞥ etymol. doubtful, but, according to Fürst, full of hollows; Sept. *Ἀλοῦλ*. r. *Αἰλουά*), a town in the highlands of Judah, mentioned in the fourth group of six north of Hebron (Keil, *Joshua* p.

387), among them Beth-zur and Gedor (<sup><6158></sup>Joshua 15:58). Jerome (*Onomast.* s.v. Elul) says it existed in his time near Hebron as a small village (“vilula”) by the name of *Alta*. Dr. Robinson found it in the modern *Hulhul*, a short distance north of Hebron, consisting of a ruined mosque (called Neby Yunas or “Prophet Jonah”) upon a long hill, surrounded by the remains of ancient walls and foundations (*Researches*, 1, 319). During his last visit to Palestine he visited it again, and describes it as situated high on the eastern brow of the ridge, the head town of the district, inhabited by an uncivil people; the environs are thrifty and well cultivated. The old mosque is a poor structure, but has a minaret (new ed. of *Researches*, 3, 281). Schwarz also identifies it with this village on a mount, 5 Eng. miles north-east of Hebron” (*Palestine*, p. 107). So likewise De Saulcy (*Dead Sea*, i, 451). The hill is quite a Conspicuous one, half a mile to the left of the road from Jerusalem to Hebron, the village somewhat at its eastern foot, while opposite it, on the other side of the road, is Best-stir, the modern representative of Beth-zur, and a little further to the north is Jedfir, the ancient Gedor. In Jewish tradition quoted by Hottinger (*Cippi Hebraicae* p. 38), and reported by an old Hebrew traveler (Jo. Chel, 1334; see Carmody, *Itin. Hebrew*, p. 242), it is said to be the burial-place of (ad, David’s seer (<sup><1211></sup>2 Samuel 24:11). Hence it was for a time a place of Jewish pilgrimage (Wilson, *Lands of Bible*, 1, 384). See also the citations of Zunz in Asher’s *Betj. of Tudela* (2, 437, note). **SEE CHELLUS.**

## Ha’li

(Heb. *Chali’*. *yl j* necklace; Sept. **Αλί** v.r. **Άλέφ** and **Όολει**). a town on the border of the tribe of Asher, mentioned between Helkath and Beten (<sup><6125></sup>Joshua 19:25). Schwarz thinks it may be the *Chalon* (Cyamoion) of Judith 7:3, opposite Esdraelon, and therefore near the range of Carmel (*Palest.* p. 191); but the reading of that passage is doubtful (see Arnald, *Comment.* ad loc.), and such an identification would place Hali far remote from the associated localities, which seem to indicate a position on the eastern boundary, at some distance from its northern extremity. Accordingly Van de Velde suggests (*Memoir*, p. 318) that “perhaps the site of this city may be recognized in that of *Al a*, a place where the rock-hewn foundations of a large city are seen, on the south-east side of the village of M’alia, rather more than five hours north-east of Akka; the tell of M’alia would seem to have formed the acropolis of the ancient city.”

## Halicarnas'sus

( Ἀλικάρνασος), in Caria of Asia Minor, a city of great renown, as being the birthplace of Herodotus and of the later historian Dionysius, and as embellished by the mausoleum erected by Artemisia, but of no Biblical interest except as the residence of a Jewish population in the periods between the Old and New Testament histories. In 1 Macc. 15:23, this city is specified as containing such a population. The decree in Josephus (*Ant.* 14, 10, 23), where the Romans direct that the Jews of Halicarnassus shall be allowed their national usage of proseuchae, or prayer-chapels by the sea-side (τὰς ποσειχὰς ποιῆσαι τῇ φαλάσση κατὰ τὸ πάτριον ἔφος); is interesting when compared with <sup><4463></sup>Acts 16:13. This city was celebrated for its harbor and for the strength of its fortifications; but, having made a vigorous and protracted defense against Alexander the Great, he was so much enraged that upon gaining at length possession of it, he destroyed it by fire—a calamity from which it never recovered. A plan of the site is given in Ross, *Reisen auf den Griech. Inseln*, 1, 30 (copied in Smith's *Dict. of Class. Geog.* s.v.). The sculptures of the mausoleum are the subject of a paper by Mr. Newton in the *Classical Museum*, and many of them are now in the British Museum (see also his full work, *Discoveries at Halicarnassus*, etc., Lond. 1862-3). The modern name of the place is *Budrum*.

## Hall

occurs in the A.V. of the N.T. three times; twice (<sup><4177></sup>Matthew 27:27; <sup><41516></sup>Mark 15:16) in reference to the **πραιτώριον**, *praetorium*, or residence of the Roman governor at Jerusalem, which was either the palace built by the elder Herod, or the tower of Antonia; his usual abode was at Csesarea (<sup><4223></sup>Acts 23:23). Mark adds to the word **αὐλή**, as he is wont in other cases, an explanatory phrase, **ὃ ἐστὶ πραιτώριον** (Vulg. *atrium praetorii*). In <sup><4225></sup>Luke 22:55, **αὐλή**) means the open court or quadrangle belonging to the high priest's house, such as was common to Oriental dwellings. It has the same meaning in <sup><4179></sup>Matthew 26:69, and <sup><4146></sup>Mark 14:66, and in both passages is incorrectly rendered "palace" in the A.V., as the adverbs **ἔξω** and **κάτω** plainly distinguish the **αὐλή** from the **οἶκος** to which it was attached (<sup><4254></sup>Luke 22:54). So in <sup><4121></sup>Luke 11:21. In <sup><4301></sup>John 10:1,16, it means a "sheep-fold," and in Rev. 11:2, the outer "court" of the Temple. The **αὐλή** was entered from the street by a **προαύλιον** or *vestibule* (<sup><4148></sup>Mark 14:68), through a **πυλὼν** or *portal* (<sup><4157></sup>Matthew

26:71), in which was a **θύρα** or *wicket* (<sup><61816></sup>John 18:16; <sup><41213></sup>Acts 12:13). — Kitto. s.v. **Αὐλή** is the equivalent for **רֶחֶב**; an enclosed or fortified space (Gesenius, *Tesaur.* p. 512), in many places in the O.T. where the Vulg. and A. Vers. have respectively *villa* or *viculus*, “village,” or *atrium*, “court,” chiefly of the tabernacle or Temple. See Coar. The hall or court of a house or palace would probably be an enclosed but uncovered space, *implucium*, on a lower level than the apartments of the lowest floor which looked into it. **SEE HOUSE.**

### Hall, Charles, D.D.

a Presbyterian minister, was born at Williamsport, Pa., June 23, 1799, and graduated at Hamilton College in 1824 with great distinction. He passed his theological studies at Princeton, was licensed in 1827 and appointed soon after assistant secretary to the Home Missionary Society. In 1852 he went to Europe for his health, visited most of that continent, and returned after a short absence to his accustomed duties. He died Oct. 31, 1853. He edited for several years *The Home Missionary*; and published *A Tract on Plans and Motives for the Extension of Sabbath Schools* (1828): — *The Daily Verse Expositor* (1832) — *A Plan for systematic Benevolence*; and *A Sermon on the World's Conversion*. (1841). — Sprague, *Annals.* 4, 730.

### Hall, Gordon,

a Congregational minister and missionary to India. He was born in Granville (now Tolland), Mass., April 8, 1781, and graduated from Williams College in 1808 with the first honors of his class. At college he had formed the acquaintance of Samuel J. Mills and James Richards, afterwards missionaries. He commenced the study of theology under Ebenezer Porter, afterwards president of Andover Theological Seminary, was licensed to preach in 1809, and supplied for a time a church at Woodbury. But from the time of his acquaintance with Mills it seems he had purposed to become a missionary. In 1810 he went to Andover, was ordained at Salem Feb. 6, 1812 and sailed on the 18th from Philadelphia with Nott and Rice, arriving in Calcutta on the 17th of June. The East India Company refused them the privilege of laboring or remaining in its territory, and Messrs. Hall and Nott embarked for Bombay, where they arrived Feb. 11, 1813. Orders from the governor general followed, commanding them to be sent to England; but by the courage and wisdom of Mr. Hall's memorials, the governor was influenced to repeal his order,

and Mr. Hall remained. He labored zealously and with great success until March 20, 1826, when he was suddenly cut off by cholera. Mr. Hall possessed fine abilities, ardent piety, great courage, and self-sacrifice. His indomitable spirit, and the ability of his appeals to the governor general, did much to open the way for the success of Christianity in India. — *American Missionary Memorial*, p. 41. (G. L. T.)

### Hall, Joseph, D.D.

bishop of Norwich, was born at Ashby-de-la-Zouch July 1, 1574, and educated at Emanuel College, Cambridge. While rector of Halstead, in Suffolk, he composed his "*Contemplations*," which procured him the patronage of prince Henry and the rectory of Waltham. In 1616 he went to Paris as chaplain to the English ambassador. On his return he was appointed by king James to the deanery of Worcester (1617), and in the following year he accompanied his royal master into Scotland, when that monarch made a progress into the northern part of his kingdom to prosecute his imprudent scheme of erecting Episcopacy on the ruins of Presbyterianism. None of the unpopularity, however, of that measure fell upon Hall, whose character and principles secured him the esteem and respect of the most eminent Scotchmen of the day. He was commanded to go over into Holland to attend the Synod of Dort in 1618; but the protracted meetings of that convocation made sad inroads on his health, and after two months he returned with an impaired constitution to England. In 1627 he was raised to the see of Exeter, and afterwards, without any solicitation, to that of Norwich in 1641. Amid all the ecclesiastical tyranny of Laud, bishop Hall preserved his moderation; the bishop, however, had his season of trial. When the popular outcry "No bishops" was raised, and an armed mob marched against the House of Lords, Hall, with eleven of the lords spiritual, joined in protesting against the measures which were passed in their absence; and this document having been made a ground of impeachment, he, with his protesting brethren, were consigned to the Tower. He was released in June following on giving bail for 5000. He continued for a year to exercise his episcopal functions in Norwich; but the popular tide again set in, his house was attacked, his property sequestered, himself insulted, and in meek resignation he retired into a small place called Higham, in Norfolk, where he spent the remainder of his days in acts of piety and charity, and at length died Sept. 8, 1656, in the eighty-second year of his age. Bishop Hall was a "man of very devotional habits, to fortify which he made a most rigid distribution of his time, having set hours

for prayer, for reading divinity, for general literature and composition; and so intense was his ardor in the pursuit of intellectual and spiritual improvement, that for a time he observed the strictest abstemiousness, taking for a while only one meal a day." For his depth of thought and elegance of language he has been called "the Christian Seneca." His writings consist, besides the "Contemplations," of sermons, polemical and practical theology, and correspondence; the best edition is *Works, with some account of his life and writings* (edited by Peter Hall, Oxford, 1837, 12 vols. 8vo). Many editions of the *Contemplations* have appeared. See Hughes, *Life of Bishop Hall*; Hook, *Eccles. Biography*, 5, 514; Rich, *Cyclop. of Biography*, s.v.; Jamieson, *Religious Biography*, p. 245; Wordsworth, *Eccles. Biography*, 4, 255.

### Hall, Peter

an English divine and theological writer was born in 1803. He studied first at Winchester College, and entered Brazenose College, Oxford, in 1820. He was ordained in 1828, and became successively curate of St. Edmund's Salisbury; rector of Millston, Wilts, in 1834; minister of Tavistock chapel, Drunr Lane, London, in 1836; and of Long Acre chapel in 1841. In 1843 he removed to Bath, and became minister of St. Thomas's chapel, Walcot. He died in 1849. Hall wrote *Reliquie liturgicae: Documents connected with the Liturgy of the Church of England* (Bath, 1847, 5 vols. 18mo): *Fragmenta liturgica: Documents illustrative of the Liturgy of the Church of England* (Bath, 1848, 7 vols. 18mo); and a number of *Sermons*. Mr. Hall published a new English edition of that valuable work, *The Harmony of the Protestant Confessions* (1841, 8vo), the two previous English editions of which (Camb. 1586, 12mo; London, 1643, 4to) had become very scarce. He also edited the best edition of the words of his ancestor, bishop Hall (Oxford, 1837, 12 vols.); and wrote *Congregations l Reform four Sermons with notes* (Loidon, 1835, 12mo). Darlint, *Cyclopaedia Bibliog.* 1, 1373; Allibone, *Dictionary of Authors*, 1, 761; *Gentleman's Magazine*, November. 1849.

### Hall, Richard

an English Romanist writer, was born about 1540. He studied at first at Christ College, Cambridge, but was obliged to leave it in 1572 on account of being a Roman Catholic. He then went to Douay, and afterwards to Italy. Having returned to Douay, he became professor of theology in the

English college of that city. He became successively canon of St. Gery of Cambrai, then of the cathedral of St. Omer, and finally official of the diocese. He died in 1604. He published several works of controversy, such as *De prismariis Catists Tumulltuim Belglicorim* (Douay, 1581): — *De quinque partita Conscientia* (Douay, 1598, 4to). But he is especially known for his *Life of Bishop Fisher*, the original MSS. of which was kept by the English Benedictines in their convent of Deuward in Lorraine. A copy of it fell into the hands of Thomas Bailey, son of Bailey or Baily, bishop of Bangor, who sold it to a publisher: the work appeared under the name of Bailey (London, 1655, 8rv; Lend. 1739. 12mo). See Chalmers, *General Biog. Did.*; Hoefer, *Nouv. Biog. Généralé*, 23, 149.

### Hall, Robert

one of the most eloquent of modern preachers, was born at Arnsby, Leicestershire, May 2, 1764. His father, who was also a Baptist minister of good repute, early remarked his talent, and gave him every opportunity for its development. It is said that “Edwards *On the Will* and Butler’s *Analogy* were the chosen companions of his childhood, being perused and reperused with intense interest before he was nine years old. At eleven his master, Mr. Simmons, declared himself unable any longer to keep pace with his pupil!” In 1773 he was placed under the instruction of the learned and pious John Ryland, of Northampton. At fifteen he became a student in the Baptist College at Bristol, and at eighteen he entered King’s College, Aberdeen, where he took the degree of M.A. Here he “enjoyed the instruction of Drs. Gerard, Ogilvie, Beattie, and Campbell, and also formed that intimate friendship with Sir James Mackintosh which continued through life. Mr. Hall was the first scholar in his class through his collegiate course.” In 1785 he was chosen as colleague with Dr. Caleb Evans in the ministry at Broadmead Chapel, Bristol, and adjunct professor in the Baptist Academy there. Here he attained great popularity. His father died in 1791; and the same year a difference with Dr. Evans led to his removing from Bristol, and accepting an invitation to become pastor of the Baptist congregation at Cambridge on the departure of the Rev. Robert Robinson, who had adopted Unitarian views, to be successor to Dr. Priestley at Birmingham. Hall had already acquired considerable celebrity as a preacher, but it was not till now that he appeared as an author; and the impulse that sent him to the press was rather political than theological. His first publication (unless we are to reckon some anonymous contributions to a Bristol newspaper in 1786-87) was a pamphlet entitled *Christianity*



*consistent with a Love of Freedom, being an Answer to a Sermon by the Rev. John Clayton* (8vo, 1791). Like most of the ardent and generous maids of that day, he was strongly excited and carried away by the hopes and promises of the French Revolution. In 1793 he published another liberal pamphlet, entitled *An Apology for the Freedom of the Press, and for general Liberty*, which brought him much reputation. The impression that had been made upon him, however, by the irreligious character of the French revolutionary movement was indicated in his next publication, *Moderne Infidelity considered with respect to its Influence on Society, a Sermon* (8vo, 1800). It was the publication of this able and eloquent sermon which first brought Hall into general notice. From this time whatever he produced attracted immediate attention. "In 1802 appeared his *Reflections on War*. The threatened invasion of Bonaparte in 1803 brought him again before the public in the discourse entitled *Sentiments suitable to the present Crisis* which raised Mr. Hall's reputation for large views and powerful eloquence to the highest pitch. In November, 1804, owing chiefly to a disease of the spine, attended by want of sufficient exercise and rest, the exquisitely toned mind of Mr. Hall lost its balance, and he who had so long been the theme of universal admiration became the subject of as extensive a sympathy. He was placed under the care of Dr. Arnold, of Leicester, where, by the divine blessing, his health was restored in about two months. But similar causes produced a relapse about twelve months afterwards, from which he was soon restored, though it was deemed essential to the permanent establishment of his health that he should resign his pastoral charge and remove from Cambridge. Two shocks of so humiliating a calamity within the compass of a year deeply impressed Mr. Hall's mind. His own decided persuasion was that he never before experienced a thorough transformation of character; and there can be no question that from this period his spirit was habitually more humble, dependent, and truly devotional. It became his custom to renew every birthday, by a solemn act, the dedication of himself to God, on evangelical principles, and in the most earnest sincerity of heart. In 1807 he became pastor of the Baptist church in Leicester, where he soon after married; and where he labored most successfully for nearly twenty years. At no period was he more happy, active, and useful. The church, when he left it, was larger than the whole congregation when he took the charge of it. But his influence was not confined to the limits of his parish. He took an active part in all the noble charities of the age, and by his sermons, speeches, and writings exerted a wide influence on society, not only in England, but on

the continent of Europe, in America, and in India. His review of *Zeal without Innovation*, his tracts on the *Terms of Communion*, and his sermons on the *Advantages of Knowledge to the lower Classes*, on the *Discouragements and Supports of the Christian Ministry*, on the *Character of a Christian Missionary*, on the *Death of the Princess Charlotte* and of *Rev. Dr. Ryland*, with several others, were given to the public while residing here. Here also, in 1823, he delivered his admirable course of lectures on the *Socinian Controversy*, partially preserved in his *Works*. At last, in 1826, he removed to the pastoral care of his old congregation at Broadmead, Bristol, and here he remained till his death, which took place at Bristol on the 21st of Feb. 1831. Besides occasional contributions to Various dissenting periodical publications, Hall published various tracts and sermons in the last twenty years of his life, which, along with those already mentioned, have since his death been collected under the title of *The Works of Robert Hall, M.A., with a brief Memoir of his Life by Dr. Gregory, and Observations on his Character as a Preacher by John Foster*, published under the superintendence of Olinthus Gregory, LL.D., professor of mathematics in the Royal Military Academy (London, 1831-32, 6 vols. 8vo; lith ed. 1853). It was intended that the Life should have been written by Sir James Mackintosh, but he died (in May, 1832) before beginning it. Dr. (Gregory's Memoir, from which we have abstracted the materials of this article, was afterwards published in a separate form. **SEE GREGORY, OLINTHUS**. The first volume of Hall's *Works* contains sermons, charges, and circular letters (or addresses in the name of the governing body of the Baptist Church); the second, a tract entitled *On Terns of Communion* (1815, in 2 parts), and another entitled *The essential Difference between Christian Baptism and the Baptism of John* (a defense of what is called the practice of free communion, which produced a powerful effect in liberalizing the practice of the Baptist community) (1816 and 1818, in 2 parts); the third, political and miscellaneous tracts extending from 1791, to 1826, and also the Bristol newspaper contributions of 1786-87; the fourth, reviews and miscellaneous pieces; the fifth, notes of sermons and letters. The sixth, besides Dr. Gregory's memoir, contains Mr. Foster's observations, and notes taken down by friends of twenty-one sermons. The American reprint (New York, Harper and Brothers, 4 vols. 8vo) contains, besides what is given in the English edition, a number of additional sermons, with anecdotes, etc., by Rev. Joseph Belcher.



ends with Psalm 136, maintain that it begins with Psalm 120 or ~~120~~ Psalm 135:4 (*Pesachin*, 118).

**2. Time and manner in which it was chanted.** — This hymnal service, or Egyptian Hallel, was chanted at the sacrifice of the first and second Pesach, after the daily sacrifice on the first day of Passover (Mishna, *Pesachim*, 5, 7), after the morning sacrifice on the Feast of Pentecost, the eight days of the Feast of Tabernacles (Mishna, *Succa*, 4, 8), and the eight days of the Feast of Dedication (Mishna; *Taanith*, 5, 5), making in all twenty days in the year. “On twelve days out of the twenty, viz., at the sacrifice of the first and second Pesach, of the first day of Pesach, of the Feast of Pentecost, and of the eight days of the Feast of Tabernacles, the flute was played before the altar when *the Hallel* was chanted” (Mishna, *Pesachim*, 2, 3), whilst after the morning sacrifice during the eight days of the Feast of Dedication *the Hallel* was chanted without this accompaniment of the flute. The manner in which “these hymns of praise were offered must have been very imposing and impressive. The Levites who could be spared from assisting at the slaying of the sacrifices took their stand before the altar, and chanted *the Hallel* verse by verse; the people responsively repeated every verse, or burst forth *in* solemn and intoned *Hallelujahs* at every pause, whilst the slaves of the priests, the Levites, and the respectable lay people assisted in playing the flute (comp. *Pesachim*, 64, a; *Erachim*, 10, a, b; and *Tosipha* on Cap. 1; *Sota*, 27, b; *Taanith*, 28, a, b). No representatives of the people (dm[m yvna]) were required to-be present at the Temple at the morning sacrifices on the days when the Hallel was chanted (Mishna, *Taanith*, 4, 4). **SEE SACRIFICE.**

The Egyptian *Hallel* was also chanted in private families at the celebration of the Passover on the first evening of this feast. On this occasion *the Hallel* was divided into two parts; the part comprising Psalm 113 and 114 was chanted during the partaking of the second cup, whilst the second part, comprising Psalm 115 and 116, was chanted over the fourth and finishing cup (l l h h t a wyl [ r m w g y [ y n r, *Mishna, Pesachim*, 10, 7); and it is generally supposed that the singing of the hymn by our Savior and his disciples at the conclusion of the Passover supper (~~4150~~ Matthew 26:30; ~~4146~~ Mark 14:26) refers to the last part of this Hallel. (Dean Alford [*Greek Testament*, ad loc. ] strangely confounds this Hallel with *the Great Hallel*.) In Babylon there was an ancient custom, which can be traced as far back as the 2nd century of the Christian sera, to recite this Hallel on every festival

of the new moon (*Taanith*, 28, a), omitting, however, <sup><981></sup>Psalm 115:1-11, and 116:1-11.

The great Hallel (ל ודגה ל ל ה) was recited on the first evening at the Passover supper by those who wished to have a *fifth cup*, i.e. one above the enjoined number (Maimonides, *Jod Ha-Chezaka, Hilchoth Chawmez t. Maza*, 8, 10). It was also recited on occasions of great joy, as an expression of thanksgiving to God for special mercies (*Mishna, Taanith*, 3, 9).

**3. Present use of the Hymnal Service.** — The Jews to the present day recite the Egyptian Hallel at the morning prayer immediately after *the Eighteen Benedictions* '(hrv[ hnwmv) on all the festivals of the year except *New Year* and *the Day of Atonement*, omitting <sup><981></sup>Psalm 115:1-11, and 116:1-11, on the last six days of the Feast of Passover, and on the new moon. Before the Hallel is recited they pronounce the following benediction: "Blessed art thou, Lord our God, King of the world, who hast sanctified us with thy commandments, and enjoined upon us to recite the Hallel!" At the Passover supper, on the first two evenings of the festival, both the Egyptian Hallel and the Great Hallel are now recited; the former is still divided in the same manner as it was in the days of our Savior.

**4. Institution of this Hymnal Service.** — It is now impossible to ascertain precisely when this service was first instituted. Some of the Talmudists affirm that it was instituted by Moses, others say that Joshua introduced it, others derive it from Deborah, David, Hezekiah, or Hanaiah, Mishael and Azariah (*Pesachim*, 117, a). From <sup><14815></sup>2 Chronicles 35:15, we see that the practice of the Levites chanting the Hallel while the Paschal lambs were in the act of being slain was already in vogue in the days of Josiah, and it is not at all improbable that it was customary to do so at a much earlier period.

**5. Literature.** — Maimonides, *Jod Ha-Chezaka, Hilchoth Chamez u. Mlaza*, sections 7 and 8, vol. i, p. 263-265; Buxtorf, *Lexicon Chaldaicum Talmudicum et Rabbinicum*, s.v. ל ל ה, col. 613-616; and Bartolocci, *Bibliotheca Moagna Rabbinica*, 2, 227-243, have important treatises upon this subject, but their information is most uncritically put together, and no distinction is made between earlier and later practices. A thoroughly masterly and critical investigation is that of Krochmal, *More Neboche Ha-Seman* (Leopoli, 1851), p. 135 sq.; comp. also Edelmanm's edition of *the*

*Siddur* with Landshuth's *Critical Annotations* (Königsberg, 1845), p. 423 sq.; Herzfeld, *Geschichte des Volkes Israel* (Nordhausen, 1857), 2, 169 sq.

## Hallelu'jah

(Heb. *hallelu'-yah'*, **HyAWI I ĥi** *Praise ye Jah*, i.e. *Jehovah!*) or (in its Greek form) ALLELU'IAH (**Ἀλληλουΐα**), a word which stands at the beginning of many of the Psalms. See Muller, *De notione Hallelujah* (Cyn. 1690); Wernsdorf, *De formula Hallelujah* (Viteb. 1763). From its frequent occurrence in this position it grew into a formula of praise, and was chanted as such on solemn days of rejoicing. (See *Critica Biblica*, 2, 448.) This is intimated by the apocryphal book of Tobit (13, 18) when speaking of the rebuilding of Jerusalem, "And all her (Jerusalem's) streets shall sing Alleluia" (comp. Rev. 19:1,3, 4, 6). This expression of joy and praise was transferred from the synagogue to the church, and is still occasionally heard in devotional psalmody. — Kitto. The Hebrew terms are frequently rendered "Praise ye the Lord;" and so in the margin of <sup><1945></sup>Psalm 104:35; 105:45; 106; 111:1; 112:1; 113:1 (comp. <sup><1939></sup>Psalm 113:9; 115:18; 116:19; 117:2). The Psalms from 113 to 118 were called by the Jews the Hallel, and were sung on the first of the month, at the Feast of Dedication, and the Feast of Tabernacles, the Feast of Weeks, and the Feast of the Passover. **SEE HOSANNA**. On the last occasion Psalm 113 and 114, according to the school of Hillel (the former only according to the school of Shammai), were sung before the feast, and the remainder at its termination, after drinking the last cup. The hymn (<sup><1830></sup>Matthew 26:30) sung by Christ and his disciples after the last supper is supposed to have been a part of this Hallel, which seems to have varied according to the feast. **SEE HALLEL**. The literal meaning of "hallelujah" sufficiently indicates the character of the Psalms in which it occurs, as hymns of praise and thanksgiving. They are all found in the last book of the collection, and bear marks of being intended for use in the Temple service, the words "praise ye Jehovah" being taken up by the full chorus of Levites. **SEE PSALMS**. In the great hymn of triumph in heaven over the destruction of Babylon, the apostle in vision heard the multitude in chorus like the voice of mighty thunderings burst forth "Alleluia, for the Lord God omnipotent reigneth," responding to the voice which came out of the throne, saying, "Praise our God all ye his servants, and ye that fear him, both small and great" (<sup><1691></sup>Revelation 19:1-6). In this, as in the offering of incense (Rev.

8), there is evident allusion to the service of the Temple, as the apostle had often witnessed it in its fading grandeur. *SEE REVELATION, BOOK OF.*

**HALLELUJAH**, a doxology used frequently in the ancient Church, and derived from the Old Testament. The singing Hallelujah sometimes means the repetition of the word, in imitation of the heavenly host (see Revelation 19); at other times it has reference to one of the psalms beginning with Hallelujah. In the early Christian Church the more common acceptance of 'hallelujah' is for the singing of the word itself in special parts of divine service, as-a sort of mutual call to each other to praise the Lord." In some churches the Hallelujah was sung only on Easter day and the fifty days of Pentecost; in others it was used more generally. Augustine says it was not used in time of Lent (Augustine, *Epist.* 119, 178). In the fourth Council of Toledo it is mentioned under the name *Laudes*, and appointed to be smug after the reading of the Gospel (*Concil. Tolet. 4, can. 10,11*). It was occasionally sung at funerals: St. Jerome speaks of it as being smug at the funeral of Fabiola, and says the people made the golden roof of the church shake with echoing forth the Hallelujah (*Contra Vigilant. cap. 1, and Epist. 30, cap. 4*). The ancient Church retained the Hebrew word, as also did the Church of England in its first Liturgy; though now it is translated "Praise ye the Lord," to which the people reply, "The Lord's name be praised." See Bingham, *Orig. Eccles.* bk. 14, ch. 2, § 4; Procter.

*On Common Prayer*, p. 212; Coleman, *Ancient Christianity*, ch. 15:§ 9.

### Haller, Albrecht von

one of the greatest of modern physiologists, was born in Berne Oct. 16, 1708, and displayed, even in childhood, the most extraordinary talents. He studied medicine first at Tübingen, and afterwards at Leyden, under Boerhaave. After extensive travels he became professor of anatomy, surgery, and botany at Göttingen in 1736, and remained there until 1753, when he returned to Berne. There he resided, honored by his fellow-citizens, for nearly a quarter of a century; continued to benefit science by his literary labors; filled several important offices in the state, and adorned the Gospel by his life. He died in October 1777. A great part of the modern science of physiology is due to the labors and genius of Haller. But his place in our pages is due to his steady religious life, to his constant recognition, in his works, of the great truths of Christianity, and especially to his religious writings, viz. *Brief über die wichtigsten Wahrheiten der Ogffnbaroug* (Berne, 1772); *Briefe zur Vertheidigung der Ofenbartrig*

(Berne, 1775-77, 3 parts), consisting of letters to his daughter on the truth and excellence of Christianity. See Zimmermann, *Leben Flallers* (Zirich, 1755, 8vo); *Biographie de Haller* (Paris, 1846, 2nd edit.).

### Haller, Berthold

one of the Reformers of Berne, was born at Aldingen, Württemberg, in 1492. At Pforzheim he had Melancthon for a fellow-student, and graduated bachelor at Cologne in 1512. After teaching some time at Rottwell he went to Berne, invited by Rubellus in 1513 (1518?). He became assistant to Dr. Wyttenbach in St. Vincent's church, and in his society, his knowledge of the Scriptures and his religious character were greatly cultivated. About 1520 he made the acquaintance of Zwingli, who was always afterwards his faithful friend and counselor. Shortly after he succeeded Wyttenbach as cathedral preacher, and soon began to expound Matthew, instead of following the usual Church lessons only. His eloquence and zeal made him extremely popular. When the strife began in 1522 Haller was a member of the commission, and distinguished himself in the conference by his opposition to the bishop of Lausanne. His hold upon the popular mind was so great that in the subsequent years of strife he held his place as preacher in spite of all opposition, and contributed greatly, not so much by his learning as by his personal force of character, to the establishment of the Reformation in Berne. Even with the Anabaptists, on their appearance in Berne, he obtained great influence. In 1525 he courageously abandoned the Mass. In the Grand Council he defended himself so vigorously that he was still kept in office as preacher, though he lost his canonship. In 1527 a number of Reformers were elected to the "Grand Council." The venerable Francis Kolb, full of fire and energy, was now in Berne, ready to aid and stimulate the more prudent Haller. The "Mandates" of 1523 and 1526, the former for, the latter against the Reformation, were submitted to the people, and they decided for the first. In the "Conference" of 1528, at Berne, Haller took the leading part, aided by Zwingli, (Ecolampadius, and Bucer. It was finally decreed by the Conference that the Mass should be abolished. In 1529 he married. His labors for the Reformation extended to Solothurn, and to other parts of Switzerland; but his chief activity lay in Berne, where he held his pre-eminence as preacher and Reformer until his death, Feb. 25, 1536. He left no writings. See Kirchhofer, *Haller oder die Reform. v. Bern* (Zurich, 1828); Kuhn, *Die Reformatoren Berns* (Berne, 1828); D'Aubigne, *History of Reformation*, 2, 349; 3:336; 4:296, 308; Herzog, *Real-Encyklop.* 5, 479.



## Haller, Karl Ludwig von

was born at Berne Aug. 1, 1768. In 1795 he became secretary of the city council, and in 1800 immigrated to Germany. In 1806 he returned, and became professor of history and *statistics* at Berne. In 1814 he became member of the city council, and in 1818 made a journey through Italy and to Rome. Having secretly become a member of the Romish Church in 1820, he joined it openly in 1821, and was discharged from his office. He then went to Paris in 1824, and was employed in the ministry of foreign affairs. Having lost that situation in consequence of the Revolution of July 1830, he finally went to Solothurn, where he was in 1834 appointed member of the lesser council. Here he was at the head of the Ultramontane party, and died May 20, 1854. Haller was an ultra-conservative in politics, and was drawn into the Church of Rome by his fanatical hatred of all liberal reforms. His chief work, entitled *Restauration der Staatswissenschaften* (Winterthur, 1816-1834, 6 vols.), was written with the design to annihilate all revolutionary principles in politics. Even many Roman Catholic writers expressed a decided dissent from the anti-liberal doctrines of this work. The most important among his other works are, *Lettre a sa famille pour lui declarer son retour a l'Eglise catholique* (Par. 1821; in German by Paulus, Stuttgart, 1821; by Studer, Berne, 1821): — *Theorie der geistl. Staaten u. Gesellschaften* (Winterthur, 1822): *Die Freimaurerei u. ihr Einfluss auf d. Schweiz* (Schaffhausen, 1840): — *Gesch. der kirchl. Revolut. des Cantons Bern* (Lucerne, 1839, 4th ed.). See Tzschirner, *der Uebertritt des Herrn von H. z. katholischen Kirche* (Lpz. 1821); Krig, *Apologie der protestantischen Kirche* (Lpz. 1821); Escher, *Ueber die Philosophie des Staatsrechts mit bes. Bezieh. auf d. Haller'sche Restauration* (Zurich, 1825); Scherer (ultramontane), *Die Restauration der Staatswissensch.* (Lucerne, 1845).

## Hallet, Joseph

an English Nonconformist, was born at Exeter in 1692, ordained in 1713, and succeeded his father as co-pastor with Mr. Pierce over the Independent congregation at Exeter in 1722. Here he discharged his pastoral duties faithfully until his death in 1744. As a writer, he was marked by industry, learning, and critical sagacity. He wrote a number of controversial tracts on the Evidences of Christianity in reply to Tindal and Chubb, and on the Trinity. Besides these, he published *A free and impartial Study of the Holy Scriptures recommended*, being notes on peculiar texts of Scripture (Lond.

1729-36. 3 vols. 8vo): — *A Paraphrase and Notes on the three last Chapters of the Epistle to the Hebrews* (London, 1733, 4to). In theology he was a semi-Arian. See Bogue and Bennett, *History of Dissenters*, 2, 179, 222; Jones, *Christian Biography*.

### Hallifax, Samuel

bishop of St. Asaph, was born at Mansfield, Derbyshire, in 1733. He studied at Jesus College, Cambridge, and at Trinity Hall, and became successively rector of Chaddington, Buckinghamshire, in 1765; professor of Arabic at Cambridge in 1768; professor of jurisprudence in 1770; chaplain of George III in 1774; master of Doctors Commons in 1775; rector of Warsop, Nottinghamshire, in 1778, and bishop of Gloucester in 1781. He was transferred to the see of St. Asaph in 1787, and died in 17c0. He wrote *An Analysis of the Roman Civil Law compared with the Laws of England* (1774, 8vo): — *Twelve Sermons on the Prophecies concerning the Christian Religion, and in particular concerning the Church of Papal Rome, preached in Lincoln's Inn Chapel at Bishop Warburton's Lecture* (1776, 8vo): — *An Analysis of Butler's Analogy: — Discourses on Justification* (Camb. 1762, 8vo). See Rose, *New General Biog. Dict.*; Hoefer, *Nouv. Biog. Generale.*, 23, 197; *British Critic*, vol. 27.

### Hallo'hesh

or, rather, LOCHESH (Heb. *Lochesh*'**vj** **ℓ** , with the article **vj** **ℓh**) *hal-lochesh*, *the whisperer*; Sept. **Ἄλλωῆς** and **Ἄλωῆς**, Vulg. *Alohes*), the father of Shallum, which latter assisted Nehemiah in repairing the walls of Jerusalem (<sup><4682></sup>Nehemiah 3:12, where the name is Anglicized "Halohesh"). He was one of the popular chiefs that subscribed the sacred covenant with Nehemiah (<sup><4604></sup>Nehemiah 10:24). B.C. cir. 410.

### Hallow

(**vdq**; in Piel; **ἀγνιάζω**, to render *sacred*, set apart, consecrate (<sup><0288></sup>Exodus 28:38; 39:1; <sup><0210></sup>Leviticus 22:2; <sup><0450></sup>Numbers 5:10). The English word is from the Saxon, and is properly *to make holy*; hence hallowed persons, things, places, rites, etc.; hence also the name, power, dignity of God is hallowed, that is, revered as holy (<sup><0169></sup>Matthew 6:9). **SEE HOLY.**

## Halo'hesh

(<sup><1482></sup>Nehemiah 3:12). *SEE HALLOHESH.*

## Halt

([<sup><1182></sup>ἵκ, <sup><1182></sup>χολός]), *lame* on the feet or legs (<sup><1325></sup>Genesis 32:31; <sup><19817></sup>Psalms 38:17; <sup><2400></sup>Jeremiah 20:10; <sup><3006></sup>Micah 4:6; 7:1; <sup><3189></sup>Zephaniah 3:19). Many persons who were halt were cured by our Lord. *SEE LAME.* To halt between two opinions (<sup><1182></sup>1 Kings 18:21), should, perhaps, be to stagger from one to the other repeatedly; but some say it is an allusion to birds, who hop from spray to spray, forwards and backwards, as the contrary influence of supposed convictions vibrated the mind in alternate affirmation and doubtfulness.

## Halyburton, Thomas

professor of divinity in the University of St. Andrew's, was born at Duplin, near Perth, Dec. 25, 1674. He was in early youth the subject of frequent but ineffectual religious convictions. In 1689 he began to be perplexed respecting the evidences of revealed religion, till, after having experienced some relief from Robert Bruce's *Fulfilling of the Scriptures*, he received further aid from Mr. Donaldson, an excellent old minister who came to preach at Perth, and paid a visit to his mother. He inquired of his young friend if he sought a blessing from God on his learning, remarking at the same time, with an austere look, "Sirrah, unsanctified learning has done much mischief to the Kirk of God." This led him to seek divine direction in extraordinary difficulties; but this exercise, he acknowledges, left him still afar off from God. He studied at St. Andrew's, and became domestic chaplain in a nobleman's family in 1696. His mind, long disquieted about the evidences of Christianity, was finally settled, and he wrote an *Inquiry into the Principles of modern Deists*, which is still valued. In 1698 he was thoroughly converted; in 1700 he became minister of Ceres parisi. In 1711 he was made professor of divinity at St. Andrew's. He died Sept. 23, 1712. He was an excellent scholar, and a very pious man. A sketch of his life is given in his *Wars*, edited by Robert Burns, D.D. (London, 1835, 8vo), which volume contains the following, among other writings, viz. *The great Concern of Salvation: — Natural Religion insufficient: — Essay on the Nature of Faith: — Inquiry on Justification*, and *Sermons*. Halyburton's

*Memoirs*, with an introductory Essay by the Rev. Dr. Young (Glasg. 1824, 12mo), has been often reprinted, both in Great Britain and America.

## Ham                      Picture for Ham

(Heb. *Chan̄z*, *sj* ; *hot* [see below]; Sept. *Χάμ*. [Josephus *Χάμας*, *Ant.* i, 4, 1], Vulg. *Chamn*), the name of a man and also of two regions.

**1.** The youngest son of Noah (Genesis 5, 32; comp. 9:24). B.C. post 2618. Having provoked the wrath of his father by an act of indecency towards him, the latter cursed him and his descendants to be slaves to his brothers and their descendants (<sup><0025></sup>Genesis 9:25). B.C. cir. 2514. To judge, however, from the narrative, Noah directed his curse only against Canaan (the fourth son of Ham) and his race, thus excluding from it the descendants of Ham's three other sons, Cush, Mizraim, and Phut (<sup><0005></sup>Genesis 10:6). How that curse was accomplished is taught by the history of the Jews, by whom the Canaanites were subsequently exterminated. The general opinion is that all the southern nations derive their origin from Ham (to which the Hebrew root *חמ* ; *to be hot*, not unlike the Greek *Αἰφίοπες*, lends some force). This meaning seems to be confirmed by that of the Egyptian word KEM (Egypt), which is believed to be the Egyptian equivalent of Ham, and which, as an adjective, signifies "black," probably implying warmth as well as blackness. *SEE EGYPT*. If the Hebrew and Egyptian words be the same, Ham must mean the swarthy or sun-burnt like *Αἰφίοψ*, which has been derived from the Coptic name of Ethiopia, *ethops*, but which we should be inclined to trace to *thops*, "a boundary;" unless the Sahidic *esops* may be derived from Kish (Cush). It is observable that the names of Noah and his sons appear to have had prophetic significations. This is stated in the case of Noah (<sup><0029></sup>Genesis 5:29), and implied in that of Japheth (<sup><0027></sup>Genesis 9:27), and it can scarcely be doubted that the same must be concluded as to Shem. Ham may therefore have been so named as progenitor of the sunburnt Egyptians and Cushites. *Cush* is supposed to have been the progenitor of the nations of East and South Asia, more especially of South Arabia, and also of Ethiopia; *Mizraim*, of the African nations, including the Philistines and some other tribes which Greek fable and tradition connect with Egypt; *Phut*, likewise of some African nations; and *Canعان*, of the inhabitants of Palestine and Phoenicia. On the Arabian traditions concerning Ham, see D'Herbelot (*Bibl. Orient.* s.v.). *SEE NOAH*.

**A.** *Ham's Place in his Family. Idolatry connected with his Name.* — Like his brothers, he was married at the time of the Deluge, and with his wife was saved from the general destruction in the ark which his father had prepared at God's command. He was thus, with his family, a connecting link between the antediluvian population and those who survived the Flood. The salient fact of his impiety and dishonor to his father had also caused him to be regarded as the transmitter and representative in the renovated world of the worst features of idolatry and profaneness, which had grown to so fatal a consummation among the antediluvians. Lactantius mentions this ancient tradition of Ham's idolatrous degeneracy: "Ille [Cham] profugus in ejus terra parte consedit, quae nunc Arabia nominatur; eaque terra de nomine suo Chanaan dicta est, et poster ejus Chanianeei. Haec fuit prima gens quae Deum ignoravi, quoniam princeps ejus [Chami] et conditor cultum Deia a patre non accepit, maledictus ab eo; itaue ignoraotiam divinitatis minoribus suis reliquit" (*De, orig. errors*, 2, 13; *De falsa Relig.* 23). See other authors quoted in Beyer's *Addit. ad Seldeni Syntag. de Diis Sytris* (Ugolino, *Thes.* 23, 288). This tradition was rife also among the Jews. R. Manasse says, "Moreover Ham, the son of Noah, was the first to invent idols," etc. The Tyrian idols called **μνmj**, *Chamanim*, are supposed by Kircher to have their designation from the degenerate son of Noah (see Spencer, *De legg. Heb'*. [ed. Pfaff.] p. 470482). The old commentators, full of classical associations, saw in Noah and his sons the counterpart of **Κρόνος**, or Saturn, and his three divine sons, of whom they identified Jupiter or **Ζεύς** with Ham, especially, as the name suggested, the African *Jupiter Ammon* (**Ἄμμοῦν** [or, more correctly, **Ἄμοῦν**, so Gaisford and Bahr] **γάρ Αἰγύπτιοι καλέουσι τὸν Δία**, Herod. *Eute* 7p. 42, Plutach explains **Ἄμοῦν** by the better known form **Ἄμμων**, *Is. et Osir.* 9. In <sup>2465</sup>Jeremiah 46:25, "the multitude of No" is **αἰνωᾶ/μα**; *Amon of No*; so in <sup>3118</sup>Nahum 3:8, "Populous No" is *No-Amon*, **ἄ/μα; αμ**. For the identification of Jupiter Ammon with Ham, see J. Conr, Dannhauer's *Politica Biblica*, 2, 1; Is. Vossius, *De Idol.* lib. 2, cap. 7). This identification is, however, extremely doubtful; eminent critics of modern times reject it; among them Ewald (*Geschichte des Volkes Israel*, 1, 375 [note]), who says, "Mit dem aegyptischen Gotte Amonl oder Hammdn ihn zusammenzubringen *hat man keinen Grund*," u. s. w.). One of the reasons which leads Bochart (*Phaleg*, 1, 1, ed. Villemand, p. 7) to identify Ham with Jupiter or Zeus is derived from the *meaning* of the names. **μj** ; (from the root **μmj** ; — *to be hot*) combines the ideas *hot* and *swarthy* (comp.

Αἰθίωψ); accordingly, St. Jerome, who renders our word by *calidus*, and Simon (*Onomast.* p. 103) by *niger*, are not incompatible. In like manner Ζεύς is derived ‘*afernendo*, according to the author of *the tynmol. Magn.*, *παρὰ τὴν ζέσιν, θερμότατος γὰρ ὁ ἄηρ, ἢ παρὰ τὸ ζέω, to seethe, or boil fervere.* Cyril of Alexandria uses *θερμασίαν* as synonymous (I 2, *Glaphy.r. in Genes.*). Another reason of identification, according to Bochart, is the fanciful one of comparative age. Zeus was the youngest of three brothers, and *so was Ham* in the opinion of this author. He is not alone in this view of the subject. Josephus (*Ant.* 1, 6, 3) expressly calls Ham *the youngest* of Noah’s sons, ὁ νεώτατος τῶν παίδων. Gesenius (*Thes.* p. 489) calls him “*filius nati tertius et. minimus;*” similarly Furst (*Hebr. Wörterbuch I*, 408), Knobel (*die Genesis erkl.* p. 101), Delitzsch (*Comment. über die Gen.* p. 280), and Kalisch (*Genesis* p. 229), which last lays down the rule in explanation of the  $\hat{\text{f}}\text{Qh}/\text{nB}$  applied to Ham in <sup><002></sup>Genesis 9:24, “If there are more than two sons,  $\text{I wdg } \hat{\text{b}}$  is the eldest,  $\hat{\text{w}}\text{f} \hat{\text{q}} \hat{\text{b}}$  the youngest son,” and he aptly compares <sup><073></sup>1 Samuel 17:13, 14. The Sept., it is true, like the A.V., renders by the comparative--ὁ νεώτερος, “his younger son.” But, throughout, *Shem* is the term of comparison, the central point of blessing from whom all else diverge. Hence not only is Ham  $\hat{\text{f}}\text{Qh}$ , ὁ νεώτερος, in comparison with *Shem*, but *Japhet* is relatively to the same  $\text{I /dGh}$ , ὁ μείζων (see <sup><002></sup>Genesis 10:21). That this is the proper meaning of this latter passage, which treats of the age of *Japhet*, the eldest son of Noah, we are convinced by the consideration just adduced, and our conviction ‘is supported by the Sept. translators, Symmachus, Rashi (who says, “From the words of the text I do not clearly know whether *the elder* applies to *Shem* or to *Japhet*. But, as we are afterwards informed that *Shem* was 100 years old, and begat *Arphaxad* two years after the Deluge [11, 10], it follows that *Japhet was the elder*, for Noah was 500 years old when he began to have children, and the Deluge took place in his 600th year. His eldest son must consequently have been 100 years old at the time of the Flood, whereas we are expressly informed that *Shem* did not arrive at that, age until two years after the Deluge”), *Aben-Ezra*, *Luther*, *Junius*, and *Tremellius*, *Piscator*. *Mercerus*, *Arius*, *Montanus*; *Clericus*, *Dathius*, *J. D. Michaelis*, and *Mendelssohn* (who gives a powerful reason for his opinion: The tonic accents make it clear that the word  $\text{I wdgh}$ , *the elder*, applies to *Yapheth*; wherever the words of the text are obscure and equivocal, great respect and attention must be paid to the tonic accents, as their author understood the true

meaning of the text better than we do.” De Sola, Lindenthal, and Raphall’s *Trans. of Geneses*, p. 43). In consistency with this seniority of Japheth, his name and genealogy are first given in the *Toledoth Beni Noah* of Genesis 10. Shem’s name stands *first* when the three brothers are mentioned together, probably because the special blessing (afterwards to be more fully developed in his great descendant Abraham) was bestowed on him by God. But this prerogative by no means affords any proof that Shem was the *eldest* of Noah’s sons. The obvious instances of Seth, Abraham, Isaac, Jacob, Judah, Joseph, Ephraim, Moses, David, and Solomon (besides this of Shem), give sufficient ground for observing that primogeniture was far from always securing the privileges of *birthright and blessing*, and other distinctions (comp. <sup><0253></sup>Genesis 25:23; 48:14, 18, 19, and <sup><0906></sup>1 Samuel 16:6-12).

**B. Descendants of Ham, and their locality.** — The loose distribution which assigns *ancient Asia* to Shem, and *ancient Africa* to Ham, requires much modification; for although the Shemites had but little connection with Africa, the descendants of Ham had, on the contrary wide settlements in Asia, not only on the shores of Syria, the Mediterranean, and in the Arabian peninsula, but (as we learn from linguistic discoveries, which minutely corroborate the letter of the Mosaic statements, and refute the assertions of modern Rationalism) in the plains of Mesopotamia. One of the most prominent facts alleged in Genesis 10 is the foundation of the earliest monarchy by the grandson of Ham in *Babylonia*. “Cush [the eldest son of Ham] begat Nimrod the beginning of whose kingdom was Babel [Babylon], and Erech, and Accad, and Calneh, in the land of Shinar” (vers. 6, 8, 10). Here we have a primitive Babylonian empire distinctly declared to have been Hamitic through Cush. For the complete vindication of this statement of Genesis from the opposite statements of Bunsen, Niebuhr, Heeren, and others, we must refer the reader to Rawlinson’s *Five great Monarchies*, vol. 1, chap. 3, compared with his *Historical Evidences*, etc. (Bampton Lectures), p. 18, 68, 355-357. The idea of an “*Asiatic Cush*” was declared by Bunsen to be “an imagination of interpreters, the child of despair” (*Phil. of Univ. History*, 1, 191). But in 1858, Sir H. Rawlinson, having obtained a number of Babylonian documents more ancient than any previously discovered, was able to declare authoritatively that the early inhabitants of South Babylonia were of a cognate race with the primitive colonists both of Arabia and of the African Ethiopia (Rawlinson’s *Herodotus*, 1, 442). He found their vocabulary to be undoubtedly Cushite

or Ethiopian, belonging to that stock of tongues which in the sequel were everywhere more or less mixed up with the Shemitic languages, but of which we have the purest modern specimens in the Mahra of southern Arabia and the Galla of Abyssinia (*ibid.*, note 9). He found, also, that the traditions both of Babylon and Assyria pointed to a connection in very early times between Ethiopia, Southern Arabia, and the cities on the lower Euphrates. We have here evidence both of the widely spread settlements of the children of Ham *in Asia* as well as Africa, and (what is now especially valuable) of the truth of the 10th chapter of Genesis as all ethnographical document of the highest importance. Some writers push the settlements of Ham still more towards the east; Feldhoff (*Die Volkertafel der Genesis*, p. 69), speaking generally of them, makes them spread, not simply to the south and south-west of the plains of Shinar, but east and south-east also: he accordingly locates some of the family of Cush in the neighborhood of the Paropamisus chain [the Hindu Kûsh], which he goes so far as to call the center whence the Cushites emanated, and he peoples the greater part of Hindfistan, Birmah, and China with the posterity of the children of Cush (see under their names in this art.). Dr. Prichard (*Analysis of the Egyptian Mythology*) compares the philosophy and the superstitions of the ancient Egyptians with those of the Hindus, and finds “so many phenomena of striking congruity” between these nations that he is induced to conclude that they were descended from a common origin. Nor ought we here to omit that the Arminian historian Abulfaragius among the countries assigned to the sons of Ham expressly includes both *Scindia* and *India*, by which he means such parts of Hindfistan as lie west and east of the river Indus (Greg. Abul-Pharagii, *Hist. Dynast.* [ed. Pocock, Oxon. 1673], Dyn. 1, p. 17).

The sons of Ham are stated to have been “Cush,” and Mizraim, and Phut, and Caanan” (<sup><1006></sup>Genesis 10:6; comp. <sup><1008></sup>1 Chronicles 1:8). It is remarkable that a dual form (Mizraim) should occur in the first generation, indicating a country, and not a person or a tribe, and we are therefore inclined to suppose that the gentile noun in the plural 𐤌𐤃𐤁𐤀 differing alone ill the pointing from 𐤌𐤃𐤁𐤀 originally stood here, which would be quite consistent with the plural forms of the names of the Mizraite tribes which follow, and analogous to the singular forms of the names of the Canaanite tribes, except the Sidonians, who are mentioned, not as a nation, but under the name of their forefather Sidon.



The name of Ham alone, of the three sons of Noah, if our identification be correct, is known to have been given to a country. Egypt is recognized as the “land of Ham” in the Bible (<sup><1975></sup>Psalm 78:51; 105:23; 106:22), and this, though it does not prove the identity of the Egyptian name with that of the patriarch, certainly favors it, and establishes the historical fact that Egypt, settled by the descendants of Ham, was peculiarly his territory. The name Mizraim we believe to confirm this. The restriction of Ham to Egypt, unlike the case, if we may reason inferentially, of his brethren, may be accounted for by the very early civilization of this part of the Hamitic territory, while much of the rest was comparatively barbarous. Egypt may also have been the first settlement of the Hamites whence colonies went forth, as we know was the case with the Philistines. *SEE CAPHTOR.*

**I.** Cush (Josephus Χοῦσος) “reigned over the Ethiopians” [*African Cushites*]; Jerome (*in Quaest. Hebr. in Genes.*), “Both the *Arabian Ethiopia*, which was the parent country and the *African*, its colony” [Abyssinia = Cush in the Vulg. and Syr.]; but these gradations (confining Cush first to the western shore of the Red Sea, and then extending the nation to the Arabian Peninsula) require further extension; modern discoveries tally with this most ancient ethnographical record in placing Cush on the Euphrates and the Persian Gulf. When Rosenmüller (*Scholia in Ges. ad loc.*) claims Josephus for an *Asiatic* Cush as well as an *African* one, he exceeds the testimony of the historian, who says no more than that “the *Ethiopians* of his day called *themselves* Cushites, and not only they, but all the *Asiatics* also, gave them that name” (*Ant.* 1, 6, 2). But Josephus does not specify what Ethiopians he means: the form of his statement leads to the opposite conclusion rather, that the Ethiopians were *Africans* *terely*, excluded from all the *Asiatics* [ὑπὸ ἑαυτῶν τε καὶ ἐν τῇ Ἀσίᾳ πάντων], the ἑαυτῶν referring to the Αἰθίοπες just mentioned. (For a better interpretation of Josephus here, see Volney, *Systeme Geogr. des Hebreux*, in *Zieuvres*, 5, 224.) The earliest empire, that of Nimrod, was Cushite, literally and properly, not *per catachresin*, as Heeren, Bunsen, and others would have it. Sir W. Jones (*On the Origin and Families of Nations*, in *Works*, 3, 202) shows an appreciation of the wide extent of the *Cushite* race in *primaeval* times, which is much more consistent with the discoveries of recent times than the speculations of the *neocritical* school prove to be: “The children of Ham,” he says, “founded in Iran (the country of the lower Euphrates) the monarchy of the first Chaldeans, invented letters, etc.” (compare Rosenmüller, as above quoted). According to

Volnev. the term *Ethiopian*, coextensive with *Cush*, included even the *Hindis*; he seems, however, to mean the southern Arabians, who were, it is certain, sometimes called Indians (in *Menologio Greco*, part 2, p. 197. “Felix Arabia Tindtl vocatur ubi *jelix* vocatur India Arabica, ut ali Ethiopica et Gangetica distinguatur,” Assemani, *Bibl. Orient.* 3, 2, 569), especially the Yemenese; Jones, indeed, on the ground of Sanscrit affinities (“*Cus* or *Cush* being among the sons of Brahma, i.e. among the progenitors of the Hindus, and at the head of an ancient pedigree preserved in the *Ractmyan*”), goes so far as to say, “We can hardly doubt that the Cush of Moses and Valmic was an ancestor of the Indian race.” Jones, however, might have relied too strongly on the forged Purana of Wilford (*Asiatic Researches*, 3, 432); still, it is certain that Oriental tradition largely (though in its usual exaggerated tone) confirms the Mosaic statements about the sons of Noah and their settlements. “In the *Rozit ul-SuoTah* it is written that God bestowed on Ham nine sons,” the two which are mentioned at the head of the list (*Hind, Sicnd*, with which comp. Abulfaragius as quoted in one of our notices above), expressly connected the *Hindus* with Ham, although not through *Cush*, *Who* occurs as the sixth among the Hamite brethren. See the entire extract from the *Khelassut-Akhibar* of Khondemir in Rosenmüller (*Bibl. Geogr.* Append. to ch. 3, vol. 1, p. 109 [*Bib. Cab.*]). Bohlen (*Genesis*, ad loc.), who has a long but indistinct notice of Cush, with his Sanscrit predilections, is for extending Cush “as far as the dark India,” claiming for his view the sanction of Rosenm., Winer, and Schumann. When Job (~~18319~~ Job 28:19) speaks of “*the topaz of Ethiopia*” (~~vWKAtrifPp~~), Bohlen finds a Sanscrit word in ~~tdfp~~, and consequently a link between *Indict* and *Cush* (~~vWK~~, *Ethiopia*). He refers to the Syriac, Chaldee, and Saadias versions as having *India* for Cush, and (after Braun, *De Vest. Scaerd.* 1, 115) assigns Rabbinical authority for it. Assemani, who is by Bohlen referred to in a futile hope of extracting evidence for the identification of Cush and India (of the Hindus), has an admirable dissertation on the people of Arabia (*Bibl. Or.* 3:2, 552 sq.); one element of the Arab population he derives from Cush (see below). We thus conclude that the children of Ham, in the line of Cush, had very extensive settlements *in Asia*, as far as the Euphrates and Persian Gulf at least, and probably including the district of the Indus; while *in Africa* they both spread widely in Abyssinia, and had settlements apparently among their kinsmen, the Egyptians: this we feel warranted in assuming on the testimony of the Arabian geographers; e.g. Abulfeda (in his section on *Egypt*, tables, p. 110 in the original, p. 151 trans. by Reinand) mentions a

*Cush*; or rather *Kus*, as the most important city in Egypt after the capital Fosthaht: its port on the Red Sea was Cosseyr, and it was a place of great resort by the Mohammedans of the west on pilgrimage. “The sons of Cush, where they once got possession, were never totally ejected. If they were at any time driven away, they returned after a time and recovered their ground, for which reason I make no doubt but many of them in process of time returned to Chaldea, and mixed with those of their family who resided there. Hence arose the tradition that the Babylonians not only conquered Egypt, but that the learning of the Egyptians came originally from Chaldea; and the like account from the Egyptians, that people from their country had conquered Babylon, and that the wisdom of the Chaldaeans was derived from them” (Bryant, *On Ancient Egypt*, in *Works*, 6, 250). **SEE CUSH.**

**1. Seba** (Josephus Σάβας) is “universally admitted by critics to be the ancient name for the Egyptian [Nubian] *Meroe*” (Bohlen). This is too large a statement; Bochart denies that it could be *Meroe*, on the assumption that this city did not exist before Cambyses, relying on the statement of Diodorus and Lucius Ampelius. Josephus (*Ant.* 2, 10), however, more accurately says that Saba “was a royal city of Ethiopia [Nubia], which *Cambyses afterwards named Meroe*, after the name of his sister.” Bochart would have Seba to be *Saba-eMal reb* in Arabia, confounding our Seba (**absj**) with Sheba (**abv**). *Meroe*, with the district around it, was no doubt settled by our Seba. (See Gesen. s.v., who quotes Burckhardt, Rtippell, and Hoskins; so Corn. a Lap., Rosenm., and Kalisch; Patrick agrees with Bochart; Volney [who differs from Bochart] yet identifies Seba with the modern Arabian *Sabbea*; Heeren throws his authority into the scale for the Ethiopian Meroi; so Knobel.) It supports this opinion that Seba is mentioned in conjunction with *the other Nile lands* (Ethiopia and Egypt) in <sup>38B</sup>Isaiah 43:3, and 45:14. (The *Sheba* of Arabia, and our ‘Ethiopian *Seba*, as representing opposite shores of the Red Sea, are contrasted in <sup>37D</sup>Psalm 72:10.) See Feldhoff (*Volkertafel*, p. 71), who, however, discovers *manly Sebas* both in Africa (even to the southwest coast of that continent) and in Asia (on the Persian Gulf), a circumstance from which he derives the idea that, in this grandson of their patriarch, the Hamites displayed the energy of their race by widely-extended settlements. **SEE SEBA.**

**2. Havilah** (Josephus Εὐίλας), not to be confounded (as he is by Rosenm., and apparently by Patrick, after Bochart) with the son of Joktan, who is mentioned in ver. 29. Joseph and Jerome, as quoted by Corn. a Lap., were not far wrong in making the *Gaetulians* (the people in the central part of

North Africa, between the modern Niger and the Red Sea) to be descended from the Cushite Havilah. Kiepert (*Bibel-Atlas*, fol. I) rightly puts our Havilah in *East Abyssinia*, by the Straits of *Baib el-Mindeb*. Gesen., who takes this view, refers to Pliny, 6, 28, and Ptolemy, 4, 7, for the *Avalitce*, now Zeilah, and adds that Saadias repeatedly renders **הל יוּג** by Zeilah. Bohlen at first identifies the two Havilahs, but afterwards so far corrects himself as to admit, very properly, that there was probably on the west coast of the Red Sea a Havilah as well as on the east of it just in the same way as there was one *Seba* on the coast of Arabia, and another opposite to it in Ethiopia.” There is no such difficulty as Kalisch (*Genesis*, Pref. p. 93) supposes in believing that occasionally *kindred people should have like names*. It is not more incredible that there should be a Havilah both in the family of Ham and in that of Shem (<sup>OLD</sup>Genesis 10:7, comp. with ver. 29) than that there were Enochs and Lamechs among the posterities of both Cain and Seth (compare <sup>OLD</sup>Genesis 4:17, 18, with ver. 18, 25). Kalisch’s cumbrous theory of a vast extent of country from the Persian Gulf running to the south-west and crossing the Red Sea, of the general name of Havilah (possessed at one end by the son of Joktan, and at the other by the son of Cush), removes no difficulty, and, indeed, is unnecessary. There is no “apparent discrepancy” (of which he speaks, p. 249) in the Mosaic statement of two Havilahs of distinct races, nor any violation- of consistency when fairly judged by the nature of the case. Michaelis and Feldhoff strangely flounder about in their opposite conjectures: the former supposes our Havilah to be the land of the *Chvalisci*, on the Caspian, the latter places it in China Proper, about Peking (!). *SEE HAVLAH*.

**3. Sabtlah** (Joseph. **Σαβάθα, Σαβάθας**) is by Josephus, with great probability, located immediately north of the preceding, in the district east of Meroe, between the Astabaras (Tacazze), a tributary of the Nile, and the Red Sea, the country of the *Astabari*, as the Greeks called them (**Σαβαθηνοὶ ὀνομάζονται δὲ Ἀστάβαροι παρ Ἑλλησιν**, *Ant.* 1, 6, 2). Kalisch quite agrees in this opinion, and Gesenius substantially, when he places Sabtah on the south-west coast of the Red Sea, where was the Ethiopian city **Σαβάτ**. (See Strabo, 16, p. 770 ed. Casaub.), and Ptolemy, 4:10.) Rosenm., Bohlen, and Knobel, with less propriety, place it in Arabia, with whom agree Delitsch and Keil, while Feldhoff, with his usual extravagance, identifies it with Thilet. *SEE SABTAH*.

**4. Raamah** (Josephus **ῚΡέγμα, ῚΡέγμος**) and his two sons Sheba (**Σαβάς**) and Dedan (**Ιουδάδας**) are separated by Josephus and Jerome, who place

the last-mentioned in *West Ethiopia* (Αἰδιοπικὸν ἔθνος τῶν Ἐσπερίων, which Jerome translates *Gens Aethiopice in occidentali plaga*). Ezekiel, however, in 27:20, 22, mentions these three names together in connection with *Arabia*. According to Niebuhr, who, in his map of Yemen, has a province called *Sabid*, and the town of *Sabbea* (in long. 43° 30', lat. 18°), the country south of *Sabid* abounds with traces of the name and family of Cush. Without doubt, we have here veritable Cushite settlers in Arabia (Assemani, *Bibl. Oriental.* 3, 2, 554). All the commentators whom we have named (with the exception of Feldhoff) agree in the Arabian locality of these grandsons and son of Cush. A belt of country 'stretching from the Red Sea, opposite the Ethiopian Havelah, to the south of the Persian Gulf, across Arabia, comprises the settlements of Raamah and his two sons. The city called ῥέγμα, or ῥήγμα, by Ptolemy (6, 7), within this tract, closely resembles *Raamah*, as it is written in the original (hm[ḫ]); so does the island *Daden*, in the Persian Gulf, resemble the name of one of the sons, *Dedan*. **SEE DEDAN.**

**5. Sabtechah** (Joseph. Σαβακαθά, Σαβακάθας) is by Kalisch thought to have settled in *Ethiopia*, and the *former* of the word favors the opinion, the other compounds of *Sab* being apparently of Ethiopic or Cushite origin. "Its obvious resemblance to the Ethiopian name *Subatok*, discovered on Egyptian monuments (comp. the king *aws*, in <sup>12704</sup>2 Kings 17:4, and the *Sebechus* of Manetho), renders its position in Arabia, or at the Persian Gulf, improbable; but *Samydace*, in Gedrosia (as Bochart supposes), or *Tabochosta*, in Persia (as Bohlen suggests), or *Satakos*, are out of the question. The Targum of Jonathan renders it here *yagnz* (*Zinti*), which is the Arabic name for the African district *Zanguebar*, and which is not inappropriate here" (EK;lish). **SEE SABTECHAH.**

**6. Nimrod** (Joseph. Νεβρώδης), the mighty founder of the earliest imperial power, is the *grandest* name, not only among the children of Ham, but in primeval history. He seems to have been deified under the title of *Bilu-Nipru*, or *Bel-Nimrod*, which may be translated "the god of the chase," or "the great hunter." (The Greek forms Νεβρώδ and Νεβρώθ serve to connect *Nipru* with <sup>drmlj</sup>ḫ. The native root is thought to be *napar*, "to pursue," or "cause to flee," Rawlinson, p. 196.) He is noticed here in his place, in passing, because around his name and exploits has gathered a mass of Eastern tradition from all sources, which entirely corroborates the statement of Moses, that the primitive empire of the Chaldaeans was

*Cushite*, and that its people were closely connected with Egypt, and Canaan, and Ethiopia. Rawlinson (*Fire Great Mot1.*, chap. 3) has collated much of this tradition, and shown that the hints of Herodotus as to the existence of an *Asiatic* Ethiopia as well as an *African* one (3, 94; 7:70), and that the traditional belief which Moses of Chorene, the Armenian historian, has, for instance, that *Nimrod is in fact Belus*, and grandson of Cush by Mizraim (a statement substantially agreeing with that of the Bible), have been too strongly confirmed by all recent researches (among the cuneiform inscriptions) it comparative philology to be set aside by criticism based on the mere conjectures of ingenious men. It would appear that Nimrod not only built cities, and conquered extensive territories, “subduing or expelling the various tribes by which the country was previously occupied” (Rawlinson, p. 195; comp. <sup><1100></sup>Genesis 10:10-12 [marginal version]), but established a dynasty of some eleven or twelve monarchs. By-and-by (about 1500 B.C.; see Rawlinson, p. 223) the ancient Chaldaeans, the stock of Gush and people of Nimrod, sank into obscurity, crushed by a foreign Shemitic stock, destined after some seven or eight. centuries of submission to revive to a second tenure of imperial power, which culminated in grandeur under the magnificent Nebuchadnezzar. *SEE NIMROD.*

**II. MIZRAIM** (Joseph. *Μεσραΐν, Μεστραΐμος*), that is, the father of *Egypt*, is the second son of Cush. Of this *dual* form of a man’s name we have other instances in *Ephraim* and *Shaharaim* (<sup><1308></sup>1 Chronicles 8:8). We simply call the reader’s attention to the fact, vouched for in this genealogy of the Hamites, of *the nearness of kindred between Nimrod and Mizraim*. This point is of great value in the study of ancient Eastern history, and will reconcile many difficulties which would otherwise be insoluble. “For the last 3000 years it is to the Shemitic and Indo-European races that the world has been mainly indebted for its advancement; but it was otherwise in the first ages. *Egypt and Babylon*, Mizraim and Nimrod, both descendants of Ham, led the way and acted as the pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, and textile industry, seem, all of them, to have had their origin in one or other of these two countries” (Rawlinson, p. 75).

If, as some suppose, Mizraim in the lists of Genesis 10, and 1 Chronicles 1, stands for Mizrim, we should take the singular Mazar to be the name of the progenitor of the Egyptian tribes. It is remarkable that Mazar appears to be



countries.” (Comp. Herodotus’s *μελλάγγαιον*, 2, 12, and Plutarch’s *Αἴγυπτον ἐν τοῖς μάλιστα μελλάγγειον οὐσαν Χημίακαλοῦσι*, *De Isid. et Osir.* [Reiske] 7,437.) In the hieroglyphic language the name occurs as KM. The inscription of it, as it frequently occurs on the Rosetta stone, is pronounced by Champollion, Akerblad, and Spohn, *Chmd* (Gesen. *Thes.* p. 489). The name by which Egypt is commonly called in Hebrew, *מִצְרַיִם*; should probably be translated *Egypt* in <sup><12924></sup>2 Kings 19:24; <sup><3196></sup>Isaiah 19:6; 37:25; and <sup><3172></sup>Micah 7:12; Gesen. and Furst, s.v.), was not used by the Egyptians (Bahr, *Herodot.* note, ad 1. c.), but by *Asiatics* it appears to have been much used of the land of the Nile, as is evident from the cuneiform inscriptions. The Median form of the name was *Mitzariga*; the Babylonian, *Mizir*; the Assyrian, *Aluzri*. The Arabic name of the present capital of Egypt is *El Mazr*, and the country also is *Misr* (Sir H. Rawlinson, *Jour. R. As. Soc.* Vol. 14, pt. 1, p. 18; Lepsius, in Herzog, s.v. *Egypt*). Josephus (*Ant.* 1, 6, 2) renders the Hebrew name of Egypt by *Μέστρη*, and of the people by *Μεστρῖοι*. Whether, however, we regard the native name from the father, or the Asiatic from the son, they both vouch for the *Hamitic* character of Egypt, which probably differed from all the other settlements of this race in having Ham himself as the actual *ἀρχηγός* of the nation, among whom also he perhaps lived and died. This circumstance would afford sufficient reason both why the nation itself should regard the father as their *eponymus* rather than the son, who only succeeded him in the work of settlement, and why, moreover, foreigners with no other interest than simply to distinguish one Hamitic colony from another should have preferred for that purpose the name of the son, which would both designate this particular nation, and at the same time distinguish it from such as were kindred to it.

On the sons of Mizraim we must be brief, Josephus noticed the different fortune which had attended the names of the sons from that of the grandsons of Ham, especially in the family of Mizraim; for while “time has not hurt” the former, of the latter he says (*Ant.* 1, 6, 2), “*we know nothing but their names.*” Jerome (who in these points mostly gives us only the echo of Josephus) says similarly: “*Caeterse sex gentes ignotse sunt nobis... quia usque ad oblivionem prseteritorum nominum pervenerent.*” They both, indeed, except two names from the obscurity which had oppressed the other six, *Labin* and *Philistim*, and give them “a local habitation with their name.” What this is we shall notice soon; meanwhile we briefly state such identifications of the others as have occurred to commentators. Josephus, it



will be observed, fenders all these *plural* Hebrew names by *singular forms*. These plurals seem to indicate *clans speaking their own languages* (comp. ver. 20, which surmounts our table), centered around their patriarch, from whom, of course, they derived their *gentile* name: thus, *Ludim* from *Lud*; *Pathrusim* from *Pathros*, etc. (Feldhoff, p. 94). Lenormant notices the fact of so many *nations* emerging from Egypt, and spreading over Africa (*L'Asie Occidentale*, p. 244), for he understands these names to be of peoples, not individuals; so Michaelis, *Spicileg.* p. 254, who quotes Aben-Ezra for the same opinion. Aben-Ezra, however, does not herein represent the general opinion of the Jewish doctors. The relative **לְעַמֵּי רְצָא** misled him; he thought it necessarily implied *locality*, and not a *personal* antecedent. Mendelssohn declares him wrong in this view, and refers to **לְעַמֵּי** Genesis 49:24. "It is probable," he adds, "that *Ludim* and the other names were those of *men*, who gave their names to their descendants. Such was the opinion of Rashi, etc.," who takes the same view as the old Jewish historian.

**1.** *Ludins* (Josephus **Λουδιείμους**) is not to be confounded with Shem's son *Lud* (ver. 22), the progenitor of the Lydians. The Ludim are often mentioned in Scripture (**לְעַמֵּי** Isaiah 66:19; **לְעַמֵּי** Jeremiah 46:9; **לְעַמֵּי** Ezekiel 27:10; 30:5) as a warlike nation, skilled in the use of spear and bow, and seem to have been employed (much as the Swiss have been) as mercenary troops (Gesen. *Jesaias*, 3, 311). Bochart (who placed Cush in Arabia) reserved *Ethiopia* for these Ludim; one of his reasons being based on their use of the bow, as he learns of Herodotus, Strabo, Heliodorus, and Diodorus Siculus. But the people of North Africa were equally dexterous with this implement of war; we have therefore no difficulty in connecting the Ludim with the country through which the river *Lud* or *Laud* ran (Pliny, 5, 2), in the province of *Tingitania* (Tangier); so Bohlen, Delitzsch, and Feldhoff, which last writer finds other names of cognate origin in North Africa, e.g. the tribe called *Lucdaa*, inhabiting one of the oases, and the district of *Ludconar*, in Nigritia. Kalisch suggests the Egyptian *Letopolis* or *Letus*, and Clarke the *Mareotis* of Egypt; while Keil supposes the Berber tribe *Lecwatah*; and Lenormant (*L'Asie Occid.* p. 244) the *Nubians*; they think a proximity to Egypt would be most compatible with the fact that the *Ludim* were Egyptian auxiliaries (**לְעַמֵּי** Jeremiah 46:9). **SEE LUINM.**

**2.** *Amarnim* (Josephus **Ἄμάρνιμους**) are, with unusual unanimity, placed by the commentators in Egypt. Calmet represents the older opinion, quoting

Jonathan's Targ. for the *Mareotis*. Knobel (with whom agree Delitzsch, Keil, and Feldhoff) places them in the Delta, the Sept. rendering **Ἐνεμετιεῖμ** suggesting to him *Sanernhit*, the Egyptian word for *north country*. The word occurs nowhere else in the Old Testament.

**3. Leabim** (Josephus **Λαβιεῖμ, Λαβίμος**) is; with absolute unanimity, including even Jerome and Josephus (who says, **Λ. τοῦ κατοικήσαντος ἐν Λιβύῃ καὶ τὴν χώραν ἀφ' αὐτοῦ καλέσαντος**), identified with the shorter word **μυβίμ**, *Lubim*, in <sup><4018></sup>2 Chronicles 12:3; 16:8; and again in <sup><3889></sup>Nahum 3:9; <sup><27148></sup>Daniel 11:43. They are there the Libyans; Bochart limits the word to the *Liby-aegyptii*, on the west frontier of Egypt; so Knobel. The Hebrew word has been connected (by Bochart) with **hbh**, and the plur. of **bhī** which means *flame*; Rashi supposing that they are so called "because their faces were inflamed with the sun's heat" (<sup><2818></sup>Isaiah 13:8), from their residence so near the torrid zone. Hitzig's idea that the Lehabim may be *Nubians* is also held by Lenormant (*L'Asie Occid.* p. 244). The opinion of the latter is based upon the general principle entertained by him, that, as Cush peopled *Ethiopia*, and Phut *Libya*, and Canaan *Phoenicia*, so to Mizraim must be appropriated Egypt, or (at least) the vicinity of that country. There is some force in this view, although the application of it in the case of Lehabim need not confine his choice to Nubia. *Libya*, with which the name is associated by most writers since Josephus, is contiguous to Egypt, on its western frontier, and would answer the conditions as well as Nubia. **SEE LEHABIM.**

**4. Caphtufhins** (Josephus **Νέδεμος**), according to Bochart and Rosenmüller, should be identified with *Nephtys*, in the north of Egypt; Bohlen suggests the *Nobatce*, in Libya; Corn. a Lap. the *Numidians*; Patrick (after Grotius) *Nepata*, in Ethiopia; but none of these opinions appear to us so probable as that of Knobel, who thus vindicates for the Memphitic, or Middle Egyptians, the claim to be the *Naphtuhim*. Memphis was the chief seat of the worship of *Phthah*, an Egyptian deity. If the plural possessive particle *na*= **οἱ τοῦ** (Uhlemann, sec. 14, 1) be prefixed, we get the word *na-Ptahh*, the people of *Phthah*, **οἱ τοῦ Φθάτ**, just as the Moabites are designated the people of *Chemosh* (<sup><9013></sup>Numbers 21:29; <sup><2486></sup>Jeremiah 48:46), and the Hebrews the people of *Jehovah* (<sup><2560></sup>Ezekiel 36:20). **SEE NAPHTUHIM.**

**5. Pathrusim** (Josephus **Φεδρωσίμος**) are undoubtedly the people of *Upper Egypt*, or the Thebaid, of which the capital, Thebes, is mentioned,

under the name of No *and* No-Amon, in <sup><3108></sup>Nahum 3:8; <sup><3104></sup>Ezekiel 30:14-16; and <sup><2465></sup>Jeremiah 46:25. *Pathros* is an Egyptian name, signifying the *South* country (*pet-res*), which may possibly include Nubia also; in <sup><3111></sup>Isaiah 11:11, and probably <sup><2445></sup>Jeremiah 44:15, *Pathros* is mentioned as distinct from, though in close connection with, Egypt. By Greek and Roman writers the Thebaid is called *Nomus Phaturites* (Pliny, *Hist. Nat.* v, 9; Ptol. 4:5, 69). So Bochart, Bohlen, Delitzsch, Kalisch, Keil, Knobel. Brugsch's suggestion that our word comes from *Pa-Hathor*, that is, the Nome of *Hathor*, an Egyptian deity of the nether world, is an improbable one. **SEE PATHAUSIM.**

**6. Casluhim** (Josephus **Χεσλοῖμος**). In addition to what is said under the article CASLUHIM **SEE CASLUHIM**, it may be observed that the Coptic (Basmuric) name of the district called Casiotis, which Rosenmüller writes *Chadsaieloihe*, is compounded of *ges*, a "mount," and *lokh*, "to burn," and well indicates a rugged and arid country, out of which a colony may be supposed to have emigrated to a land called so nearly after their own home. (Comp. **j /l sKi** and *Cheslokh*, and **Κολχίς**, with the metathesis which Gesenius suggests.) This proximity to southwest Palestine of their original abode also exactly corresponds to the relation between these Casluhim and the next mentioned people, expressed in the parenthetical clause, "Out of whom came Philistim" (<sup><0104></sup>Genesis 10:14); i.e. the Philistines were a colony of the Casluhim, probably drafted off into the neighboring province in consequence of the poverty of their parental home, the very cause which we may suppose impelled some of the Casluhim themselves to seek a more favorable settlement on the south-east shore of the Black Sea, in Colchis.

*Philistin* (Josephus **Φυλιστινός**), who, according to Josephus, suggested to the Greeks the name of *Palestine*. We here advert to the various readings of the Hebrew text suggested by Michaelis (*Spiciley.* p. 278), who, after Rashi and Masius, would transpose the sentence thus: **l P]μνmæ Waxj; rva}8pKAtaw]8sKAtaw]** that is, "And Casluhim, and Capthorim (out of whom came Philistim)". This transposition makes *Capthorin* the origin of the Philistines, according to <sup><3107></sup>Amos 9:7, and perhaps <sup><0123></sup>Deuteronomy 2:23; <sup><2404></sup>Jeremiah 47:4. Rosenmüller, Gesenius, and Bohlen assent to this change, but there is no authority for it either in MSS., Targums, or Versions; and another rendering of the passage, "Out of whom came Philistim and Capthorim," is equally without foundation. In

the Hebrew text, as well as the Targums and the Sept., *Philistim* alone appears as a subject, all the other proper names (including the last, *Caphthorim*) have the objective sign **ta,tyj** and **τούς**. This is decisive. **SEE PHILISTINES.**

**7. Caphthorim** (Josephus **Χεφθόριμος** by Onkelos is rendered **yaqfʿPqj** “*Cappadocians;*” in the Peshito also “*Cappadocians.*” So the other Targums, and (according to Calmet) “*veteres omnes ac recentiores stant pro Cappadocibus.*” **SEE CAPHTHOR.** In support of the opinion advanced concerning the Caphthorim in this article, it may be observed that in the Mishna (*Cethuboth* [Surenh.], 3:103), the very word of the Targum, **ayqfʿwpq**, *Cappadocia*, repeatedly occurs; and (what escaped the notice of Bochart) Maimonides, an excellent authority in Egyptian topography, and Bartenora, both in their notes explain this *Calphutkaja* to be *Capthor*, and identify it with *Damietta*, in the north of Egypt, in ‘the immediate vicinity of that *Casiotis* where we placed the primitive Casluhim. It may be added, as some support to our own opinion, that Benjamin of Tudela says (Asher, p. 158; ed. Bohn, p. 121, 123), “*Damietta is Capthor in Scripture.*”

**III. PHUT** (Josephus **Φούτης**.), the third son of Ham, is thus noticed by Josephus (*Ant.* 1, 6, 2): “*Phut was the founder of Libya; he called the inhabitants Phutites, after himself; there is a river in the country of the Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut; but its present name has been given it from one of the sons of Mizraim, who was called Libys [the progenitor of the *Labin*].*” Jerome of course adopts this view, which has also been endorsed by Bochart, Michaelis, Rosenmuller, Gesenius, Bohlen, Delitzsch, Keil, and Kalisch. The versions corroborate it also, Tor in <sup>2449</sup>Jeremiah 46:9 [Sept. 26:9], **fwp** (*Phut*) is rendered “*Libyans*” in the A.V., *Libyes* in the Vulg., and **λίβυες** in the Sept. Similarly the **fʿwθ** of <sup>2505</sup>Ezekiel 30:5, is “*Libya*” in the A.V., *Libyes* in the Vulg., and **λίβυες** in the Sept. (so 38:5). Like some of their kindred races, the children of Phut are celebrated in the Scriptures “*as a warlike, well-armed tribe, sought as allies, and dreaded as enemies*” (Kalisch). *Phut* means *a bow*; and the nation seems to have been skilled in archery, according to the statements of the Bible. We may add, in confirmation of the preceding view of the locality of Phut, that the Coptic name of Libya, nearest to Egypt, was *Phaiat*. The supposition of Hitzig that Phut was **Πούτσα**, west of Libya, on the north coast of

Africa, and of Kalisch that it might have been *Buto* the capital of the Delta, on the south shore of the Butic lake, are unlikely to find much acceptance by the side of the universal choice of all the chief writers, which we have indicated above. (Pliny, *Hist. Nat.* 5, 1, has mentioned the river, referred to by Josephus, as the *Fut* [or *Phuth*], and Ptolemy, in like manner, as the 4"οῦ-, 4:1, 3; comp. Michaelis, *Spicileg.* 1, 160.) It must be admitted that Josephus and those who have followed him are vague in their identification. Libya was of vast extent; as, however, it extended to the Egyptian frontier, it will, perhaps, best fulfil all the conditions of the case, keeping in view the military connection which seems to have existed between Phut and Egypt, if we deposit the posterity of Phut in Eastern Libya contiguous to Egypt, not pressing too exactly the statement of Josephus, who probably meant no more, by his reference to the country, of the Moors and the river *Phut*, than the readily allowed fact that in the vast and unexplored regions of Africa might be found traces, in certain local names, of this ancient son of Ham. The only objection to this extent of Libya is that this part of the country has already been assigned to *the Lehabins* (see above). To us, however, it seems sufficient to obviate this difficulty to hold that while the Lehabim impinged on the border of Upper Egypt, the children of Phut were contiguous to Lower Egypt, and extended westward along the north coast of Africa, and into the very interior of the continent. *Phut* was no doubt of much greater extent than the Lehabim, who were only a branch of Mizraim; for it will be observed that in the case of Phut, unlike his brothers, he is mentioned *alone* without children. Their settlements are included in the general name of their father Phut, without the subdivisions into which the districts colonized by his brothers' children were arranged. The designation, therefore, of *Phut* is generic; of *Ludim*, *Lehabim*, etc., specific, and in territory limited.

**IV. CANAAN** (Josephus *Χανάανος*) was the youngest of the sons of Ham, and there is less obscurity concerning his descendants. "Canaan, the fourth son of Ham," says Josephus (*Ant.* 1, 6, 2), "inhabited the country now called Judaea (*τὴν νῦν καλουμένην Ἰουδαίαν*). In the time of Josephus, it must be recollected, this included the entire country which we loosely call *the Holy Land*), and called it after his own name, "Canaan." This country is more distinctly described than any other in Holy Scripture, and in the record of Ham's family in Genesis 10, its boundary is sketched (see ver. 19), excluding the district east of the Jordan. The name *Canaan*, however, is sometimes used in a more *limited* sense than is indicated here

and elsewhere. Thus, in <sup>(4133)</sup>Numbers 13:29, “the Canaanites” are said to “dwell by the sea and by the coast of the Jordan” (i.e. obviously in the lowlands, both maritime and inland), in opposition to the Hittites and others who occupy the highlands. This limitation probably indicates the settlements of *Canaan only*--as a separate tribe, apart from those of his sons--afterwards to be enumerated (compare, for a similar limitation of a more extensive name, Caesar, *De Bell. Gall.* 1, 1, where *Gallia* has both a specific and a generic sense; comp. also the specific as well as generic meaning of *Angle* or *Enyle* in the Saxon Chronicle [Gibson, p. 13; Thorpe, 1, 21] “of Angle common ... East Engla, Middel Engla”). On the much-vexed questions of the curse of Noah (who was the object of it, and what was the extent) we can here only touch. **SEE NOAH.** What we have already discovered, however, of the power, energy, and widely spread dominion of the sons of Ham, whom we have hitherto mentioned, offers some guidance to the solution of at least the latter question. The remarkable enterprise of the Cushite hero, Nimrod, his establishment of imperial power, as an advance on patriarchal government; the strength of the Egypt of Mizraim, and its long domination over the house of Israel; and the evidence which now and then appears that even Phut (who is the most obscure in his fortunes of all the Hamitic race) maintained a relation to the descendants of Shem which was far from servile or subject--all clearly tend *to limit* the application of Noah’s maledictory prophecy to the precise terms in which it was indited: “Cursed be *Canaan*; a servant of servants shall *he* [not Cush, not Mizraim, not Phut; but *he*] be to his brethren” (<sup>(4025)</sup>Genesis 9:25); “that is,” says Aben-Ezra, “to Cush, Mizraim, and Phut, his father’s sons”--with remarkable inattention to the context: “Blessed be the Lord God of *Shem*, and *Canaan* shall be *his* servant. God shall enlarge Japhet and *Canaan* shall he *his* servant” (ver. 26,27). If we, then, confine the imprecation to *Canaan*, we can without difficulty trace its--accomplishment in the subjugation of the tribes which issued from *him*, to the children of Israel from the time of Joshua to that of David. Here would be verified *Canaan’s* servile relation to *Shem*; and when imperial Rome finally wrested “the scepter from Judah,” and (“dwelling in the tents of Shem”) occupied the East and whatever remnants of *Canaan* were left in it, would not this accomplish that further prediction that Japhet, too, should be lord of *Canaan*, and *that* (as it would seem to be tacitly implied) mediately, through his occupancy of “the tents of Shem?”

1. *Sidon* (Josephus Σιδὼν δ' ὑφ' Ἑλλήνων καὶ νῦν καλεῖται, *Ant.* i,6, 2) founded the ancient metropolis of Phoenicia, the renowned city called after his own name, and the mother-city of the still more celebrated Tyre: on the commercial enterprise of these cities, which reached even to the south of Britain, *SEE SIDON*; *SEE TYRE*.
2. *Heth* (Josephus Χετταῖος) was the father of the well-known Hittites, who lived in the south of Palestine around Hebron and Beersheba; in the former of which places the family sepulchre of Abraham was purchased of them (<sup><023B></sup>Genesis 23:3). Esau married “two daughters of Heth,” who gave great sorrow to their husband’s mother (<sup><0246></sup>Genesis 27:46)..
3. The *Jebusite* (Josephus Ἰεβουσαῖος) had his chief residence in and around Jerusalem, which bore the name of the patriarch of the tribe, the son of Canaan, *Jebus*. The Jebusites lost their stronghold only in the time of David.
4. The *Amorite* (Josephus Ἀμορραῖος) seems to have been the largest and most powerful of the tribes of Canaan. (The name “*Amorites*” frequently denotes the inhabitants of the entire country.) This tribe occupied portions of territory on both sides of the Jordan, but its strongest hold was in “the hill country” of Judah, as it was afterwards called.
5. The *Girgasite* (Josephus Γεργεσαῖος) cannot be for certain identified. (Origen conjectured that the Girgasites might be the *Gergesenes* of <sup><0188></sup>Matthew 8:18.)
6. The *Hivite* (Josephus Εύαῖος) lived partly in the neighborhood of Shechem, and partly at the foot of Hermon and Lebanon.
7. The *Arkite* (Josephus adds for once a locality Ἀρουκαῖος δὲ ἔσχεν, Ἄρκην τὴν ἐν τῷ Λιβάνῳ, *Ant.* 1, 6, 2) lived in the Phoenician city of *Arc*, north of Tripolis. Under the emperors of Rome it bore the name of *Ccesarea* (Libani). It was long celebrated in the time of the Crusades. Its ruins are still extant at *Tell Arka* (Burckhardt, *Syria*, p. 162).
8. The *Sinite* (Josephus Σειναῖος) probably dwelt near his brother, the Arkite, on the mountain fortress of Σιννᾶς, mentioned by Strabo (15, 755) and by Jerome.
9. The *Arvadite* (Josephus Ἀρουδαῖος) is mentioned by Josephus as occupying an island which was very celebrated in Phoenician history.

(Strabo describes it in 16:753.) “The men of *Arvad*” are celebrated by <sup><1278></sup>Ezekiel 27:8,11. *SEE ARVAD*.

**10.** The *Zemarite* (Josephus *Σαμαραῖος*) inhabited the town of *Simyra* *Σίμυρα*, mentioned by Strabo), near the river Eleutherus, at the western extremity of the mountains of Lebanon; extensive ruins of this city are found at the present day bearing the name of *Sumrah*.

**11.** The *Hamathite* (Josephus *Αμάθιος*). “*The entering in of Hanmath*” indicates the extreme northern frontier of the Holy Land, as “the river of Egypt” does its southernmost limit (<sup><1086></sup>1 Kings 8:65 sq.).

In the verse following the enumeration of these names, the sacred writer says, “Afterwards were the families of the Canaanites spread abroad.” This seems to indicate subsequent conquests made by them previous to their own subjugation by the Israelites. “To show the great goodness of God towards Israel,” says the Jewish commentator Mendelsson, “Moses records in Genesis 10 the original narrow limits of the land possessed by the Canaanites, which they were permitted to extend by conquest from the neighboring nations, and *that* (as in the case of the Amorite Sihon, <sup><1026></sup>Numbers 21:26) up to the very time when Israel was ready to take possession of the whole. To prepare his readers for the great increase of the Canaanitish dominions, the sacred historian (in this early chapter, where he mentions their original boundaries) takes care to state that subsequently to their primitive occupation of the land, “the families of the Canaanites spread abroad, until their boundaries became such as are described in Numbers 24.” The Hamathites alone of those identified were settled in early times wholly beyond the land of Canaan. Perhaps there was a primeval extension of the Canaanitish tribes after their first establishment in the land called after their ancestor. One of their most important extensions was to the northeast, where was a great branch of the Hittite nation in the valley of the Orontes, constantly mentioned in the wars of the Pharaohs, and in those of the kings of Assyria. Two passages which have occasioned much controversy may here be noticed. In the account of Abraham’s entrance into Palestine it is said, “And the Canaanite [was] then in the land” (<sup><1026></sup>Genesis 12:6); and as to a somewhat later time, that of the separation of Abraham and Lot, we read that the Canaanite and the Perizzite dwelt then in the land” (<sup><1037></sup>Genesis 13:7). These passages have been supposed either to be late glosses, or to indicate that the Pentateuch was written at a late period. A comparison of all the passages referring to



the primitive history of Palestine and Idumaea shows that there was an earlier population expelled by the Hamitic and Abrahamite settlers. This population was important in the time of the war of Chedorlaomer; but at the Exodus, more than four hundred years afterwards, there was but a remnant of it. It is most natural, therefore, to infer that the two passages under consideration mean that the Canaanitish settlers were already in the land, not that they were still there.

*General Characteristics.* — Such were Ham and his family; notwithstanding the stigma which adhered to that section of them which came into the nearest relation to the Israelites afterwards; they were the most energetic of the descendants of Noah in the early ages of the postdiluvian world—at least we have a fuller description of their enterprise than of their brethren's as displayed in the primitive ages. The development of empire among the Euphratean Cushites was a step much in advance of the rest of mankind in political organization; nor was the grandson of Ham less conspicuous as *a conqueror*. The only coherent interpretation of the important passage which is contained in <sup><1100></sup>Genesis 10:10-12, is that which is adopted in the margin of the A V. After Nimrod had laid the foundation of his empire (“the *beginning* of his kingdom,” /Tk] mjhi tyvæ the territory of which it was at first composed-comp. <sup><390></sup>Hosea 9:10, “as the first ripe in the fig-tree HtyvæB] at her first time,” that is, when the tree first begins to bear Gesen.) in his native Shinar, not satisfied with the splendid acquisitions which he took at first, no doubt, from his own kinsmen, he invaded the north-eastern countries, where the children of Shem were for the first time disturbed in their patriarchal simplicity: “Out of that land [even Shinar, Nimrod] went forth to Asshur [or Assyria], and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah; the same is a great city,” i.e. the combination of the aforementioned four formed, with their interjacent spaces, the “great city.” (The objection to this rendering is based by Rosenmüller [*Schol. ad loc.*], after other commentators, on the absence of the h “local” appended to rWVai [which they say ought to be hrWVai to produce the meaning *to Assyria*]. The h “local” is, however, far from indispensable for the sense we require, which has been advocated by authorities of great value well versed in Hebrew construction; Knobel [who himself holds our view] mentions Onkelos, Targ. Jonath., Bochart, Clericus, De Wette, Tuch, Baumgarten, Delitzsch, as supporting it. He might have added Josephus,

who makes Nimrod the builder of Babylon [*Ant.* 1, 4], and Kalisch, and Keil. To make the passage <sup><0100></sup>Genesis 10:10-12 descriptive of the Shemitic Asshur, is to do violence to the passage itself and its context. Asshur, moreover, is mentioned in his proper place in ver. 22, without, however, the least indication of an intention of describing him as the founder of a rival empire to that of Nimrod. Gesenius admits the probability of our view, without any objection of grammatical structure. [See, for instances of the accus. noun (without the suffix of "local" *h*) after verbs of motion, <sup><0604></sup>Numbers 34:4; <sup><0318></sup>Genesis 33:18; <sup><0205></sup>2 Chronicles 20:36. Compare Gesenius, *Gram.* p. 130, 172, and Nordheimer's *Gram.* sec. 841.] This is the opinion of Knobel, answering to the theory which has connected the ruins of Khorsabad, Koyunjik, Nimrud, and Keremlis together as the remains of a vast quadrilateral city, popularly called Nineveh. (For a different view of the whole subject the reader is referred to Mr. Rawlinson's recent volume on *The Five Great Monarchies*, i, 311-315.) But the genius which molded imperial power at first, did not avail to retain it long; the scepter, before many ages, passed to the race of Shem (for the *Shemitic* character of the Arabian tribes who crushed the primitive Cushite power of Babylon, see Rawlinson, *Great Empires*, i, 222, 223. The Arabian Hamites of Yemen seem also to have merged, probably by conquest, into a Joktanite population of Shemitic descent [see for these <sup><0125></sup>Genesis 10:25-29, and Assemani, *Bibl. Orient.* III, 2, 553, 544].), except in Africa, where Mizraim's descendants had a longer tenure of the Egyptian monarchy. It is well to bear in mind (and the more so, inasmuch as a different theory has here greatly obscured plain historic truth) that in the primeval Cushite empire of Babylon considerable progress was made in the arts of civilized society (an early allusion to which is made in <sup><0172></sup>Joshua 7:21; and a later in <sup><2004></sup>Daniel 1:4: see Rawlinson, *First Monarchy*, chap. 5).

In the genealogical record of the race of Ham (Genesis 10 reference is made to the "*tongues*" (or dialects) which they spoke (ver. 20). Comparative philology, which is so rich in illustrations of the unity of the Indo Germanic languages, has done next to nothing to elucidate the linguistic relations of the families of Ham. Philologists are not agreed as to a Hamitic class of languages. Recently Bunsen has applied the term "Hamitism," or, as he writes it, Chamitism, to the Egyptian language, or, rather, family. He places it at the head of the "Shemitic stock," to which he considers it as but partially belonging, and thus describes it: "Chamitism, or ante-historical

Shemitism: the Chamitic deposit in Egypt; its daughter, the Demotic Egyptian; and its end the Coptic” (*Outlines*, 1, 183). Sir H. Rawlinson has applied the term Cushite to the primitive language of Babylonia, and the same term has been used for the ancient language of the southern coast of Arabia. This terminology depends in every instance upon the race of the nation speaking the language, and not upon any theory of a Hamitic class. There is evidence which, at the first view, would incline us to consider that the term Shemitic, as applied to the Syro-Arabic class, should be changed to Hamitic; but, on a more careful examination, it becomes evident that any absolute classification of languages into groups corresponding to the three great Noachian families is not tenable. The Biblical evidence seems, at first sight, in favor of Hebrew being classed as a Hamitic rather than a Shemitic form of speech. It is called in the Bible “the language of Canaan,” <sup>231918</sup> *תּוֹכַח* (Isaiah 19:18), although those speaking it are elsewhere said to speak <sup>231918</sup> *תּוֹכַח* <sup>231918</sup> *יְהוּדָיִם* <sup>231918</sup> *Judaice* (<sup>121835</sup> 2 Kings 18:26, 28. <sup>231918</sup> Isaiah 36:11, 13; <sup>16124</sup> Nehemiah 13:24). But the one term, as Gesenius remarks (*Gramm.* Introd.), indicates the country where the language was spoken; the other as evidently indicates a people by whom it was spoken: thus the question of its being a Hamitic or a Shemitic language is not touched; for the circumstance that it was the language of Canaan is agreeable with its being either indigenous (and therefore either Canaanite or Rephaites), or adopted (and therefore perhaps Shemitic). The names of Canaanite persons and places, as Gesenius has observed (1. c.), conclusively show that the Canaanites spoke what we call Hebrew. Elsewhere we might find evidence of the use of a so-called Shemitic language by nations either partly or wholly of Hamitic origin. This evidence would favor the theory that Hebrew was Hamitic; but, on the other hand, we should be unable to dissociate Shemitic languages from Shemitic peoples. The Egyptian language would also offer great difficulties, unless it were held to be but partly of Hamitic origin, since it is mainly of an entirely different class from the Shemitic. It is mainly Nigritian, but it also contains Shemitic elements. It is the opinion of the latest philologists that the groundwork is Nigritian, and that the Shemitic part is a layer added to a complete Nigritian language. The two elements are mixed, but not fused. Some Iranian scholars hold that the two elements are mixed, and that the ancient Egyptian represents the transition from Turanian to Shemitic. The only solution of the difficulty seems to be that what we call Shemitic is early Noachian. (See Rawlinson, *Five Great Monarchies*, First Mon. ch. 4,

Lenormant, *Introduction a l'histoire de l'Asie occidentale*, ler Appendice; Meier, *Heb. Wurzel. w. b.* 3te Anhang; Gesenius, *Sketch of the Hebr. Lang.* (prefixed to his *Grammar*); Bunsen, *Egypt's Place*, etc., vol. i, Append. 1; Wiseman, *Lectures on Science and Revealed Religion*, p. 445, 2nd ed.; Max Miller, *Science of Language*, p. 269.) **SEE SEMITIC LANGUAGES.**

Theories more or less specious have been formed to account for these affinities to the Hebrew from so many points of the Hamitic nations. None of these theories rise above the degree of precarious hypothesis, nor could it be expected that they should in the imperfection of our present knowledge. It is, indeed, satisfactory to observe that the tendency of linguistic inquiries is to establish the fact avouched in the Pentateuch of the original unity of human speech. The most conspicuous achievement of comparative philology hitherto has been to prove the affinity of the members of that large class of languages which extend from the Eastern Sanskrit to the Western Welsh; parallel with this is the comparison among themselves of the various members of the Shemitic class of languages, which has demonstrated their essential identity; but greater still will be the work of establishing, on certain principles, the natural relationship of tongues of *different classes*. Among *these* divergences must needs be wider; but when occasional affinities *crop out* they will be proportionately valuable as evidences of a more ancient and profound agreement. It seems to us that the facts, which have thus far transpired, indicative of affinity between the languages of the Hamitic and Shemitic races, go some way to show the probability of the historical and genealogical record of which we have been treating, that the tribes to whom the said languages were vernacular were really of near kindred and often associated in abode, either by conquest or amicable settlement, with one another. An inquiry into the history of the Hamitic nations presents considerable difficulties, since it cannot be determined in the cases of the most important of those commonly held to be Hamite that they were purely of that stock. It is certain that the three most illustrious Hamitic nations — the Cushites, the Phoenicians, and the Egyptians—were greatly mixed with foreign peoples. In Babylonia the Hamitic element seems to have been absorbed by the Shemitic, but not in the earliest times. There are some common characteristics, however, which appear to connect the different branches of the Hamitic family, and to distinguish them from the children of Japheth and Shem. Their architecture has a solid grandeur that we look for in vain

elsewhere. Egypt, Babylonia, and Southern Arabia alike afford proofs of this, and the few remaining monuments of the Phoenicians are of the same class. What is very important as indicating the purely Hamitic character of the monuments to which we refer is that the earliest in Egypt are the most characteristic, while the earlier in Babylonia do not yield in this respect to the later. The national mind seems in all these cases to have marked these material forms. The early history of each of the chief Hamitic nations shows great power of organizing an extensive kingdom, of acquiring material greatness, and checking the inroads of neighboring nomadic peoples. The Philistines afford a remarkable instance of these qualities. In every case, however, the more energetic sons of Shem or Japheth have at last fallen upon the rich Hamitic territories and despoiled them. Egypt, favored by a position fenced round with nearly impassable barriers—on the north an almost havenless coast, on the east and west sterile deserts—held its freedom far longer than the rest; yet even in the days of Solomon the throne was filled by foreigners, who, if Hamites, were Shemitic enough in their belief to revolutionize the religion of the country. In Babylonia the Medes had already captured Nimrod's city more than 2000 years before the Christian era. The Hamites of Southern Arabia were so early overthrown by the Joktanites that the scanty remains of their history are alone known to us through tradition. Yet the story of the magnificence of the ancient kings of Yemen is so perfectly in accordance with all we know of the Hamites that it is almost enough of itself to prove what other evidence has so well established. The history of the Canaanites is similar; and if that of the Phoenicians be an exception, it must be recollected that they became a merchant class, as Ezekiel's famous description of Tyre shows (chap. 27). In speaking of Hamitic characteristics we do not intend it to be inferred that they were necessarily altogether of Hamitic origin, and not at least partly borrowed.

Among other points of general interest, the reader will not fail to observe the relations in which the different sections of the Hamitic race stand to each other; e.g. it is important to bear in mind that *the Philistines were not Canaanites*, as is often assumed through an oversight of the fact that the former were descended from the second and the latter from the fourth son of Ham. The *Toledoth Beni Noah* of Genesis is a precious document in many respects, as has often been acknowledged (see Rawlinson, *Bampton Lectures*, p. 68); out in no respect does it bear a higher value than as an introduction, provided by the sacred writer himself, to the subsequent

history of the Hebrew nation in its relations to the rest of mankind. The intelligent reader of Scripture will experience much help in his study of that history, and indeed of prophecy also, by a constant recurrence to the particulars of this authoritative ethnological record.

We conclude with an extract from Mr. Rawlinson's *Free Great Monarchies*, which describes, in a favorable though hardly exaggerated light, some of the obligations under which the primitive race of Ham has laid the world: Not possessed of many natural advantages, the Chaldean people yet exhibited a fertility of invention, a genius, and an energy which place them high in the scale of nations, and more especially in the list of those descended from the Hamitic stock. For the last 3000 years the world has been mainly indebted for its advancement to the Shemitic and Indo-European races; *but it was otherwise in the first ages*. Egypt and Babylon, Mizraim and Nimrod—both descendants of Ham led the way and acted as pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic-writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry—seem, all of them, to have had their origin in one or other of these two countries. The beginnings may often have been humble enough. We may laugh at the rude picture writing, the uncouth brick pyramid, the coarse fabric, the homely and ill-shapen instruments, as they present themselves to our notice in the remains of these ancient nations. but they are really worthier of our admiration than of our ridicule. The first inventors of any art are among the greatest benefactors of their race and mankind at the present day lies under infinite obligations to the genius and industry of these early ages” (p. 75, 76).

2. “THEY OF HAM” [or *Cham*] (μῆ Αἰμα Sept. Ἐκτῶν υἱῶν Χάμ; Vulg. *de stirpe Cham*) are mentioned in <sup><340></sup>1 Chronicles 4:40—in one of those historical fragments for which the early chapters of these Chronicles are so valuable, as illustrating the private enterprise and valor of certain sections of the Hebrew nation. On the present occasion a considerable portion of the tribe of Simeon, consisting of thirteen princes and their clansmen, in the reign of Hezekiah, sought to extend their territories (which from the beginning seem to have been too narrow for their numbers) by migrating “to the entrance of *Gelor*, even unto the east side of the valley, to seek pasture for their flocks.” Finding here a quiet, and, as it would seem, a secure and defenseless population of Hamites (the meaning of <sup><340></sup>1 Chronicles 4:40 receives illustration from <sup><718></sup>Judges 18:7, 28), the

Simeonites attacked them with a vigor that reminds us of the times of Joshua, and took permanent possession of the district, which was well adapted for pastoral purposes. The Gedor here mentioned cannot be the Gedor (q.v.) of <sup><1658></sup>Joshua 15:58. There is strong ground, however, for supposing that it may be the Gederah (q.v.) of ver. 36; or, if we follow the Sept. rendering, Γέραρα, and read rrg for rdg, it would be the well-known Gerar. This last would, of course, if the name could be relied on, fit extremely well; in its vicinity the patriarchs of old had sojourned and fed their flocks and herds (see <sup><1201></sup>Genesis 20:1, 14. 15; 26:1, 6,14, and especially ver. 17-20). Bertheau (*die B. der Chronik*) on this passage, and Ewald (*Gesch. des Volkes Israel* [ed. 2], 1, 322), accept the reading of the Sept., and place the Simeonite conquest in the valley of Gerar (in Williams, *Holy City* [2nd ed.], 1, 463-468, there is a note, contributed by the Rev. J. Rowlands, on *the Southern Border of Palestine*, and containing an account of his supposed discovery of the ancient Gerar [called *Khirbet el-Gerar*, the ruins of Gerar]; see also Van de Velde, *Memoir*, p. 314). In the determination of the ultimate question with which this article is concerned, it matters but little which of these two localities we accept as the residence of those children of Ham whom the Simeonites dispossessed. Both are within the precincts of the land of the Philistines: the latter, perhaps, may be regarded as on the border of the district which we assigned in the preceding article to the *Cusluhini*; in either case “they of Ham,” of whom we are writing, m <sup><1344></sup>1 Chronicles 4:40, must be regarded as descended from Ham through his second son Mizraim.

**3. HAM** (Heb. *id.* **ph**; with *he*, prob. meaning a *multitude*; Furst [*Lex. s.v.*] compares the Lat. *Turba* and *Copia* as names of places: the Sept. and Vulg. translate [*Caajabrozc*, [*cum*] *eis*), in <sup><1145></sup>Genesis 14:5, if a proper name at all, was probably the principal town of a people whose name occurs but once in the O.T., “*the Zuzims*” (as rendered in the A.V.). If these were “*the Zamzummisms*” of <sup><1121></sup>Deuteronomy 2:20 (as has been conjectured by Rashi, Calmet, Patrick, etc., among the older writers, and Gesenius, Rosenmüller, Ewald [*Volkes Israel*, 1, 308], Delitzsch, Knobel, and Keil among the moderns), we have some clew to the site; for it appears from the entire passage in Deuteronomy that the Zamzummim were the original occupants of the country of the Ammonites. Tuch and others have accordingly supposed that our Ham, where the Zuzim were defeated by Chedorlsomer on his second invasion, was the primitive name of *Rabbath Aimon*, afterwards *Philadelphia* (Jerome and Eusebius, *Onomast. s.v.*

Amman), the capital of the Ammonitish territory. It is still called [the ruins of] ‘*Amnian*, according to Robinson (*Researches*, 3, 168). There is some doubt, however, whether the word in <sup><0145></sup>Genesis 14:5 be anything more than a pronoun. The Masoretic reading-of the clause, indeed, is  $\mu\text{hb}$   $\mu\text{yz}\text{h}\text{A}\text{taw}$ ] the last word of which is pointed,  $\mu\text{h}\text{B}$ ] (A.V. “In Ham”), as if there were three battles, and one of them had been fought at a place so called; and it perhaps makes for this reading that, according to Kennicott, seven *Samaritan* MSS. read  $\mu\text{j b}$  (with *Heth*), which can produce no other meaning than *in Ham*, or *Cham* with the aspirate. Yet the other (that is, the *pronominal*) reading must have been recognized in ancient *Hebrew* MSS. even as early as the time of the Sept. translators, who render the phrase “together with them;” as if there were but two conflicts, in the former of which the great Eastern invader “smote the Rephaim in Ashteroth-Karnaim, and the Zuzim [which the Sept. makes an appellative *Ivrj* ἔθνη ἰσχυρά, “strong nations” “along with them,” as their allies. Jerome’s *Qucest. Hebr. Opera* (ed. Bened., Ven. 1767, 3:2, 327) proves that the Hebrew MSS. extant in his day varied in their readings of this passage. This reading he seems to have preferred,  $\mu\text{h}\text{B}$ ; for in his own version [Vulgate] he renders the word like the Sept. Onkelos, however, regarded the reading evidently as a proper name, for he has translated it by  $\text{atm}\text{h}\text{B}$ ] “*in Hemfa*,” and so has the Pseudo-Jonathan’s Targum; while the Jerusalem has  $\text{h}\text{B}$ ] “*with them*.” Saadias, again, has the proper name, *in Hama*.” Hillerus, whom Rosenmüller quotes, identifies this *Ham* with the fulminous Ammonitish capital *Rabbah* (<sup><0000></sup>2 Samuel 11:1; <sup><3300></sup>1 Chronicles 20:1); “the two names,” he says, “are synonymous-Rabbah meaning *populous*, as in <sup><2000></sup>Lamentations 1:1, where Jerusalem is,  $\mu[\text{AytBri}$  ‘*the city* [that was] *full* of people, while the more ancient name of the same city,  $\mu\text{h}$ ; has the same signification as the collective word  $\text{h}\text{m}$ ; that is, *a multitude*.” *SEE GILEAD*, 1.

### Hamaker, Heinrich Arens

a Dutch Orientalist, was born at Amsterdam Feb. 25, 1789; became professor of Oriental languages in the Academy of Franeker in 1815, assistant professor in 1817, and in 1822 professor ordinarius of the same in the University of Leyden, where he died Oct. 10, 1835. He was a man of great erudition, and was regarded as one of the first Oriental scholars of Holland. His works are not free from marks of negligence, due probably to



hasty composition and the great variety of subjects treated. Among them may be named *Oratio de religione Muhammedica, mnagno virtutis bellicae. apud orientalis incitamento* (Leyd. 181718, 4to): *Specimen Catalogi Codicum MSS. Orientalium Bibliotheca Academice Lugduno-Batavae* (Leyden, 1820, 4to; with valuable notes from Oriental MSS. — a new ed. by Dozy [Leyd. 1848-52, 2 vols. 8vo] contains bibliographical notes left in MS. by Hamaker): — *Incerti Auctoris Liber de Expugnatione Memphidis et Alexandriae*, etc. (Leyden, 1825, 4to): — *Miscellanea Phoenicia* (Leyden, 1828): — *Commenentatio in libro de Vita et Morte Prophetarum*, etc. (Amst. 1833, 4to): — *Miscellinea Samaritana*, a posthumous work edited by Weyers. He published also various papers in *Annalen* of the universities of Göttingen (1816-17) and Leyden (1823-24); in the *Bibliotheca Nova* of Leyden, *Magazin voor Wetenschappen* of Van der Kampen, and in the *Journal Asiafrique* of Paris. Others have been posthumously published in the *Orientalia* (Leyden), vol. 1 and 2. — Pierer, s.v.; Hoefer, *Nouv. Biog. Généralé*, 23, 209; De Sacy, in *Jour. des Savants*, 1820, 1827, 1829, 1834. (J.W. M.)

## Ha'man

(Heb. *Haman'*, ḥmḥ; perh. from the Pers. *homam*, *magnificent*, or the Sanscr. *heman*, the planet *Mercury*; Sept. Ἀμόν), a favorite and chief minister or vizier of the king of Persia, whose history is involved in chat of Esther and Mordecai (<sup><7081></sup>Esther 3:1 sq.), B.C. 473. **SEE AHASUERUS**. He is called an Agagite; and as Agag was a kind of title of the kings of the Amalekites, **SEE AGAG**, it is supposed that Haman was descended from the royal family of that nation (see Gesenius, *Thes. Heb.* p. 20). He or his parents probably found their way to Persia as captives or hostages; and that the foreign origin of Haman was no bar to his advancement at court is a circumstance quite in union with the most ancient and still subsisting usages of the East. Joseph, Daniel, and Mordecai afford other examples of the same kind. After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai. Most probably he is the same Aman who is mentioned as the oppressor of Achiacharus (Tobit 14:10). The Targum and Josephus (*Ant. II*, 6, 5) interpret the description of him the Agagite as signifying that he was of Amalekitish descent; but he is called a Macedonian by the Sept. in <sup><7021></sup>Esther 9:24 (comp. 3:1), and a Persian by Sulpicius Severus. Prideaux (*Connexion*, anno 453) commutes the sum which he offered to pay into the

royal treasury at more than £2,000,000 sterling. Modern Jews are said to be in the habit of designating any Christian enemy by his name (Eisenmenger, *Ent. Jud.* 1, 721). The circumstantial details of the height which he attained, and of his sudden downfall, afford, like all the rest of the book of Esther, a most faithful picture of the customs of an Oriental court and government, and furnish invaluable materials for a comparison between the regal usages of ancient and modern times. (See Kitto's *Daily Bible Illust.* ad loc.). *SEE ESTHER, BOOK OF.*

### Hamann, Johann Georg

an eminent German writer and poet, was born at Königsberg, in Prussia, on the 27th of August, 1730. His early education was miscellaneous, and to it he attributed the want of taste and elegance of his style. At last, when about sixteen years old, his father decided on sending him to the high school. He there acquired a knowledge of Latin and of ancient literature. For a while he felt inclined to study theology, but an impediment in his speech, and want of memory incident upon a sickness he had while at school, made him give it up. Law, for which his parents destined him, was distasteful to him, and he applied himself diligently to the study of antiquity, the fine arts, and modern literature. In 1751 he closed his course of study at Königsberg with a philosophical dissertation entitled *De somno et somnis*, and turned his attention to teaching. After teaching for about eighteen months in Courland he returned to Riga, where he became a friend of John Christopher, son of a rich merchant named Berens, at whose house he met all the celebrities of the day, and for whom, some years afterwards, he made a journey through Hamburg, Bremen, and Amsterdam, going so far as London to transact business. Before he set out on this journey, however, he lost his mother, which event deeply affected him. While in London he consulted a distinguished physician, hoping to have the obstruction in his speech removed; disappointed in that hope, he spent some months in dissipation; and then, deep in debt, and disheartened, he retired to an obscure part of London, procured a Bible, and applied himself diligently to its study. His eyes were opened, and he beheld his past life in its true colors, of which he gives evidence in his *Gedanken über izeinen Lebenslauf* (*Thoughts on my Life*). He then returned to Riga, where he resided with his friend Berens until family circumstances led to an estrangement between them, and in 1759 he returned to his parents' house. There he wrote his *Sokratische Denkwürdigkeiten*, which were severely criticized at their first appearance by the majority of the literati of the day,

but which gained him the esteem and respect of such men as Claudius, Herder, and Moser, to which we must afterwards add Lavater, Jacobi, and Goethe. His writings did not suffice for his support, and he had to take other employment, first as copyist, afterwards as clerk in a public office. On the slender income derived from these two sources Hamann married in 1763; but, unfortunately, this marriage cost him many of his friends, and shortly afterwards he lost his situation. In 1754 he took a journey to Switzerland in the hope of meeting his friend Moser, who was to obtain him employment; but, not meeting with him, we next find him again filling a small subaltern position. In 1767, his father having died, he inherited some property; but having at the same time to assume the charge of an infirm brother, his worldly position was not much improved thereby. Shortly afterwards, however, he obtained another situation, and in 1777 was appointed to a good position in the customhouse. From that period date his finest epistolary and miscellaneous writings, among which we find his admirable *Golgotha and Scheblimini* — “Seat thee at my right.” His prospects now brightened; one of his admirers, Francis Buchholz, offered him a handsome fortune, with \$1000 towards the education of each of his four children, on the condition of his adopting him. The well-known princess Galitzin having in 1784 become acquainted with his writings, was brought over by them to a positive Christian belief. In 1787 he came to Münster with his adopted son Buchholz, and became acquainted with the princess; from thence he went to Pempelfort to the philosopher Jacobi, with whom he remained a short time. He intended to return there once more, but was prevented by his death, which occurred on the 20th of June, 1788. He was, by order of the princess Galitzin, interred in her garden, from whence, in 1851, his remains were transferred to the cathedral at Münster.

Among the great men of his country, Hamann is worthy of a place alongside of Copernicus, Kant, Herder, and kindred intellects. Although he cannot be called a classical German writer—his weird, irregular style forbids it—yet can he be classed among the patriarchs of the modern school, the uniting link between the old and the new German literatures. “Hamann is one of those men of whom it is difficult to give an estimate correct and satisfactory in all respects. Our estimation of his character cannot be blended with our general opinion of the age, as may be done with many other men, because he stood rugged and alone, like a rocky island in the midst of the waves of the surrounding ocean. As we cannot wholly praise

or blame that age, we shall not admire, much less censure, all in Hamann” (Hagenbach, *German Rationalism*, tr. by Gage, p. 268). Herder says: “The kernel of Hamann’s writings contains many germs of great truths, as well as new observations, and an evidence of remarkable erudition; the shell thereof is a laboriously woven web of pithy expressions, of hints, and flowers of rhetoric.” “His understanding,” says F. H. Jacobi, “was penetrating like lightning, and his soul was of more than natural greatness.” Most of his writings are collected in Roth’s edition of his works (Berlin, 1821-43, 8 vols.). See A. W. Muller’s work, entitled J. G. Hamann, *Christliche Bekenntnisse und Zeugnisse* (Münster, 1826). — Herzog, *Real-Encyclopadie*, 5, 486; *Biographie v. Joh. Geo. Hamann*, by Charles Carvacchi (Münster, 1855); Hegel, *Werke*, 7, 38; Vilmar, *Geschichte der deutschen Literatur*; Gildemeister, *Hamann’s Leben und Schriften* (1864-6, 4 vols.); Saintes, *History of Rationalism*, ch. 8.

## Ha’math

(Heb. *Chamath*’, תַּמְיָ }fortress; Sept. Ἐμάθ, Αἰμάθ, and Ἡμάθ), a large and important city, capital of one of the smaller kingdoms of Syria, of the same name, on the Orontes, at the northern boundary of the Holy Land. Thus it is said (<sup><0132></sup>Numbers 13:21) that the spies “went up and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath.” Gesenius is probably right in deriving the word from the Arabic root *Chamaz*, “to defend;” with this agrees the modern name of the city *Hamnah*. The city was at the foot of Hermon (<sup><0135></sup>Joshua 13:5; <sup><0138></sup>Judges 3:3), towards Damascus (<sup><0392></sup>Zechariah 9:2; <sup><0440></sup>Jeremiah 49:20; <sup><0576></sup>Ezekiel 47:16). The kingdom of Hamath, or, at least, the southern or central parts of it, appear to have nearly corresponded with what was afterwards denominated *Caele-Syria* (q.v.). It is more fully called *Hamath the Great* in <sup><0102></sup>Amos 6:2, or HAMATH-ZOBAB in <sup><0438></sup>2 Chronicles 8:3. The country or district around is called “the land of Hamath” (<sup><0233></sup>2 Kings 23:33; 25:21).

Hamath is one of the oldest cities in the world. We read in <sup><0108></sup>Genesis 10:18 that the youngest or last son of Canaan was the “Hamathite” (q.v.) — apparently so called because he and his family founded and colonized Hamath. It was a place of note, and the capital of a principality, when the Israelites conquered Palestine; and its name is mentioned in almost every passage in which the northern border of Canaan is defined (<sup><0132></sup>Numbers 13:22; 34:8; <sup><0106></sup>1 Kings 8:65; <sup><0245></sup>2 Kings 14:25, etc.). Toi was king of

Hamath at the time when David conquered the Syrians of Zobah, and it appears that he had reason to rejoice in the humiliation of a dangerous neighbor, as he sent his own son Joram to congratulate the victor (<sup><1089></sup>2 Samuel 8:9, 10), and (apparently) to put Hamath under his protection. Hamath was conquered by Solomon (<sup><1488></sup>2 Chronicles 8:3), and its whole territory appears to have remained subject to the Israelites during his prosperous reign (ver. 4-6). The “store-cities” which Solomon “built in Hamath” (<sup><480></sup>2 Chronicles 8:4) were perhaps for staples of trade, the importance of the Orontes valley as a line of traffic always being great. On the death of Solomon and the separation of the two kingdoms, Hamath seems to have regained its independence. In the Assyrian inscriptions of the time of Ahab (B.C. 900) it appears as a separate power, in alliance with the Syrians of Damascus, the Hittites, and the Phoenicians. About three quarters of a century later Jeroboam the second “recovered Hamath” (<sup><1248></sup>2 Kings 14:28); he seems to have dismantled the place, whence the prophet Amos, who wrote in his reign (<sup><3100></sup>Amos 1:1), couples “Hamath the Great” with Gath, as an instance of desolation (<sup><3182></sup>Amos 6:2). At this period the kingdom of Hamath included the valley of the Orontes, from the source of that river to near Antioch (<sup><1233></sup>2 Kings 23:33; 25:21). It bordered Damascus on the south, Zobab. on the east and north, and Phoenicia on the west (<sup><1318></sup>1 Chronicles 18:3; <sup><2677></sup>Ezekiel 47:17; 48:1; <sup><3102></sup>Zechariah 9:2). In the time of Hezekiah, the town, along with its territory, was conquered by the Assyrians (<sup><1274></sup>2 Kings 17:24; 18:34; 19:13; <sup><2109></sup>Isaiah 10:9; 11:11), and afterwards by the Chaldaeans (<sup><2312></sup>Jeremiah 39:2, 5). It is mentioned on the cuneiform inscriptions (q.v.). It must have been then a large and influential kingdom, for Amos speaks emphatically of “Hamath the Great” (6, 2); and when Rabshakeh, the Assyrian general, endeavored to terrify king Hezekiah into unconditional surrender, he said, “Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezep? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?” (<sup><2372></sup>Isaiah 37:12-14; <sup><1284></sup>2 Kings 18:34 sq.). **SEE ASHIMA.** The frequent use of the phrase, “the entering in of Hamath,” also shows that this kingdom was the most important in Northern Syria (<sup><1008></sup>Judges 3:3). Hamath remained under the Assyrian rule till the time of Alexander the Great, when it fell into the hands of the Greeks. The Greeks introduced their noble language as well as their government into Syria, and they even gave Greek names to some of the old cities; among these was Hamath, which was called *Epiphania*

(Ἐπιφάνεια), in honor of Antiochus Epiphanes (Cyril, *Comment. ad Amos*).

This change of name gave rise to considerable doubts and difficulties among geographers regarding the identity of Hamath. Jerome affirms that there were two cities of that *name-Great Hamath*, identical with Antioch, and another Hamath called Epiphania (*Comment. ad Amos*, 6). — The Targums in <sup><041322></sup>Numbers 13:22 render Hamath *Anztukia* (Reland, *Palcest.* p. 120). Eusebius calls it “a city of Damascus,” and affirms that it is not the same as Epiphania; but Jerome states, after a careful investigation, “reperi AEmath urbem Coeles Syrie appellari, quae nunc Graeco sermone Epiphania dicitur” (*Onomast.* s.v. AEmath and Emath). Theodoret says that *Great Hanath* was *Emesa*, and the other Hamath *Epiphania* (*Comment. ad Jerem.* 4). Josephus is more accurate when he tells us that Hamath “was still called in his day by the inhabitants Ἀμάθη, although the Macedonians called it Epiphania” (*Ant.* 1, 6, 2). There is reason to believe that the ancient name Hamath was always retained and used by the Aramaic-speaking population; and, therefore, when Greek power declined, and the Greek language was-forgotten, the ancient name in its Arabic form *Hamâh* became universal (so *hmh*)in <sup><36716></sup>Ezekiel 47:16, first occurrence). There is no ground whatever for Reland’s theory (*Palaest.* p. 121) that the Hamath spoken of in connection with the northern border of Palestine was not Epiphania, but some other city much further south. The identification of Riblah and Zedad places the true site of Hamath beyond the possibility of doubt (Porter, *Damascus*, 2, 355, 354).

Epiphania remained a flourishing city during the Roman rule in Syria (Ptolemy, 5, 15; Pliny, *Hist. Nat.* 5, 19). It early became, and still continues, the seat of a bishop of the Eastern Church (*Caroli a san. Paulo, Geogr. Sac.* p. 288). It was taken by the Mohammedans soon after Damascus. On the death of the great Saladin, Hamath was ruled for a long period by his descendants, the Eiyubites. Abulfeda, the celebrated Arab historian and geographer of the 14th century, was a member of this family and ruler of Hamâh (Bohadin, *Vita Saladini*; Schulten’s *Index Geographicus*, s.v. Hamata). He correctly states (*Tab. Syriae*, p. 108) that this city is mentioned in the books of the Israelites. He adds: “It is reckoned one of the most pleasant towns of Syria. The Orontes flows round the greater part of the city on the east and north. It boasts a lofty and well-built citadel. Within the town are many dams and water-machines, by means of which the water is led off by canals to irrigate the gardens and

supply private houses. It is remarked of this city and of Schiazar that they abound more in water-machines than any other cities in Syria.”

## Picture for Hamath

This description still, in a great degree, applies. Hamath is a picturesque town, of considerable circumference, and with wide and convenient streets. In Burckhardt’s time the attached district contained 120 inhabited villages, and 70 or 80 that lay waste. It is now a town of 30,000 inhabitants, of whom about 2500 are Greek Christians, a few Syrians, some Jews, and the rest Moslems. It is beautifully situated in the narrow and rich valley of the Orontes, thirty-two miles north of Emesa, and thirty-six south of the ruins of Assamea (*Antonini Itinerarium*, edit. Wesseling, p. 188). Four bridges span the rapid river, and a number of huge wheels turned by the current, like those at Verona, raise the water into rude aqueducts, which convey it to the houses and mosques. There are no remains of antiquity now visible. The mound on which the castle stood is in the center of the city, but every trace of the castle itself has disappeared. The houses are built of sun-dried bricks and timber. Though plain and poor externally. some of them have splendid interiors. They are built on the rising banks of the Orontes, and on both sides of it, the bottom level being planted with fruit-trees, which flourish in the utmost luxuriance. The western part of the district forms the granary of Northern Sria, though the harvest never yields more than a tenfold return, chiefly on account of the immense numbers of mice, which sometimes completely destroy the crops. The inhabitants carry on a considerable trade in silks and woolen and cotton stuffs with the Bedawin. A number of noble but decayed Moslem families reside in Hamah, attracted thither by its beauty, celebrity, and cheapness (Pococke, *Travels*, 2, pt. 1, p. 143 sq.; Burckhardt, *Travels in Syria*, p. 146 sq.; *Handbook for Syria and Palestine*, 2, 620; Richter, *Wallfahrten*, p. 231; comp. Rosenmüller’s *Bib. Geogr.* 2, 243-246; *Biblioth. Sacra*, 1848, p. 680 sq.; Robinson’s *Res.* new ed. 3:551, 568).

“The ENTRANCE OF HAMATH,” or “entering into Hamath” (תַּמְיָאָה } א/ב; Sept. εἰσπορευομένων εἰς Αἰμάθ, Vulg. *introitum Emath*), is a phrase often used in the O.T. as a geographical name. It is of considerable importance to identify it, as it is one of the chief landmarks on the northern border of the land of Israel There can be no doubt that the sacred writers apply the phrase to some well-known “pass” or “opening” into the kingdom of Hamath ( Numbers 34:8; Joshua 13:5). The kingdom of

Hamath embraced the great plain lying along both banks of the Orontes, from the fountain near Riblah on the south to Apamea on the north, and from Lebanon on the west to the desert on the east. To this plain there are two remarkable “entrances” one from the south, through the valley of Cele-Syria, between the parallel ranges of Lebanon and Anti-Lebanon; the other from the west, between the northern end of Lebanon and the Nusairtyeh Mountains. The former is the natural “entrance” from Central Palestine, the latter from the seacoast. The former is on the extreme south of the kingdom of Hamath, the latter on its western border.

Until within the last few years sacred geographers have almost universally maintained that the southern opening is the “entrance of Hamath.” Reland supposed that the entrance described in <sup><0848></sup>Numbers 34:8, 10, did not extend further north than the parallel of Sidon. Consequently, he holds that the southern extremity of the valley of Caele-Syria, at the base of Hermon, is the “entrance” of Hamath (*Palaestina*, p. 118 sq.). Kitto set forth this view in greater detail (*Pictorial Bible*); and he would identify the “entrance of Hamath” with the expression used in <sup><0832></sup>Numbers 13:21, “as men come to Hamath.” Of late, however, some writers regard the latter as only intended to define the position of Beth-rehob, which was situated on the road leading from Central Palestine to Hamath—“as men come to Hamath;” that is, in the great valley of Caele-Syria. Van de Velde appears to locate the “entrance of Hamath” at the northern end of the valley of Caele-Syria (*Travels*, 2, 470); and Stanley adopts the same view (*Sinai and Palest.* p. 399). Dr. Keith would place the “entrance of Hamath” at that sublime gorge through which the Orontes flows from Antioch to the sea (*Land of Israel*, p. 112 sq.). A careful survey of the whole region, and a study of the passages of Scripture on the spot, however, leads Porter to conclude that the “entrance of Hamath” must be the opening towards the west, between Lebanon and the Nusairiyeh Mountains. The reasons are as follow:

- 1.** That opening forms a distinct and natural northern boundary for the land of Israel, such as is evidently required by the following passages: <sup><1085></sup>1 Kings 8:65; <sup><1245></sup>2 Kings 14:25; <sup><1316></sup>1 Chronicles 13:5; <sup><1064></sup>Amos 6:14.
- 2.** The “entrance of Hamath” is spoken of as being from the western border or sea-board; for Moses says, after describing the western border, “This shall be your north border, *from the great sea* ye shall point out for you Mount Hor; from Mount Hor ye shall point out unto the entrance of Hamath” (<sup><0847></sup>Numbers 34:7, 8). Compare this with <sup><1671></sup>Ezekiel 47:20, “the



west side shall be the great sea from the (southern) border, *till a man come over against Hamath;*” and ver. 16, where the “way of Hethlon as men go to Zedad” is mentioned, and is manifestly identical with the “entrance of Hamath,” and can be none other than the opening here alluded to.

**3.** The “entrance of Hamath” must have been to the north of the entire ridges of Lebanon and Anti-Lebanon (<sup><0635></sup>Joshua 13:5; <sup><0703></sup>Judges 3:3); but the opening from Caele-Syria into the plain of Hamath is not so.

**4.** The territory of Hamath was included in the “Promised Land,” as described both by Moses and Ezekiel (<sup><0840></sup>Numbers 34:811; <sup><2675></sup>Ezekiel 47:15-20; 48:1). The “entrance of Hamath” is one of the marks of its *northern* border; but the opening from Caele-Syria is on the extreme *south* of the territory of Hamath, and could not, therefore, be identical with the “entrance of Hamath.”

**5.** The “entrance to Hamath” was on the eastern border of Palestine, but *north of Riblah* (<sup><0840></sup>Numbers 34:10, 11), which is still extant between Hums and the northern point of Anti-Lebanon. *SEE RIBLAH.*

**6.** This position agrees with those of the other names associated on the northerly and easterly boundaries, e.g. Mount Hor, Hazar Ellan, etc. (see Porter’s *Damascus*, 2, 354 sq.; also Robinson, *Biblical Res.* 3:568). These arguments, however, will be found, on a closer inspection, to be incorrect (see Keil and Delitzsch, *Comment, on Pentat.* 3:255 sq.). The only real force in any of them is that derived from the supposed identity of Zedad (q.v.) and Siphron (q.v.); and this is counterbalanced by the facts (1) that this district never was actually occupied by the Israelites, and (2) that the more definite description of the boundary of Asher and Naphtali in <sup><6824></sup>Joshua 19:24-39 does not extend so far to the north. Hence we incline to the older views on this question. *SEE TRIBE.*

## Ha’mathite

(Hebrew *Chamathi*’, with the article *ytaj hi* Sept. *οΑμαθί*), a designation (<sup><0108></sup>Genesis 10:18; <sup><1016></sup>1 Chronicles 1:16) of the last named of the families descended from Canaan (q.v.); doubtless as having settled (founded) the city HAMATH *SEE HAMATH* (q.v.). The Hamathites were thus a Hamitic race, but there is no reason to suppose with Kenrick (*Phoenicia*, p. 60) that they were ever in any sense Phoenicians. We must

regard them as closely akin to the Hittites (q.v.), on whom they bordered, and with whom they were generally in alliance. *SEE CANAANITE.*

### Ha'math-Zo'bah

(Heb. *Chamath' Tsobah'tmj }hb/x*, i.e. *Hamath of Zobah*; Sept. Αἰμάθ Σωβά v. r. Βαίσοβά, Vulg. *Emath Suba*), a place on the borders of Palestine, said to have been attacked and conquered by Solomon (<sup><44RB></sup>2 Chronicles 8:3). It has been conjectured to be the same as HAMATH *SEE HAMATH* (q.v.), here regarded as included in Aram-Zobah—a geographical expression which is usually a narrower meaning. The conjunction of the two names here probably indicates nothing more than that the whole country round Hamath was brought by Solomon under the power of Judah. The possessions of David extended to Hamath, and included Zobah (<sup><38RB></sup>1 Chronicles 18:3), and Solomon probably added Hamath also to his empire; certain it is that he had possessions in that district, and that part of it, at least, was included in his dominion (<sup><109B></sup>1 Kings 9:19). *SEE ZOBABH.*

### Hambroeck Anton

a Protestant missionary surnamed the “Dutch Regulus,” was born in the early part of the 17th century. He went as missionary to the East Indies, and settled in the island of Formosa, then the most important establishment of the Dutch in the China Sea. He converted a large number of natives, and the mission was prospering, when the celebrated Chinese pirate Coxinga, driven away by the Tartars, landed in Formosa, and set siege to Tai-Ouan with an army of 25,000 men, April 30, 1661. Hambroeck, his wife, and two of his children, were made prisoners, and the former was sent by Coxinga as envoy to the commander of the town, Frederick Coyet, to advise him to surrender. Instead of this, he advised him to defend the city to the last, and then returned to the camp of Coxinga, notwithstanding the remonstrance’s of Coyet, and the prayers of his two daughters, still in Tai-Ouan, saying that he “would not permit heathen to say that the fear of death had induced a Christian to violate his oath.” Coxinga, enraged at his courage, caused him to be beheaded on his return (in 1661), together with the other Dutch prisoners, some 500 in number. Coyet was nevertheless obliged to capitulate in Jan. 1662. See Du Bois, *Vies des Gouverneurs Hollandais* (La Haye, 1763, 4to), p. 210; *Recueil des Voyages qui ont servi a Hablissenent et aux progresz de la Compagnie des Indes orientales* (Rouen, 1725, 10 vols. 8vo), vol 10; Raynal, *Hist, philosophique des deux*

*Indes* (Lond. 1792, 17 vols. 8vo) 2, 26, 27; Hoefler, *Nouv. Biog. Généralé*, 23, 217.

### Hamelmann, Hermann

a German Protestant theologian and historian, was born at Osnabrück in 1525. He was brought up in the Roman Catholic Church, and became curate of Camern. Having subsequently embraced the doctrines of the Reformation, he lost his position, and went to Wittenberg, where he lived some time in intimacy with Melancthon. He afterwards preached the Protestant doctrines at Bielefeld and Lemgo, and in the counties of Waldeck, Lippe, Spiegelberg, and Pyrmont, and in Holland. He acquired great renown as a preacher, and prince William of Orange called him to Antwerp, to participate in the preparation of a new ecclesiastical discipline. In 1569 duke Julius of Brunswick appointed him first superintendent of Gandersheim, and his aid was requested by the counts John and Otho of Oldenburg, to introduce the Reformation in their states. He spent the last years of his life in this occupation, acting as general superintendent of the Protestant churches of Oldenburg, Elmenhorst and Jever. He died in Oldenburg June 26, 1595. His theological and historical works are valuable for the history of the Reformation. Among them are *De Traditionibus veris falsisque* (Frankfort, 1555): — *De Eucharistia et controversiis inter Pontificos et Lutheranos hoc de articulo agitata* (Frankf. 1556): — *De conjugio sacerdot. brevis interlocutorins a suffraganeo et diacono* (Dortmund, 2nd ed. 1582): *Historia ecclesiastica renati Evangel.* (Altenburg, 1586). See *Historische Nachricht fiber d. Leben, Bedienungen u. Schriften Ham.* (Quedlinburg, 1720); Burmann, *Sylog. Epist.* 1, 430; Rotermond, *Gelehrtes Hannover*, vol. 2, p. 44; Jocher, *Allg. Gelehrten Lexikon*, 2, 1340.

### Hamital

SEE HAIMUTAL.

### Hamilton, James, D.D.

an eminent Presbyterian minister, was born in Strathblane, Scotland, in 1814. He commenced his ministry at Abernyte, Scotland, and after a short time was called to Edinburgh. In 1841 he was called to be pastor of the National Scotch Church, Regent's Square, London, and was soon known as one of the most eloquent and powerful ministers of the metropolis. He

died in London November 24, 1867. Dr. Hamilton's labors as a minister were very successful, and he was equally eminent in the field of authorship, especially in the field of experimental and practical religion. Of his *Life in Earnest*, scores of editions have appeared in England (sixty-fifth thousand, Lond. 1852) and America; and his *Mount of Olives* (sixty-fifth thousand, London, 1853) has been almost as widely circulated. "He was not only one of the most popular religious writers of the day, and master of one of the most fascinating styles in which Christian truth and feeling were ever clothed, but he was also no ordinary theologian in the proper scientific sense of that term," though he never wrote any theological work in scientific form. A complete edition of his works in six volumes is now (1869) publishing in London, as follows: vol. 1, *Life in Earnest; Mount of Olives; A Morning beside the Lake of Galilee; Happy Home*: — vol. 2, *Light for the Path; Emblems from Eden; The Parable of the Prodigal Son; The Church in the House; Dew of Hermon; Thankfulness*: — vol. 3, *The Royal Preacher; Lessons from the Great Biography*: — vol. 4, *Notes on Job and Proverbs; Reviews, Essays, and Fugitive Pieces*: — vols. 5 and 6, *Selections from unpublished Sermons and MSS.* See *Brit. and For. Evang. Review*, Jan. 1869, art. 5.

### Hamilton, Patrick

the first Scotch reformer, nephew to James, earl of Arran, was born in 1503, and was educated at St. Andrew's, after which he went to Germany, where he imbibed the opinions of Luther, and became professor at Marburg. On his return home he was made abbot of Ferne, in the shire of Ross, where he promulgated the doctrines of the Reformation with so much zeal as to excite the wrath of the clergy, who caused him to be apprehended and sent to Beaton, archbishop of St. Andrew's. After a long examination he was burnt at the stake, opposite St. Salvador's College, Mar. 1, 1527, in his 24th year. At the place of execution he gave his servant his garments, saying, "These are the last things you can receive of me, nor have I anything now to leave you but the example of my death, which I pray you to bear in mind; for though it be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall inherit who deny Jesus Christ before this wicked generation." The fire burning slowly, his sufferings were long and dreadful, but his patience and piety were only more fully displayed thereby, insomuch that many were led to inquire into his principles, and to abjure the errors of popery. "The smoke of Mr. Patrick Hamilton," said a papist, "infected as many as it blew upon."

His writings called Patrick's *Places* may be found in Richmond's *Fathers of the English Church*, 1, 475. See Robertson, *History of Scotland*, bk. 2; Fox, *Book of Martyrs*, bk. 8; Burnet, *History of the Reformation*, 1, 490 sq.; Hetherington, *History of the Church of Scotland*, 1, 36 sq.

### Hamilton, Richard Winter, D.D.

an English Independent minister, was born in London July 6, 1794 and died in 1848. His mother had been a member of one of John Wesley's societies, and is mentioned (as Miss Hesketh) in Wesley's *Journal*. At sixteen he entered the theological college at Hoxton, and even while he was a student his talent for preaching and the remarkable exuberance of his style attracted great attention. Soon after leaving the college (1812 or 1813) he was called to the charge of an Independent congregation at Leeds, and he held this position during the remainder of his life. He attained great eminence as a preacher, and still greater as a platform speaker. With great excellences he combined grave defects: he was deficient in taste, and his style was often extravagant and pompous; but there was a wide sweep in his thoughts, and he was sometimes eloquent even to sublimity. During his life he was a diligent student. He was president of the Literary and Philosophical Society of Leeds, and contributed for it many valuable papers, some of which were published in his *Nugae Literariae* (1841, sm. 8vo). His other writings are, *The little Sanctuary* (domestic prayers and offices; Lond. 1838, 8vo); *Sermons*, first series (1837, 8vo; republished by Carlton and Lanahan, N. York, 1869); second series, 1846, 8vo; *The Institutions of popular Education* (2nd ed. 1846, post 8vo): — *The revealed Doctrine of Rewards and Punishments* (Lond. 1847, 8vo; N. Y., Carlton and Lanahan, 1869, 12mo): — *Horce et Vindiciae Sabbaticae* (1848, 12mo): *Missions, their Authority, Scope, and Encouragement*, a prize essay, second after Harris's *Mammon* (2nd ed. 1846, post 8vo): — *Pastoral Appeals on Personal, Domestic, and Social Devotion* (2nd ed. 1848; also Carlton and Lanahan, N. York, 1869, 12mo); besides occasional sermons, etc. There is a poor biography of him by Stowell (1850, 8vo). (J.B.L.)

### Hamilton, Samuel

a Methodist Episcopal minister, was born in Monongahela Co., Va., Dec. 17, 1791 and removed to Ohio in 1806; was converted in 1812; entered the Ohio Conference in 1815; and died May 4, 1853. He was a pioneer of

Western Methodism, and a widely known and excellent minister. As a preacher, presiding elder; and delegate to General Conference, he was in all respects “a workman that needed not to be ashamed.” He was “shrewd, sarcastic, and eloquent,” and his labors were abundantly successful among all classes of society. — *Min. of Conferences*, 5, 268; *Wakeley, Heroes of Methodism*, p. 337. (G. L. T.)

### Hamilton, Sir William

a recent Scotch philosopher, who will probably be regarded as the most subtle logician and the most acute metaphysician produced in Britain since Duns Scotus and William of Ockham. (He must not be confounded with his scarcely less distinguished contemporary, Sir William Rowan Hamilton the Irish mathematician.) He is included, and included himself, among the adherents of the Scotch school of psychology, but he is not of them, having remodeled, interpreted, expanded, and transmuted their doctrines in such a manner as to elevate their character and entirely change their nature. His potent influence is manifested in nearly all the current speculation of the British Isles. After having created by the labors of his life and by the fascination of his example a new class of inquirers, his mind still dominates over those who reject, as well as over those who accept his principles.

*Life.* — Sir William Hamilton was born at Glasgow March 8, 1780, eight years before the decease of Reid; he died at Edinburgh on May 6, 1856. He thus lived through the whole of the revolution which convulsed the governments, societies, industries, and opinions of modern Europe, and prepared the new earth which is yet to be revealed. He was the son of Dr. William Hamilton, professor of anatomy at Glasgow; but he came of a long-descended line. He claimed a hereditary baronetcy, and deduced his lineage from the ducal and almost royal house of Hamilton and Chastelherault. The illustration of his birth was obscured by the splendor of his intellectual career. He received his early education in his native city. From the University of Glasgow he passed to Baliol College, Oxford, and distinguished himself by his attainments in both classics and mathematics. Here he gained his acquaintance with the writings of Aristotle, which have never been disregarded in this ancient seat of learning. In the competition for graduating honors, he professed his readiness to be examined on most of the recognized Greek and Latin classics, including many of the works of Plato and Aristotle, and of the writings of the Neo-Platonists and the peripatetic scholiasts. He had, moreover, already obtained some knowledge

of Averroes and Avicenna; of the Latin fathers and the great schoolmen; of Cardan, Agricola, Laurentius Valla, and the Scaligers; and had formed a less questionable intimacy with Des Cartes, Leibnitz, and other luminaries of the Cartesian school.

The erudition of Hamilton commenced early, and was extended throughout his life. It was vast, curious, and recondite. It produces amazement by the continual array of forgotten names and unexplored *authors* — *omne ignotum pro mirabili*. But it is needlessly ostentatious and frequently deceptive. It is received without challenge, from the inaccessibility of the authorities alleged, and the disinclination to verify citations from unfamiliar works. Hare has shown that the imputations against Luther rest on invalid quotations taken at second-hand. It is alleged that, in his attack on mathematical studies, he has employed mangled extracts without regarding the context. His references to Aristotle, and his representations of the doctrines of the Stagyrite, are unreliable, being fragmentary, distorted or misapprehended, from ignorance of the tenor of his writings. There is too much reason for believing that Hamilton's familiarity with "many a quaint and curious volume of forgotten lore" was derived from the diligent consultation of indexes, and the hasty appreciation of passages thus indicated.

The young philosopher had been designed for the legal profession. He removed to Edinburgh in 1812 to prosecute his juridical studies, and was called to the Scotch bar in 1813. In 1820, on the death of Dr. Thomas Brown, he was a candidate for the chair of moral philosophy in the University of Edinburgh. John Wilson, the poet, and editor of *Blackwood's Magazine*, was a Tory, and, as such, was preferred by the Tory town council, which constituted the electoral body. In the course of the ensuing year, the defeated candidate, rich in brains and various accomplishments, but poor in purse, was appointed by the Faculty of Advocates to the chair of history. His lectures on this great branch of knowledge, which is philosophy in its concrete and dynamical aspects, are reported to have been vigorous, original, learned, and acute. This period of Sir William's life exemplified his indefatigable industry, patient research, versatility of talent, and zealous solicitude for truth. George Combe had attracted much attention in Edinburgh to Phrenology—a suspicious province of speculation lying along the indistinct boundary between intellectual and physical science. The profession of Hamilton's father, and his own youthful associations, may have cherished in him some aptitudes for anatomical and

physiological inquiries. He now engaged in such pursuits with the earnest pertinacity that had been displayed by Des Cartes when tracing the mechanism of vision and endeavoring to discover in the pineal gland the domicile of the mind. With saw and scalpel, and tape and balance, he divided skulls, dissected, measured, and weighed their contents. The conclusions thus reached were communicated to the Royal Society of Edinburgh in 1826 and 1827, and dissipated the pretensions of Phrenology by demonstrating the falsity of the facts alleged as its foundation. These researches also rectified some physiological misapprehensions, and enabled Sir William to make those delicate observations on the composition and action of the nerves which are introduced into his notes on Reid.

In 1829, his friend, professor Napier, requested from him a philosophical article to inaugurate his literary reign as editor of the *Edinburgh Review*. The paper furnished in compliance with his request was the first, and still remains the most satisfactory exposition of Hamilton's metaphysical views. It purported to be a notice of Victor Cousin's eclecticism, but it presented in broken outlines "the Philosophy of the Conditioned." No such tractate had appeared in Britain for centuries. It recalled the ancient glories of the 13th and 14th centuries. It united the speculative subtlety of Berkeley with the dialectical skill of the schoolmen. It attracted universal admiration at home and abroad, and was promptly translated into foreign languages. It placed its author at once among the sovereigns of thought, and restored the British Isles to their place among the combatants in the shadowy arena of abstract disputation. This remarkable production was followed by others scarcely less remarkable, and similarly distinguished by comprehensive erudition, logical perspicacity, analytical precision, breadth of reasoning, and profundity of thought. Thus his claims were immeasurably superior to those of any other aspirant when the professorship of logic and metaphysics in the university became vacant in 1836. He was not elected, however, to this position without hesitancy, and the hesitancy was removed chiefly by the earnest testimonials of Victor Cousin, and professor Brandis, of Bonn.

In his new domain Sir William commenced the rehabilitation of logical studies, and the restoration of the prince of philosophers to the throne from which he had been removed by more than two centuries of ignorant and uninquiring clamor. So far, indeed, as originality appertains to his own logical and metaphysical speculations, it is obtained by recurrence to the instructions or to the hints of "the master of the wise." He held his chair for



twenty years, till his death. To the discharge of his academical duties are due the lectures on logic and on metaphysics. They afford a very imperfect exhibition of either his abilities or his philosophy. They were the first fruits of his service, hurriedly prepared to satisfy immediate requirements, and precariously modified at irregular times. They never received final elaboration or systematic revision, and were published posthumously from such sketches and loose notes as had been preserved. Throughout the period of their recurrent delivery, their development was restrained and distorted by the traditions, associations, and expectations of the school. He could not renounce allegiance to Reid, or proclaim an independent authority, or render liege-homage to Aristotle. Hence there is throughout his career a continual effort to reconcile by ingenious *tours-de-force* his own more profound and comprehensive views with the narrow, shallow, and timid utterances of the *common sense* brotherhood. There is nothing in the history of philosophy more grotesque, more inconclusive, and better calculated to mislead, than the array of the hundred and six witnesses to the universality of the philosophy of common sense. What these deponents unanimously attest is not the truth of Reid's characteristic dogmas, but the necessity of admitting indemonstrable principles — a thesis which may be, and has been associated with many dissimilar systems. Sir William would have been swift to expose this fallacy had such an *ignoratio elenchi* been detected in any victim of his critical lash.

Though the lectures of Sir William Hamilton give an imperfect idea of his services and teaching, he efficiently promoted the cause of genuine philosophy by the spirit and breadth of his instructions, by his wonderful display of learning, by the penetration and precision of his distinctions, by attracting earnest attention to the highest walks of speculation, and by training up a generation of enthusiastic inquirers in a branch of knowledge which had been misconceived and degraded by disregard of its loftiest developments. He was untiring in encouraging and guiding the studies of his pupils; he was exacting in his demands upon their powers; but he was remarkably successful in securing their confidence and their affection; and he deepened his influence by the affability of his demeanor and by his impressive bearing. "Sir William," says one of his reviewers, "enjoyed physical advantages almost as uncommon as his intellectual attainments. His frame was large and commanding; his head was cast in a classic mould; his face was handsome and expressive; his voice possessed great compass and mellifluous sweetness." With such a fortunate combination of natural

endowments and cultivated acquirements, he was well adapted to become the "*magnus Apollo*" of a new sect of adorers. System, however, was foreign to his nature: the pursuit of truth was more than truth. He never evinced any desire to be the founder of a school: he may have been conscious that such a desire would have been futile, since he built on the substructions of Aristotle, or repainted with his own colors and devices the ruinous walls of the peripatetic temple.

The years of Sir William's scholastic duty were illustrated by other and more important productions than his lectures — productions which reveal more decisively the depth of his genius and supply the best means for ascertaining the complexion and constitution of his philosophy. It seems to be expected of a Scotch professor that he should produce a book either as a title to office or in vindication of his appointment. In accordance with this custom, if not in compliance with it, Sir William signalized his induction into his chair by an edition of Reid's works, accompanied with observations and illustrative discussions. The manner in which this task was executed is characteristic of his habits. The notes were written as the text passed through the press; the supplementary disputations were added some years afterwards: they were never completed; the last that he published "breaks off in the middle," like the celebrated canto of *Hudibras*; and the "copious indices subjoined," which had been announced in the title-page remains an announcement-to eternity. Sir William has nowhere given any systematic view of his doctrine, either in detail or in summary. He has left behind him elaborate essays on a few cardinal topics; many fragmentary notices of others; and numerous suggestive, but undeveloped hints. His relics are like the fossil remains of the mighty monsters of remote geological periods: here a tibia, there a maxilla; here a huge vertebra, there a ponderous scapula; here a tusk, there a claw; but nowhere is found the complete form, or even the entire skeleton. Still, from the fragments preserved, the philosophy of Hamilton may be reconstructed. The incompleteness of his labors may be ascribed in part to the polemical character of his procedure; in part to the absence of distinct originality; in part to the vast and unmanageable extent of his information, to the variety of his meditations, and to the fastidiousness of his judgment, which sought unattainable fullness and perfection in all the details; but much must be attributed to a more mournful cause to the paralysis which crushed his strength and deprived him of the use of his right hand for the last ten years

of his life, compelling him to avail himself of the assistance of his wife and family for his correspondence and literary labors.

During his later years Sir William was chiefly occupied with the extension and application of his logical innovations. These were expounded to his class as early as 1840, and announced to the world in 1846. They provoked a bitter controversy with professor De Morgan. It is unnecessary to enter into the examination of a dispute in which the parties are satisfied neither with themselves nor with each other, and in which the language is so tortuous, rugged, and peculiar as to be almost equally unintelligible in both.

Some critics have commended the style of Sir William Hamilton as “unequaled for conciseness, precision, and force” as “a model of philosophical clearness, conciseness, and energy” (*non cuiusquam datum est habere nasu n*). Mr. De Morgan characterized the Hamiltonian style as *bombinans*, whatever that may mean; and of one expression he says that it is “hard to make sense or English of it.” The censure may be applied to both the combatants in this unseemly controversy. Sir William’s dialect may be clear, precise, significant, when it has been mastered; but it is not English. It is a concrete of his own compounding, requiring special study just as much as any archaic *patois*. Berkeley and Hume, Stewart and Spencer, have shown that it is possible to write philosophically, and yet maintain a pure, transparent, natural English idiom. This Sir William rarely does.

*Writings.* — The published works of Hamilton embrace the lectures on logic and on metaphysics; an edition of Reid, never completed; an edition of the works of Dugald (Stewart; and a volume of *Discussions on Philosophy and Literature, Education and University Reform* (1852; 2nd edit. enlarged, 1853; reprinted by Harper and Brothers, N. York). There is little evidence of any taste for literature, properly so called, in the volume. The only essay connected even remotely with polite letters is that on the authorship of the *Epistolae Obscurorum Virorum*, which is, in some respects, his most curious contribution to periodical literature. A wide chasm separates this from the instructive and entertaining papers *On the Revolutions of Medicine*, and on *Mathematics snot Philosophy*. Both of these readily consort with the laborious and learned investigation of the history, condition, objects, and possible ameliorations of university education. The remainder of the “Discussions” is devoted to logic and metaphysics. The former science is illustrated by the essay on *Logic*

contributed to the *Edinburgh Review* in April, 1833; and that on *Syllogism, its kinds, canons, notations, etc.*, contained in the appendix. The peculiar views of the author are further expounded in the *Prospectus of an Essay on the New Analytic of Logical Forms*, and in the *Prize Essay* of Thomas Spencer Baynes on the same subject, to which should be added the appendix to the lectures on logic.

The principal metaphysical papers in the Discussions are those on *The Philosophy of the Conditioned*; on *The Philosophy of Perception*, and *On Idealism*, with the appendix *On the Conditions of the Thinkable*. In the editorial labors on Reid, besides many important notes elucidating, rectifying, developing, Co-altering the statements in the text, which merit careful consideration, should be specially studied Note A, *On the Philosophy of Common Sense*; Note B, *On Presentative and Representative Knowledge*; and Note D, *Distinction of the Primary and Secondary Qualities of Body*, which has an intimate relation to the theory of immediate or presentative perception.

*Philosophy.* — Logic, metaphysics, and ethics are comprised under the general designation of philosophy. The last of these divisions is untouched by Sir William Hamilton. In the other two he has pushed his inquiries far beyond any of his British contemporaries, and with much more brilliant success. In both he evinced signal acuteness; in both he rendered good service: and in both he deemed himself an inventor and reformer, and not merely an innovator.

The character of his metaphysical doctrine is manifested by the designation which he bestowed upon it. The Philosophy of the Conditioned. It is critical in its procedure; it is mainly negative in its results. In these respects it resembles the philosophy of Kant, to which it approximates in many of its developments. It is a crusade against all theories reposing on the absolute and the unconditioned. It sets out with affirming the essential relativity of all knowledge; it concludes with the restriction of philosophy to the determination of the conditions of thought. In this there is nothing new but the mode of exposition. It was a familiar aphorism of the schoolmen, founded upon the teachings of Aristotle, that all thought was bounded by the limits of the thinking mind- "*omne perceptum est secundum modum percipientis*"- "*omne scitum est in sciente secundum modum scientis*"- "*species cogniti est in cognoscente.*" From this position Hamilton deduces the invalidity of all conceptions pretending to be

absolute, and hence denies the possibility of any positive conception of the infinite. Herein he merely repeats Aristotle, but with less moderation in his doctrine. This thesis has been violently opposed, and usually misapprehended. It was assailed by Calderwood, *Philosophy of the Infinite*, who confounds the negation of the Infinite in thought with the negation of the infinity of God. It has been accepted and applied by Mansel to theology in his *Limits of Religious Thought*. The next step is to a purely negative exposition of causality, as resulting from “mental impotence” to conceive an absolute commencement. Sir William recognizes that this interpretation conflicts with the idea of a great First Cause, and he propounds a very ingenious apology for his doctrine. He similarly follows out his fundamental tenet to other applications, and arrives uniformly at negative conclusions.

The tenet, however, is not presented as an axiom, but receives interpretation, if not demonstration. It is the inevitable consequence of the dualism of our knowledge — a thesis contained in Aristotle. Every act of consciousness “gives a knowledge of the ego in relation and contrast to the non-ego, and a knowledge of the non-ego in relation and contrast to the ego. The ego and non-ego are thus given, in an original synthesis, as conjoined in the unity of knowledge, and in an original antithesis, as opposed in the contrariety of existence.” This “natural dualism” is accepted by professor Ferrier as the beginning of an antagonistic scheme of philosophy. With Hamilton it is made to rest upon the basis of immediate perception, and thus he is led to the affirmation of direct or presentative perception in opposition to the older theory of indirect or representative perception. This brings him into accord with the school of Reid — though Reid and his school would scarcely have understood, and certainly could not have appreciated his delicate distinctions; and it must be acknowledged that it is a coarse and materialistic conception of species, images, and impressions which requires any deadly opposition between presentative and representative perception. To one cultivating such divisions and differences, the treatise of Roger Bacon, *De Multiplicatione Specierum* — the most marvelous result of mediaeval science — would be utterly unintelligible.

On Sir William Hamilton’s principles, the only object of philosophy is the determination of the limits and requirements of thought, or, as he phrases it, “the Conditions of the Thinkable.” On this subject he has left an admirable and most suggestive paper; but his whole scheme of speculation

is without any basis for certainty, without any witness of “the Spirit bearing witness to our spirit.” It is thus built upon the void; and, like the eclecticism of Cousin, and the transcendentalism of Hegel and Schelling, which it was specially designed to oppose, it tends, however unconsciously, to practical skepticism. “Such (φωνᾶντα συνετοῖσιν),” says Sir William, “are the hints of an undeveloped philosophy, which, I am confident, is founded upon truth.” Doubtless this philosophy is undeveloped, and doubtless it is founded upon truth; but the foundation may not be homogeneous or sufficient, and the superstructure may not be composed of the same materials as the substruction. The most dangerous error is that which proceeds from mutilated, distorted, or alloyed truth.

“The views of Sir William Hamilton are before us, in certain parts, in his own exposition;” they invite and require rigorous examination. “That they have already been much discussed, and have exerted a powerful influence on speculation, is a good omen for philosophy. We have, especially, his treatment of three great problems in philosophy. First, there is the theory of the two kinds of human knowledge, Immediate and Mediate. Secondly, there is a special application of this theory to the construction of a theory of External Perception. Thirdly, there is an exhaustive system of Metaphysics Proper, or Ontology, in his ‘Philosophy of the Conditioned’ and ‘Conditions of the Thinkable’ a vast and noble idea, traced out for us in nothing but a tantalizing fragment. His Logical system is to be gathered from the sources already mentioned. They will probably convey no distinct notion of the system, unless to readers who are familiar with the German methods of logical analysis since Kant. The leading points may be said to be four; and it is perhaps possible to make these intelligible very briefly to persons acquainted with the outlines of the science in its received forms.

- 1.** Hamilton insists on having, in all propositions through common terms which are set forth for logical scrutiny, a sign of quantity prefixed to predicate as well as to subject. The point, though merely- one of form, is curiously suggestive of difficulties, and hence of solutions.
- 2.** Instead of recognizing only four forms of propositions, the A, E, I, O of the old logicians, he insists (on admitting all the eight forms which are possible. (See Thomson and Solly.)
- 3.** He widens the range of the syllogism by admitting all moods which can validly be constructed by any combination of any of his eight kinds of propositions.

4. The Port-Royal doctrine of the inverse ratio of the extension and comprehension of terms is worked out by him in reference to the syllogism. This application of the doctrine has certainly not been anticipated by any logician; and, when elaborated to its results, it throws many new lights on the characters and mutual relations of the syllogistic figures." The value of these innovations has not been definitely settled, nor has it been ascertained whether they were overlooked by Aristotle, misapprehended by him, or deliberately rejected from his *Analytics*.

*Authorities.* — An earnest discussion of Hamilton's doctrines may be found in the *Methodist Quarterly Review* for 1857; a sketch of his metaphysical views is given in the *Princeton Review* for 1855. One of the most unfortunate features in the literary history of Sir William was his attack on the reputation of Luther, which was fully answered by Hare in his *Vindication of Luther*. Hare convicts Hamilton of using second-hand knowledge as if he had studied the original sources. See *A. Brit. Rev.* Nov. 1848, Feb. 1853, July, 1859; *Revue des Deux Mondes*, April, 1856; *Gentleman's Magazine*, June, 1856; *North American Review*, Oct. 1845, p. 485-9; Jan. 1853, art. 3; *British Quarterly Review*, 16:479; Wight, *Philosophy of Sir William Hamilton* (N. Y. 1855); Mill, *Examination of Sir William Hamilton's Philosophy* (Lond. 1865) —reviewed in the *Westminster Review*, Jan. 1866, and elaborately answered by H. L. Mansel, *The Philosophy of the Conditioned* (Lond. 1866); De Morgan, *Formal Logic* (London, 1847); Bowen, *A Treatise on Logic* (Cambridge, 1864). The *Life of Sir William Hamilton*, by J. Veitch (1869), which had been long expected, has been recently published. (G. F. H.)

### Hamline, Leonidas Lent, D.D. LL.D.

a bishop of the Methodist Episcopal Church, was born in Burlington, Conn., May 10, 1797. His early education was obtained with some view to the Christian ministry; but, arriving at manhood, he studied law, and was admitted to the bar in Lancaster, Ohio. He married in Zanesville, Ohio, and settled there to practice his profession. The death of a little daughter in 1828 led him to seriously consider his own moral state, and he joined the Methodist Episcopal Church in the autumn of 1828. Soon after he was licensed to exhort, then (1829) to preach. In 1832 he was received on trial in the Ohio Conference, and appointed to Granville Circuit. In 1833 he traveled Athens Circuit, and in 1834 and 1835 he was stationed at Wesley Chapel, Cincinnati. In 1836 he was elected assistant editor of the *Western*

*Christian Advocate*, with the Rev. Dr. Charles Elliott. When the *Ladies' Repository* was established in January 1841, Hamline was assigned to the work of editing that journal. He remained in this position until, in 1844, he was elected one of the bishops of the Methodist Episcopal Church. This office he filled with great usefulness for eight years, when ill health compelled him to resign it to the General Conference of 1852. His name was reattached to the list of members of the Ohio Conference, and he was granted a superannuated relation. In 1857 he removed to Mount Pleasant, Iowa, his former confidential friendship with Dr. Elliott, who resided in that place, leading to this change. In an account of his life which bishop Hamline wrote for his family, he thus refers to the years from 1852 to 1860: "For eight years I have been superannuated, and God has tried me *as silver is tried*; but he has often sweetened those trials by his presence in a marvelous manner. And now day by day my fellowship is with the Father, and with his son Jesus Christ. Though almost helpless, and dependent on my devoted, affectionate wife for personal attentions, which her exemplary patience never wearies in bestowing on me (thanks be to thy name, O God, for such a gift!), yet I am far more contented and cheerful than in the best days of my youth." He was taken severely ill Jan. 25, 1865. On the 10th of February, having called his family in to pray with them once more, "he uttered remarkable expressions of adoration of the Savior on the throne in special reference to his humiliation, crucifixion, resurrection, ascension on, exaltation, etc. He prayed for his family, the Church, for his own Conference (the Ohio), the missions, the country the world. All the forenoon he expressed much thankfulness for everything. He then had occasion to drink, and his painful thirst reminded him of the exclamation on the cross when the Savior said, 'I thirst.' He then burst into tears, and broke out again in praise. He then spoke of his present state as a fresh baptism into Christ, into his glorious name, and exclaimed, '*O wondrous, wondrous, wondrous love!*' When Mrs. Hamline raised the window-shade at sunset he exclaimed, 'O beautiful sky! beautiful heaven!'" He died on the 23rd of March. Of the character and attainments of bishop Hamline, Dr. Elliott says, "My pen is wholly incompetent to draw out in its full extent an adequate portrait of his high and holy character, whether it regards his natural talents or his extensive attainments; but especially the sanctity and purity of his religious life. As a preacher, he was in the first rank in all respects that regard the finished pulpit orator. His style as a writer would compare favorably with the best writers in the English language. He had no superior for logic, argument, or oratory. He was the



subject of much bodily affliction, and yet, amid excruciating pains, he retained the full exercise of his intellectual powers to the very last hour of his life. The leading characteristic of him in his sufferings was his complete patience and resignation to the will of God.” His principal writings (chiefly sermons) are given in the *Works of L. L. Hamline, D.D.* edited by the Rev. F. G. Hibbard, D.D. (N. York, 1869, 8vo). — See *Minutes of Conferences*, 1866; *Meth. Quart. Rev.* October, 1866; Palmer, *Life and Letters of Leonidas L. Hamline, D.D.* (N. Y. 1866, 12mo).

## Hammahlekoth

*SEE SELA-HAM-MAHLEKOTH.*

## Hamman

or rather CHAMMAN (𐤇𐤌𐤍 𐤍 only in the plur. *hammanim*'), signifies *images*, idols of some kind for idolatrous worship (and so the Sept. and Vulg. understand it). It is rendered “images” in <sup><1930></sup>Leviticus 26:30; <sup><1445></sup>2 Chronicles 14:5; 34:7; <sup><2378></sup>Isaiah 17:8; 27:9; <sup><2104></sup>Ezekiel 6:4, 6; but in the margin almost invariably “*sun images*.” In these passages *Hammanizmi* is several times joined with *Asherim*-statues of Astarte; while from <sup><1604></sup>2 Chronicles 34:4, it appears further that the *Hammanim* stood upon the altars of Baal. *SEE ASHERAH*; *SEE BAAL*. Kimchi, and the Arabic of Erpenius, long ago explained the word by *suns, images of the sun*; and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to *Baal Hamman*, i.e. to *Baal the solar, Baal the sun*. (See the whole subject discussed in Gesenius’s *Thes. Heb.* p. 489-491.) The form *chainman, solar*, is from 𐤇𐤌𐤍 𐤍 *cham'mah*, the sun; and the plural *Hammanim*, in the Old Testament, is put elliptically for *Baalim Hammanim*, and is found in the same context as elsewhere *Baalim*, images of Baal.

## Ham'math

(Heb. *Chammath'*, 𐤇𐤌𐤍 𐤍 *warm springs*; Sept. Ἀμάθ v.r. [by incorporation of the following name] Ὠμαθαδακέθ, *Vulg. Emath*), one of the “fenced cities” of Naphtali, mentioned between Zer and Rakkath (<sup><1695></sup>Joshua 19:35); generally thought to be the hot spring referred to by Josephus (*War*, 4:1, 3) under the name *Ammaus* (Ἀμμαοῦς), near Tiberias (*Ant.* 18:2, 3); which latter is, no doubt, the same with the famous warm baths

still found on the shore a little south of Tiberias, and called *Hanummani Tubariyteh* ("Bath of Tiberias"); properly *Hammath-rakkath* (? the *Yamrim* of (en. 36 24). **SEE EMMARAS**. They have been fully described by Robinson (*Researches*, 3, 258 sq.; see also Hackett's *Script. Illust.* p. 315). Pliny, speaking of the Sea of Galilee, says, "Ab occidente Tiberiade, aquis calidis salubri" (*Hist. Nat.* 5, 15). Spacious baths were built over the principal spring by Ibrahim Pasha; but, like everything else in Palestine, they are falling to ruin. Ancient ruins are strewn around it, and can be traced along the shore for a considerable distance; these were recognized by Irby and Mangles (p. 89, *b*) as the remains of Vespasian's camp (Josephus, *War*, 1, 4, 3). There are also three smaller warm springs at this place. The water has a temperature of 144° Fahr; the taste is extremely salt and bitter, and a strong smell of sulphur is emitted. The whole surrounding district has a volcanic aspect. The warm fountains, the rocks of trap and lava, and the frequent earthquakes, prove that the elements of destruction are still at work beneath the surface. It is said that at the time of the great earthquake of 1837 the quantity of water issuing from the springs was greatly increased, and the temperature much higher than ordinarily (Porter, *Handbook for S. and P.* 2, 423; Thomson, *Land and Book*, 2, 66; Wilson, *Lands of the Bible*, 2, 397; Reland, *Palaest.* p. 302, 703). This spot is also mentioned in the Talmud (Schwarz, *Palest.* p. 182) as being situated one mile from Tiberius (Lightfoot, *Opp.* 2, 224). The HAMMOTH-DOR of ~~Ⲁⲓⲛⲓ~~Joshua 21:32 is probably the same place. **SEE HEMATH; SEE HAMION.**

The *Hamath of Gadara*, however, located by the Talmudists (see Lightfoot, *ib.*) at the mouth of the Jordan, is a different place (see also Zunz, *Appendix to Benj. of Tudela*, 2, 403); doubtless the AMATHA **SEE AMATHA** (q.v.) of Josephus (*Ant.* 10:5, 2), and the modern *Amateh* on the Yarmuk (Van de Velde, *Map*).

### Hammed'atha

(Heb. *Hammedatha'*, אַתְּדַמְתָּה; Sept. Ἀμάδαθος, *Vulg.* *Amadathus*, but both sometimes omit), father of the infamous Haman (q.v.), and commonly designated as "the Agagite" (~~Ⲁⲓⲛⲓ~~Esther 3:1, 10; 8:5; 9:24), though also without that title (9, 10). By Gesenius (*Lex.* 1855, p. 539) the name is taken to be *Medatha*, preceded by the definite article; but Furst (*Lex.* s.v.), with more probability, identifies it with the Zendic *hamodata*, i.e. "given by Hom," one of the Izeds. For other explanations, see Simonis

(*Onomasticon*, p. 586), who derives it from a Persian word meaning “double.” For the termination, compare *SEE ARIDATHA*. B.C. ante 474.

## Ham'melech

(Heb. *ham-Me'lek*, *Ēl Mhī*, which is merely *Ēl m'*, *me'lek*, *king*, with the article prefixed; Sept. translates *ὁ βασιλεύς*, Vulg. *Amelech*), the father of Jerahmeel, which latter was one of those commanded by Jehoiakim to arrest Jeremiah and Baruch (<sup><2835></sup>Jeremiah 36:26). B.C. ante 605. It is doubtful whether this was the same with the Hammelech, father of Malchiah, into whose dungeon Jeremiah was afterwards cast (<sup><2816></sup>Jeremiah 38:6). B.C. ante 589. Others, however, regard the word in both cases as an appellative, referring in the first passage to Jehoiakim, and in the latter to Zedekiah. *SEE HAMMOLEKETH*.

## Ham-menuchoth

*SEE MANAHETHITE*.

## Hammer

an indispensable tool designated by several Heb. terms:

1. *Patiish'* (*vwFḂj* connected etymologically with *πατάσσω*, *to strike*), which was used by the gold-beater (<sup><23107></sup>Isaiah 41:7, Sept. *σφῦρα*) to overlay with silver and “smooth” the surface of the image, as well as by the quarryman (<sup><2239></sup>Jeremiah 23:29, Sept. *πέλυζ*); metaphorically of Babylon as a destructive agent (Jeremiah 1, 23, Sept. *σφῦρα*). This seems to have been the heaviest instrument of the kind for hard blows.
2. *Makkabah'* (*j bQm*), properly a tool for *hollowing*, hence a stonemason's mallet (<sup><1007></sup>1 Kings 6:7), and generally any workman's hammer (<sup><1002></sup>Judges 4:21 [where the form is *t bQm* *Smakke'beth*]; <sup><23412></sup>Isaiah 44:12; <sup><24104></sup>Jeremiah 10:4). In Isaiah the Sept. uses *τέρετρον*, a *gimlet*, in all the rest *σφῦρα*; Vulg. *malleus*. *SEE MACCABAEUS*.
3. *Halmuth'* (*tWml Ḃj*); used only in <sup><10025></sup>Judges 5:26; Sept. *σφῦρα*, Vulg. *mallei* [q. d. *t/ml h*]; and then with the addition of the word “workmen's” by way of explanation, as this is a poetical word, used instead of the preceding more prosaic term. The pins of the tent of the Bedouin are generally of wood, and are driven into the ground by a mallet, which is

probably the “hammer” referred to in this passage (Thomson, *Land and Book*, 2, 149). Dr. Hackett observes (Amer. ed. of Smith’s *Dict.* s.v.) that “it is spoken of as ‘the hammer,’ being the one kept for that purpose;” but the Hebrew term used in Judges 5, 26 (to which he refers) is without the art., which is employed, however, with that found in <sup><0702></sup>Judges 4:21. *SEE NAIL.*

4. A kind of hammer, named *mappets’* (*/Pœi*), <sup><3512></sup>Jeremiah 51:20 (A.V. “battle-axe”), or *mephits’* (*/ypœe*), <sup><3258></sup>Proverbs 25:18 (A.V. “maul”), was used as a weapon of war.

5. Only in the plur. (*t/PI iKεkeylappoth’*, Sept. *λαξυτήρια* Vulg. *ascice*), a poetic term equivalent to the preceding (<sup><3746></sup>Psalms 74:6). *SEE HANDICRAFT.*

### Hämmerlin or Hammerlein, Felix

(Lat. *Malleolus*), a Swiss theologian, was born at Zurich in 1389. He studied canon law at Erfurt, was in 1421 appointed canon of Zofingen, and in 1422 provost of Solothurn. With the income of these offices he bought a large library, and applied himself earnestly to study. He subsequently took part in the Council of Basle, where he showed great zeal for the restoration of ecclesiastical discipline, and thus made himself a number of enemies. An attempt was made to assassinate him in 1439, but he escaped, though not without being dangerously wounded. The 30th chapter of his *De Nobilitate*, in which he abused the confederate cantons which had waged war on Zurich in 1443, made him an object of hatred to a large party of his countrymen. A number of these, having gone to Zurich on the occasion of the Carnival of 1454, seized Hammerlin, dragged him to Constance, and had him thrown into prison. As he refused to retract anything he had said or written, he was condemned to imprisonment for life in a convent. He was accordingly placed in a convent of barefooted monks at Lucerne, where he died some time after 1457, a victim to his zeal for justice and truth. He wrote *Variae Oblectationis Opuscula et Tractatus* (Basle, 1497, fol.), containing a number of treatises on exorcism, on monkish discipline, against the Beghards, etc. He is very severe in these writings against the prevailing corruptions of the clergy and the convents. He also left some MSS., which are preserved in the collegiate library of Zurich. See Bodmer u. Breitinger, *Helvetische Bibliothek* (Zurich, 1735): Hottinger, *Schola*

*Tigurina*, p. 24; Niceron, *Memoires*, vol. 37; Hoefer, *Nouv. Biog. Généralé*, 23, 268; Reber, *Felix Hemmerlin* (Zurich, 1846).

### Hammer-Purgstall, Joseph von

a German Orientalist of great celebrity, was born July 9, 1774, at (Graz, in Syria, and died in Vienna Nov. 24, 1856. His family name was Hammer, and he is frequently referred to under that name, or as Von Hammer; but having inherited in 1837 the estates of the counts of Purgstall, he added that name to his own, and was made a baron. He entered at an early age the Oriental Academy at Vienna, and acquired a knowledge of Arabic, Persian, and Turkish. Being subsequently employed in various diplomatic posts in the East, he greatly extended his acquaintance with Oriental languages and literature. He wrote and spoke ten foreign languages, viz. the three above named, Greek, Latin, Italian, Spanish, French, English, and Russian; but his works show rather varied and extensive research and learning than profound mastery of his subjects. They are by no means free from errors, though his careful reference to authorities makes correction of mistakes comparatively easy. His writings, including contributions to journals and scientific associations, would make more than 100 octavo volumes, and, on the whole, are regarded as among the most valuable contributions of the present century to Oriental history and literature. They are noticed here because of the information they give as to the religious history and condition of Oriental nations. The most important of his works in this respect are *Encyclopaedische Uebersicht der Wissenschaften des Orients* (Lpz. 1804, 2 vols. in 1, 8vo); a work based on seven Oriental works, especially the bibliographical dictionary of Hadgi Khalfa: *Ancient Alphabets and Hieroglyphic Characters explained, with an Account of the Egyptian Priests, their Classes, Initiation, and Sacrifices* (translated from the Arabic of Ahwad bin-Abubakr bin. — Wahshih, London, 1806, small 4to): — *Fundgruben des Orients, etc., ou Miniees de l'Orient exploitees* (Vienna, 1809-18, 6 vols. in 3, fol., of which Hammer-Purgstall was the chief editor): — *Mogenländisches Kleeblatt* (Persian and Arab hymns, etc.; Vienna, 1818, 4to): — *Geschichte der schinen, Redekünste Persiens* (Vienna, 1818, 4to): *A Mysterium Baphometis revelatum* (Vienna, 1818, fol.; also in vol. 6 of *Mines de l'Orient*: the author herein seeks to prove from emblems on monuments once belonging to the Templars that their order was guilty of the crimes charged to it. Raynouard [*Journal des Savants*, 1819] refuted this opinion, but Hammer Purgstall defended it with new arguments in a paper in the *Memoirs of the Academy of Vienna*,

1855): — *Geschichte der Assassinen* (Paris, 1833, 8vo, and an English ed. by Wood, *History of the Assassins*, Lond. 1835, 8vo. The author makes curious comparisons between the Assassins, the Templars, the Freemasons, and the Jesuits): — *Geschichte des Osmanischen Reichs* (best ed. Pesth, 1827-35, 10 vols. 8vo; French translations by Dochez, Paris, 1844, 3 vols. 8vo, and by Hellert, with notes and an Atlas, *Histoire de l'Empire Ottoman*, Paris, 1835-43, 18 vols. 8vo): — *Geschichte der Osmanischen Dichtkunst* (Pesth, 1836-38, 10 vols. 8vo — a completer history of Turkish poetry than any existing, even in Turkey itself): — the celebrated treatise on morals by Ghazal, under the title of *O Kind! die berühmte ethische Abhandlung Ghasalis* (Vienna, 1838, 12mo): — *Zeitwarte des Gebetes*, a prayer-book in Arabic and German (Vienna, 1844, 8vo) — *Literatur-Geschichte der Araber* (Vienna, 1856, 7 vols. 4to: this work, as first published, ends with the Bagdad caliphate, and contains about 10,000 biographical. and bibliographical notices): — *Das Arabische Hohe Lied der Liebe*, etc., with commentary, and an introduction relative to mysticism among the Arabs (Vienna, 1854, 8vo). Hammer left an autobiography (*Denk würdigkeiten aus meinem Leben*) and other writings in MS., which have been published, or are publishing, under the direction of Auer, director of the imperial printing-press of Vienna. — *New American Cyclopaedia*, 8, 690; Hoefer, *Nouv. Biog. Généralé*, 23, 259 sq.; Pierer, s.v.; K. Schlottman, *Joseph von H. — Purgstall, ein kritischer Beitrag zur Geschichte neuere' deutscher Wissenschaft* (Zurich, 1857, [73 p.] 8vo). (J.W.M.)

## Hammol'eketh

(Heb. *hamn-Mole'keth*, **tkl Mbj** which is the art. prefixed to **tkl mō mnle'keth**, fem. part. =“the Queen;” Sept. ἡ Μαλεχέφ, Vulg. translates *regina*), a woman introduced in the genealogies of Manasseh as daughter of Machir and sister of Gilead (<sup>13077>1 Chronicles 7:17, 18), and as having among her three children Abi-ezer, from whose family sprang the great judge Gideon. B.C. prob. between 1874 and 1658. The Targum translates the name by **tkl m]Dæ** *who reigned*. The Jewish tradition, as preserved by Kimchi in his commentary on the passage, is that “she used to reign over a portion of the land which belonged to Gilead,” and that for that reason her lineage has been preserved. Smith, s.v. **SEE HAMMELECH**.

## Ham'mon

(Heb. *Chammon'*, חַמּוֹן *i, warm*; Sept. Ἀμόν and Χαμόν), the name of two places.

**1.** A town in the tribe of Asher, mentioned between Rehob and Kanah (<sup><1098></sup>Joshua 19:28). Dr. Robinson quotes the suggestion of Schultz as possible, that it may be the ruined town *Hamul*, at the head of a wady of the same name which comes down to the Mediterranean just north of En-Nakurah, somewhat south of Tyre (new ed. of *Researches*, 3, 66). Schwarz thinks it is identical with a village *Hamani*, situated, according to him, two miles south by east of Tyre (*Palest.* p. 192); probably the place marked on Zimmerman's and Van de Velde's *Maps* as *Hunnaweh*. The scriptural text, however, would seem to indicate a position on the northern boundary, about midway between Naphtali (at Rehob) and Sidon. Hence Knobel (*Erklar.* ad loc.) connects it with the village *Hammana*, on a wady of the same name east of Beirut, where there is now a Maronite monastery (Seetzeln, 1, 260); but this, again, is too far north (Keil, in Keil and Delitzsch, ad loc.). Van de Velde (*Memoir and Map*) adopts the first of the above sites, which, although neither the name nor the situation exactly agrees, is perhaps the best hitherto suggested.

**2.** A Levitical city of Naphtali, assigned, with its suburbs, to the descendants of Gershom (<sup><1056></sup>1 Chronicles 6:76). Schwarz (*Palest.* p. 183) not improbably conjectures that it is the same with HAMMATH (<sup><1099></sup>Joshua 19:95). *SEE HAMBIOTH-DOR* (<sup><1023></sup>Joshua 21:32).

## Hammond, Henry, D.D.

a learned divine of the English Church, was born Aug. 18, 1605, at Chertsey, Surrey. He was sent at an early age to Eton, whence he removed to Magdalen College, Oxford, and became a fellow of that society in 1625. In 1633 the earl of Leicester presented him to the rectory of Penshurst, Kent, where he resided till 1643, when he was made archdeacon of Chichester. "By birth and education a confirmed Royalist, he retired to Oxford soon after the civil war broke out, continued to reside there while that city was held by the king, and attended the king's commissioners to Uxbridge, where he disputed with Vines, a Presbyterian minister. He was appointed canon of Christchurch and public orator in 1645, and attended Charles I as his chaplain from the time when he fell into the hands of the army until the end of 1647, when the king's attendants were sent away

from him. Hammond then returned to Oxford, and was chosen sub dean of Christchurch, from which situation he was expelled in March 1648, by the parliamentary visitors, and placed for some time in confinement. On his release he repaired to Westwood, Worcestershire, the seat of Sir John Packwood, where the remainder of his life was spent in literary labor, 'doing much good to the day of his death, in which time he had the disposal of great charities reposed in his hands, as being the most zealous promoter of almsgiving that lived in England since the change of religion.' He died after long suffering from a complication of disorders, April 25, 1660. It is said that Charles II intended for him the bishopric of Worcester. Hammond was a man of great learning, as well in the classics and general philology as in doctrinal and school divinity, and possessed great natural ability" (Jones, *Christ. Biogr.* p. 210). Of his writings the following are some of the most important: *Practical Catechism (1644): — Paraphrase and Annotations on the New Testament* (Lond. 1653, 8vo; often reprinted; last edition 1845, 4 vols. 8vo). It was translated into Latin by Leclerc (Amster. 1698), with observations and criticisms. Dr. Johnson was very fond of Hammond's *Annotations*, and recommended them strongly. The theology of the work is Arminian. *Paraphrase and Annotations upon the Psalms* (1659, fol.; new ed. 1850, 2 vols. 8vo): — *Discourses on God's Grace and Decrees* (1660, 8vo), taking the Arminian view: — *Annotations on the Proverbs* (1683, fol.): — *Sermons* (1644, fol.). These, with many valuable writings on the Romish controversy, may be found in Fulman's *Collected Works of Dr. Hammond* (3rd ed., London, 1774, 4 vols. fol.), of which the 1st vol. contains his Life by Dr. Fell. The *Life* was reprinted in 1849, and may be found in Wordsworth, *Eccles. Biography*, 4, 313. See also Hook, *Eccl. Biography*, 5, 534. Hammond's miscellaneous theological writings are reprinted in the *Library of Anglo-Catholic Theology* (Oxford 1847-51, 4 vols. 8vo).

### Ham'moth-dor

(Heb. *Chammoth'-Dor*, **רַחֲמַתְמֵי דוֹר** prob. for **ר/דאטמײ** *ḥammath of Dor*, but the reason of the latter part of the name is not clear; Sept. **Ἀμαθδὼρ**, Vulg. *Hamoth Dor*), a Levitical and refuge city of Naphtali (<sup><0212></sup>Joshua 21:32); probably the same elsewhere called simply HAIMMATH (<sup><0235></sup>Joshua 19:35).



## Hamon

SEE BAAL-HAMON; SEE HAMON-GOG.

## Hamon, Jean

a distinguished French moralist, was born at Cherbourg in 1618. He was a graduate physician of the University of Paris. He had already established a great reputation, and was offered a good charge by his pupil, M. de Harlay (afterwards president of the Parliament); but, by the advice of his spiritual director, Singlin, he sold all his goods, gave the proceeds to the poor, and became a hermit of Port Royal in 1651. He nevertheless continued practicing medicine, visiting the poor in the neighborhood of Port Royal, and administering to them both spiritual advice and remedies. The *Necrologe de Port Royal* says: "After a life as carefully guarded as though each day was to be the last, he ended it joyfully by a peaceful death, as he had wished, and entered into eternal life," Feb. 22, 1687. He wrote *Divers Traités de Piété* (Paris, 1675, 2 vols. 12mo): — *Sur la Prière et les Devoirs des Pasteurs* (Par. 1689, 2 vols. 12mo): — *La Pratique de la Prière continuelle* (Paris, 1702, 12mo): — *Explication du Cantique des Cantiques*, with an introduction by Nicole (Paris, 1708, 4 vols. 12mo): — *Instructions pour les Religieuses de Port Royal* (1727 and 1730, 2 vols.): — *Instructions sur les Sacraments, sur le Jubilé*, etc. (Paris, 1734, 12mo): *Explication de l'Oraison Dominicale* (Par. 1735), besides other practical and controversial writings. See *Necrologe de Port Royal* (Amst. 1723, 4to); Thomas Dufossd, *Histoire de Port Royal*; *Mémoires de Fontaine*; Dupin, *Hist. Eccles. du 17<sup>me</sup> siècle*; Hoefler, *Nouv. Biog. Générale* 23, 272.

## Hamo'nah

(Heb. *Hamonah'*, [hn/mh](#) } *multitude*; Sept. translates Πολυάνδριον, *Vulg. Amon*), a name figuratively assigned to the sepulchral "city" of the valley in which the slaughter and burial of the forces of Gog are prophetically announced to take place (<sup>2396</sup>Ezekiel 39:16), emblematic of the multitude of graves (compare <sup>2384</sup>Joel 3:14). SEE HAMON-GOG.

## Ha'mon-gog

(Heb. *Hamon'-Gog*, [g/G ^/mh](#); *multitude of Gog*; fully with [ay](#) *valley*, prefixed; Sept. τὸ Γαῖ τὸ πολυάνδριον τοῦ Γώλ, *Vulg. Vallis*

*multitudinis Gog*), the name prophetically ascribed to the valley in which the corpses of the slaughtered army of Gog are described as to be buried (<sup><3391></sup>Ezekiel 39:11, 15); represented as situated to the east of the Dead Sea, on the thoroughfare of commerce with Arabia (comp. the route of the Ishmaelites to whom Joseph was sold, <sup><0175></sup>Genesis 17:25), probably the present Haj road between Damascus and Mecca, but scarcely referring to any particular spot. (See Havernick, *Commentar*, ad loc.; Stuart's *Comment. on the Apocalypse*, 2, 367.) **SEE GOG.**

## Ha'mor

(Heb. *Chamor'*, ר/מַי } *a he-ass*; Sept. Ἐμμώρ, N.T. Εμμώρ), a Hivite, from whom (or his sons) Jacob purchased the plot of ground in which Joseph was afterwards buried (<sup><0319></sup>Genesis 33:19; <sup><0342></sup>Joshua 24:32; <sup><4075></sup>Acts 7:15; in which last passage the name is Anglicized E.M-OR), and whose son Shechem seduced Dinah (<sup><0130></sup>Genesis 34:2). B.C. cir. 1905. As the latter appears to have founded the city of Shechem (q.v.), Hamor is also named as the representative of its inhabitants (<sup><0028></sup>Judges 9:28) in the time of Abimelech (q.v.). His character and influence are indicated by his title ("prince" of the Hivite tribe in that vicinity), and his judicious behavior in the case of his son; but neither of these saved him from the indiscriminate massacre by Dinah's brothers. **SEE JACOB.**

## Hampden, Renn Dickson, D.D.

bishop of Hereford, England, a descendant of John Hampden, was born A.D. 1792, in the island of Barbados, where his family had settled in 1670. He entered Oriel College, Oxford, as a commoner, in 1810, and subsequently was admitted a fellow, appointed a tutor, and, in 1829 and 1831, was public examiner in classics. He delivered the Bampton lecture in 1832, choosing for his subject *The Scholastic Philosophy considered in its relation to Christian Theology* (3rd edit. Lond. 1848, 8vo), and in 1833 was appointed principal of St. Mary's Hall. In 1834 he was elected White's professor of moral philosophy (Oxford), and published a pamphlet entitled *Observations on Religious Dissent*. The opinions expressed in this work and in his Bampton lecture were made the grounds of opposition to his confirmation in 1836 as regius professor of divinity (Oxford), to which Lord Melbourne, then premier, had appointed him. The controversy over this appointment, which assumed the character of a violent struggle, — and is known as the *First Hampden Case*, appears to have been based on

political feelings as well as theological grounds. His principal opponents were Tories and High-Churchmen, among whom were Dr. Pusey and J. H. Newman, now a Roman Catholic. A remonstrance against the appointment was sent to the archbishop of Canterbury, to be presented to the crown. A declaration, condemning Hampden's "mode of viewing the doctrines of the Bible and the Articles of the Church" was numerously signed by residents of the university, and an effort was made in the House of Convocation to pass a statute expressing want of confidence in his views, which was only frustrated by the interposition of the proctors. The struggle was renewed in the *Second Hampden Case*, occasioned by Hampden's appointment to the see of Hereford by lord John Russell in 1847. Thirteen of the bishops remonstrated against the appointment, "appealing to the former controversy, and urging the inexpediency of placing over the clergy one whose opinions were rendered suspicious by the decision of a body like the University of Oxford." Hampden's friends replied that a change had taken place in the minds of the members of the Convocation of the University, reducing the proportions of 474 to 94 in 1836, to 330 to 219 in 1842, on the proposition to repeal the expression of censure; and further, that many who censured Hampden "objected to the university as an arbiter of doctrine in the case of Tract 90, and of Mr. Ward's *ideal of the Church*." The opposition, as in the former case, arose mainly from political opponents and from Tractarians. The government refused to yield, and Dr. Hampden was installed as bishop of Hereford, and thenceforth devoted himself to his episcopal duties, the attacks upon him gradually ceasing. He died April 23, 1868. His position was that of a moderate churchman, and the expression of his views at this day could hardly provoke so fierce an opposition as in 1836. A list of the most important pamphlets relating to the Hampden cases is given by Allibone, s.v. *Hampden*. Besides the works mentioned above, Dr. Hampden's most important writings are, *Philosophical Evidence of Christianity*, etc. (1827, 8vo): — *Lectures on Moral Philosophy* (8vo): — *Parochial Sermons* (1836, 8vo): — *Lecture on Tradition* (1841, 8vo): — *Sermons before the University of Oxford* (1836-1847): — a Review of the writings of Thomas Aquinas in the *Encycl. Metropolitana*, which led Hallam to characterize Hampden "as the only Englishman who, since the revival of letters, has penetrated into the wilderness of scholasticism;" and the articles on *Socrates*, *Plato*, and *Aristotle*, in the *Encycl. Britannica*. See *English Review*, 8, 430; 9:229; *Blackw. Mag.* No. 246 (April, 1836); *Brit. and For. Rev.* 15, 169; *N. Brit. Review*, 8, 286; *Edin. Rev.* 63, 225; *Fraser's Mag.*, 37, 105; *Ecler. Rev.*

4th series, 23:221; Allibone, *Dict. of Authors*, 1, 780; Chambers's *Cyclop. of English Literature*, 2, 733 (Philada. 1867); Rose, in *Church Hist. from Thirteenth Century to Present Time*, in crown 8vo edition of *Encycl. Metropolitana*, p. 385. (J. W. M.)

## Hampden Cases

SEE HAMPDEN, R. D.

## Hampton-Court Conference

SEE CONFERENCE.

## Hamran

SEE HEMDAN.

## Hamu'el

(Heb. *Chamuel'*, **חמול** ; *heat [anger or light] of God*; Sept.

**Ἄμουήλ**, *Vulg. Hamuel*), the son of Mishma and (apparently) father of Zacchur, of the tribe of Simeon (<sup><1306></sup>1 Chronicles 4:26). B.C. ante 1046.

## Ha'mul

(Heb. *Chamul'*, **חמול** ; *spared*; Sept. **Ἰεμουήλ**), the second of the two sons of Pharez, son of Judah (<sup><1316></sup>1 Chronicles 2:5). He could not have been born, however, before the migration of Jacob into Egypt (as appears to be stated in <sup><0462></sup>Genesis 46:12), since Pharez was not at that time grown up (<sup><0301></sup>Genesis 38:1). His descendants were called HAMULITES (<sup><0452></sup>Numbers 26:21). B.C. between 1870 and 1856.

## Ha'mulite

(Heb. *Chamuli'*, **חמולי** ; Sept. **Ἰεμουηλί**), a descendant of HAMUL SEE *HAMUL* (q.v.), the grandson of Judah (<sup><0452></sup>Numbers 26:21).

## Hamu'tal

(Heb. *Chamutal'*, **חמטל** } *kinsman of the dewu*; Sept. **Ἀμιτάλ**, but in <sup><451></sup>Jeremiah 52:1 **Ἀμιτάαλ**, *Vulgate Amital*; but the Heb. text has **חמטל** } *Chamital'* [of the same import], in <sup><1248></sup>2 Kings 24:18; <sup><351></sup>Jeremiah 52:1), the daughter of Jeremiah of Libnah, wife of king Josiah and mother

of king Jehoahaz (<sup><1231></sup>2 Kings 23:31), also of king Zedekiah (<sup><1248></sup>2 Kings 24:18; <sup><1831></sup>Jeremiah 52:1). B.C. 632-619.

## Hanam'eël

(Heb. *Chanamel'*, **חַנַּמֶּל** } perh. i.q. *Hananeel*; Sept. **Ἀναμεήλ**, Vulg. *lanameel*), -son of Shallum and cousin of Jeremiah, to whom, before the siege of Jerusalem, he sold a field which he possessed in Anathoth, a town of the Levites (<sup><2816></sup>Jeremiah 32:6-12). If this field belonged to Hanameel as a Levite, the sale of it would imply that an ancient law had fallen into disuse (<sup><1834></sup>Leviticus 25:34); but it is possible that it may have been the property of Hanameel in right of his mother. Compare the case of Barnabas, who was also a Levite; and the note of Grotius on <sup><4087></sup>Acts 4:37. Henderson (on <sup><2830></sup>Jeremiah 32:7) supposes that a portion of the Levitical estates might be sold within the tribe. Fairbairn (s.v.) suggests that as this was a typical act, the ordinary civil rules do not apply to it. The transaction, however, was conducted with all the forms of legal transfer, at the special instance of Jehovah, and was intended to evince the certainty of restoration from the approaching exile by showing that possessions which could be established by documents would yet be of future value to the possessor (<sup><2813></sup>Jeremiah 32:13-15). B.C. 589.

## Ha'nan

(Heb. *Chanan'*, **חַנָּן** ; *merciful*, or perh. rather an abbreviation of **חַנָּן יְהוָה**, later *John* [ *SEE ANANIAS*; *SEE HANANI*, etc.]; Sept. **Ἄναν**, but in <sup><2814></sup>Jeremiah 35:4 **Ἀνανίας**), the name of at least seven men. See *BAAL-HANAN*; *SEE BEN-HANAN*; *SEE ELON-BETH-HANAN*.

1. One of the sons (or descendants) of Shashak, a chief of the tribe of Benjamin resident at Jerusalem (<sup><1823></sup>1 Chronicles 8:23). B.C. apparently between 1612 and 1093.
2. Son of Maachah, and one of David's heroes (<sup><1814></sup>1 Chronicles 11:43). B.C. 1046.
3. Father of Igdaliah, "a man of God;" in the chamber of his sons Jeremiah tested the fidelity of the Rechabites (<sup><2814></sup>Jeremiah 35:4). B.C. ante 606.
4. The last named of the six sons of Azel the Benjamite (<sup><1838></sup>1 Chronicles 8:38; 9:44). B.C. cir. 588.

**5.** One of the Nethinim whose family returned from the captivity with Zerubbabel (Ezra 2, 46; <sup><1679></sup>Nehemiah 7:49). B.C. ante 536.

**6.** One of the Levites who assisted Ezra in expounding the law to the people (<sup><1687></sup>Nehemiah 8:7; comp. 9:4, 5). He also subscribed the sacred covenant with Nehemiah (<sup><1600></sup>Nehemiah 10:10). From <sup><1633></sup>Nehemiah 13:13, it appears that he was the son of Zaccur, and, on account of his integrity, he was one of those appointed to distribute the Levitical revenues among his brethren. B.C. cir. 410.

**7.** One of the chiefs of the people who subscribed the solemn covenant drawn up by Nehemiah (<sup><1612></sup>Nehemiah 10:22). In ver. 26 his name appears to be repeated in the same list. B.C. cir. 410.

### Hanan'eel

(Heb. *Chananel'*, **חַנַּנְאֵל**) which *God has graciously given*; Sept.

**Ἀναμεῖλ**, Vulgate *Hananeel*), a tower (**Ἰ Δγιη**) of Jerusalem, situated on the exterior wall beyond the tower of Meah in going from the Sheepgate towards the Fish-gate (<sup><1610></sup>Nehemiah 3:1; 12:39). It is also mentioned in <sup><2638></sup>Jeremiah 31:38; <sup><3840></sup>Zechariah 14:10. Its position appears to have been at the north-eastern corner of the present mosque enclosure (see Strong's *Harmony and Expos.*, Append. 2, p. 19). Schwarz (*Palest.* p. 251) also locates it in this vicinity, but absurdly identifies it with the tower of Hippicus. **SEE JERUSALEM.** Gesenius (*Thes. Heb.* s.v.) suggests that it may have been so called from the name of its founder or builder.

### Hana'ni

(Heb. *Chanani'*, **חַנַּנִּי**) *God has gratified me*, or an abbreviation of the name *Hananiah*; Sept. **Ἀνανί**, but **Ἀνανία** in <sup><4500></sup>Ezra 10:10, and **Ἀνανίας** in <sup><1612></sup>Nehemiah 7:2; Vulg. *Hanani*), the name of at least three men.

**1.** One of the sons of Heman, who (with his eleven kinsmen) had charge of the eighteenth division of Levitical musicians in the appointments of David (<sup><1324></sup>1 Chronicles 25:4,25). B.C. 1014.

**2.** A prophet who was sent to rebuke king Asa for his want of faith in subsidizing the king of Syria against the rival king Baasha, whereas he should rather have seized the occasion to triumph over both (<sup><1401></sup>2

Chronicles 16:1-10). In punishment for this defection from the true God, he was threatened with a troublous residue to his reign. *SEE ASA*. Enraged at the prophet's boldness, the king seized and thrust him into prison, from which, however, he appears to have been soon released. B.C. 928. This Hanani is probably the same with the father of the prophet Jehu, who denounced king Baasha (<sup><1167></sup>1 Kings 16:7), also king Jehoshaphat (<sup><1492></sup>2 Chronicles 19:2; comp. 20:34).

**3.** Apparently a brother of Nehemiah, who went from Jerusalem to Shushan, being sent most probably by Ezra, and brought that information respecting the miserable condition of the returned Jews which led to the mission of Nehemiah (<sup><1602></sup>Nehemiah 1:2). Hanani came back to Judaea probably along with his brother, and, together with one Hananiah, was appointed to take charge of the gates of Jerusalem, and see that they were opened in the morning and closed in the evening at the appointed time (<sup><1612></sup>Nehemiah 7:2). The circumstances of the time and place rendered this an important and responsible duty, not unattended with danger. B.C. 446.

### Hanani'ah

(Heb. [and Chald.] *Chananyah'*, חַנַּנְיָהּ }N, also [<sup><1253></sup>1 Chronicles 25:23; <sup><1491></sup>2 Chronicles 26:11; <sup><2892></sup>Jeremiah 36:12] in the prolonged form *Chananya'hu*, חַנַּנְיָהּ } whom *Jehovah has graciously given*, comp. *Ananias*, etc.; Sept. Ἀνανία or Ἀνανίας, Vulg. *Hanania*), the name of a number of men. *SEE ANANIAH*; *SEE ANNAS*, etc.

**1.** A "son" of Shashak and chief of the tribe of Benjamin (<sup><1384></sup>1 Chronicles 8:24). B.C. apparently between 1612 and 1093.

**2.** One of the sons of Heman, who (with eleven of his kinsmen) was appointed by David to superintend the sixteenth division (blowers on horns) of Levitical musicians (<sup><1254></sup>1 Chronicles 25:4, 23). B.C. 1014.

**3.** One of king Uzziah's chief military officers (<sup><1491></sup>2 Chronicles 26:11). B.C. 803.

**4.** The father of Shelemiah and grandfather of Irijah, which last was the guard of the gate of Benjamin who arrested Jeremiah (<sup><2473></sup>Jeremiah 37:13). B.C. considerably ante 589.

5. Father of Zedekiah, which latter was one of the “princes” to whom Michaiah reported Baruch’s reading of Jeremiah’s roll (<sup>2862</sup>Jeremiah 36:12). B.C. ante 605.

6. Son of Azur, a false prophet of Gibeon, who by opposing his prophecies to those of Jeremiah, brought upon himself the terrible sentence, “Thou shalt die *this year*, because thou hast taught rebellion against the Lord.” He died accordingly (Jeremiah 28, sq.). B.C. 595. Hananiah publicly prophesied in the Temple that within two years Jeconiah and all his fellow captives, with the vessels of the Lord’s house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Jeremiah 28): an indication that treacherous negotiations were already secretly opened with Pharaoh-Hophra (who had just succeeded Psammis on the Egyptian throne), and that strong hopes were entertained of the destruction of the Babylonian power by him. The preceding chapter (<sup>2478</sup>Jeremiah 27:3) shows further that a league was already in progress between Judah and the neighboring nations of Edom, Ammon, Moab, Tyre, and Zidon, for the purpose of organizing resistance to Nebuchadnezzar, in combination no doubt, with the projected movements of Pharaoh Hophra. Iinaiah corroborated his prophecy by taking off from the neck of Jeremiah the yoke which he wore by divine command (Jeremiah 27) in token of the subjection of Judaea and the neighboring countries to the Babylonian empire), and breaking it, adding, “Thus, saith Jehovah, Even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years.” But Jeremiah was bid to go and tell Hananiah that for the wooden yokes which he had broken he should make yokes of iron, so firm was the dominion of Babylon destined to be for seventy years. The prophet Jeremiah added this rebuke and prediction of Hananiah’s death, the fulfillment of which closes the history of this false prophet. The history of Hananiah is of great interest, as throwing much light upon the Jewish politics of that eventful time, divided as parties were into the partisans of Babylon on one hand, and Egypt on the other. It also exhibits the machinery of false prophecies, by which the irreligious party sought to promote their own policy, in a very distinct form. At the same time, too, that it explains in general the sort of political calculation on which such false prophecies were hazarded, it supplies an important clew in particular by which to judge of the date of Pharaoh-Hophra’s (or Apries’s) accession to the Egyptian throne, and the commencement of his ineffectual effort to restore the power of Egypt (which had been prostrate since



Necho's overthrow, <sup><341D></sup>Jeremiah 46:2) upon the ruins of the Babylonian empire. The leaning to Egypt indicated by Hananiah's prophecy as having begun in the fourth of Zedekiah, had in the sixth of his reign issued in open defection from Nebuchadnezzar, and in the guilt of perjury, which cost Zedekiah his crown and his life, as we learn from <sup><347D></sup>Ezekiel 17:12-20; the date being fixed by a comparison of <sup><348D></sup>Ezekiel 8:1 with 20:1. The temporary success of the intrigue, which is described in Jeremiah 37, was speedily followed by the return of the Chaldeans and the destruction of the city, according to the prediction of Jeremiah. This history of Hananiah also illustrates the manner-in which the false prophets hindered the mission, and obstructed the beneficent effects of the ministry of the true prophets, and affords a remarkable example of the way in which they prophesied smooth things, and said peace when there was no peace (compare <sup><121D></sup>1 Kings 22:11, 24, 25). *SEE JEREMIAH.*

**7.** The original name of one of Daniel's youthful companions and one of the "three Hebrew children;" better known by his Babylonian name SHADRACH (<sup><200D></sup>Daniel 1:6,7).

**8.** Son of Zerubbabel, and father of Rephaiah; one of the paternal ancestors of Christ (<sup><138D></sup>1 Chronicles 3:19, 21). (See Strong's *Harm. and Expos. Of the Gospels*, p. 16, 17.) B.C. post 536. He is possibly the same with No 10. *SEE GENEALOGY OF CHRIST.*

**9.** One of the "sons" of Bebai, an Israelite who renounced his Gentile wife after the return from Babylon (<sup><150D></sup>Ezra 10:28). B.C. 459.

**10.** The "ruler of the palace" (**hryBārci**), and the person who was associated with Nehemiah's brother Hanani in the charge of the gates of Jerusalem. *SEE HANANI.* The high eulogy is bestowed upon him that "he was a faithful man, and feared God above many". (<sup><140D></sup>Nehemiah 7:2). His office seems to have been one of authority and trust, and perhaps the same as that of Eliakim, who was "over the house" in the reign of Hezekiah. *SEE ELIAKIM.* The arrangements for guarding the gates of Jerusalem were entrusted to him with Hanani, the Tirshatha's brother. Prideaux thinks that the appointment of Hanani and Hananiah indicates that at this time Nehemiah returned to Persia, but without sufficient ground. Nehemiah seems to have been continuously at Jerusalem for some-time after the completion of the wall (<sup><140D></sup>Nehemiah 7:5, 65; 8:9; 10:1). If, too, the term **hryBārci** means, as Gesenius supposes, and as the use of it in <sup><140D></sup>Nehemiah

2:8, makes not improbable. not the palace, but the fortress of the Temple, called by Josephus Βάρις, there is still less reason to imagine Nehemiah's absence. In this case Hananiah would be a priest, perhaps of the same family as the preceding. The rendering, moreover, of ~~<K12>~~Nehemiah 7:2, 3, should probably be, "And I enjoined (or gave orders to) Hanall... and Haanaiah, the captains of the fortress *concerning* Jerusalem, and said, Let not the gates," etc. There is no authority for rendering I [iby "over" He gave such an one charge *over* Jerusalem." The passages quoted by Gesenius are not one of them to the point.

- 11.** The son of "one of the apothecaries" (or makers of the sacred ointments and incense, ~~<Q312>~~Exodus 30:22-38), who repaired part of the walls of Jerusalem (~~<K12>~~Nehemiah 3:8); possibly the same with No. 9. B.C. 446.
- 12.** A son of Shelemiah, and one of the priests who repaired those parts of the wall of Jerusalem opposite their houses (~~<K12>~~Nehemiah 3:30). B.C. 446.
- 13.** A priest, apparently son of Jeremiah, after the captivity (~~<K12>~~Nehemiah 12:12); probably the same with one of those who celebrated the completion of the walls of Jerusalem (ver. 41). B.C. 446.

### Hanby, Thomas

an English Wesleyan preacher, was born at Carlisle Dec. 16, 1733; was left an orphan at seven, and bound to a trade at twelve. He had little education, but had serious thoughts from infancy, and was confirmed at thirteen. Some time after, through Methodist influence, he was converted. — In 1754 he began to preach, and, during his first year of work, was often in danger of violent death from mobs. In 1755 he was admitted into the itinerancy. He afterwards preached in most of the cities of the kingdom. He (died at Nottingham Dec. 29, 1796. Mr. Hanby's labors tended greatly to the spread of vital religion among some of the most abandoned and violent districts of England. See Jackson, *Lives of Early Methodist Preachers*, 1, 274. (G. L. T.)

### Hancock, Thomas

a patron of Harvard College. He left most of his property to his nephew, governor Hancock, but yet bequeathed £1000 for the foundation of a professorship of the Hebrew and other Oriental languages at Harvard;

£1000 to the Society for propagating the Gospel among the Indians, and £600 to the town of Boston for the establishment of a hospital for the insane. He died at Boston August 1, 1764. — *Ann. Register, 1764.*

## Hand

(*dy*; *yd*, the *open palm*; *āKj* *kaph*, the *hollow* of the partly-closed hand; Greek *χείρ*; *ῥγμῆ* *yanin'*, the *right hand*, *δεξιὰ*; *l /mc*] *semel'*, the *left hand*, *ἀριστερά*, *εὐώνυμον*), the principal organ of feeling, rightly denominated by Galen the instrument of instruments since this member is wonderfully adapted to the purposes for which it was designed, and serves to illustrate the wisdom and providence of the great Creator (*The Hand, its Mechanism and vital Endowments, as evincing Design*, by Sir Charles Bell). Considering the multiplex efficacy of the human hand, the control which it has given man, the conquest over the external world which it has enabled him to achieve, and the pleasing and useful revolutions and improvements which it has brought about, we are not surprised to read the glowing eulogy in which Cicero (*De Nat. Deor.* 2, 60) has indulged on the subject, nor to find how important is the part which the hand performs in the records of divine revelation. The hand itself serves to distinguish man from other terrestrial beings. Of the two hands, the right has a preference derived from natural endowment. — *SEE LEFTHANDED.*

Hands are the symbols of human action; pure hands are pure actions; unjust hands are deeds of injustice; hands full of blood, actions stained with cruelty, and the alike (<sup><3907></sup>Psalm 90:17; <sup><3021></sup>Job 9:30; <sup><5108></sup>1 Timothy 2:8; <sup><2315></sup>Isaiah 1:15). Washing of the hands was the symbol of innocence (<sup><1216></sup>Psalm 26:6; 73:13). Of this Pilate furnishes an example (<sup><1274></sup>Matthew 27:24). It was the custom of the Jews to wash their hands before and after meat (see <sup><4008></sup>Mark 7:3; <sup><4002></sup>Matthew 6:2; <sup><2138></sup>Luke 11:38). Washing of hands was a symbol of *expiation*, as might be shown by numerous references; and of *sanctification*, as appears from several passages (<sup><4061></sup>1 Corinthians 6:11; Isaiah 1, 16; <sup><4218></sup>Psalm 24:3, 4). *SEE WASHING OF HANDS.* Paul, in <sup><5108></sup>1 Timothy 2:8, says, "I will therefore that men pray everywhere, *lifting up holy hands*," etc. (see <sup><38113></sup>Job 11:13, 14). The elevation or extension of the right hand was also the ancient method of voting in popular assemblies, as indicated by the Greek term *χειροτονέω* (<sup><4443></sup>Acts 14:23; <sup><4089></sup>2 Corinthians 8:19). In <sup><4972></sup>Psalm 77:2, for "sore," the margin of our version has "hand;" and the correct sense is, "My hands in the night were spread out, and ceased not."

To smite the hands together over the head was a gesture of despairing grief (<sup><1039></sup>2 Samuel 13:19; <sup><2427></sup>Jeremiah 2:37). The expression in <sup><2427></sup>Jeremiah 2:37, “Thy hands upon thy head,” may be explained by the act of Tamar in laying her hand on her head as a sign of her degradation and sorrow (<sup><1039></sup>2 Samuel 13:19). The expression “Though hand join in hand” in <sup><1012></sup>Proverbs 11:21, is simply “hand to hand,” and signifies through all ages and generations, *ever*: “through all generations the wicked shall not go unpunished.”

To the *right* hand signified to the *south*, the southern quarter, as the *left* hand signified the *north* (<sup><829></sup>Job 23:9; <sup><929></sup>1 Samuel 23:19; <sup><1045></sup>2 Samuel 24:5). The term *hand* is sometimes used for a monument, a trophy of victory (<sup><952></sup>1 Samuel 15:12); a sepulchral monument, “Absalom’s Place,” literally Absalom’s Hand (<sup><1088></sup>2 Samuel 18:18; see Erdmann, *Monumentum Absalomi*, Helmst. 1740). So in <sup><2565></sup>Isaiah 56:5, “to them will I give a place within my walls — a monument (or portion) and a name” (Gesenius, *Thesaur. Heb.* p. 568).

To give the right hand was a pledge of fidelity, and was considered as confirming a promise or bargain (<sup><1205></sup>2 Kings 10:15; <sup><1509></sup>Ezra 10:19); spoken of the vanquished giving their hands as a pledge of submission and fidelity to the victors (<sup><2378></sup>Ezekiel 17:18; Jeremiah 1, 15; <sup><2186></sup>Lamentations 5:6); so to strike hands as a pledge of suretyship (<sup><1078></sup>Proverbs 17:18; 22:26; <sup><1408></sup>2 Chronicles 30:8, margin). The right hand was lifted up in swearing or taking an oath (<sup><942></sup>Genesis 14:22; <sup><634></sup>Deuteronomy 32:40; <sup><618></sup>Ezekiel 20:28; <sup><1341></sup>Psalms 144:11; <sup><2518></sup>Isaiah 62:8); similar is the Arabic oath, “By the right hand of Allah.” (See Taylor’s *Fragments*, No. 278.)

*Hand* in general is the symbol of power and strength, and the *right hand* more particularly so. To hold by the right hand is the symbol of protection and favor (<sup><985></sup>Psalms 18:35). To stand or be at one’s right hand is to aid or assist any one (<sup><918></sup>Psalms 16:8; 109:31; 110:5; 121:5); so also “man of thy right hand,” i.e. whom thou sustainest, aïdest (<sup><1807></sup>Psalms 80:17); “my hand is with any one,” i.e. I aid him, am on his side (<sup><927></sup>1 Samuel 22:17; <sup><1032></sup>2 Samuel 23:12; <sup><2239></sup>2 Kings 23:19); and to take or hold the right hand, i.e. to sustain, to aid (<sup><1972></sup>Psalms 73:23; <sup><2413></sup>Isaiah 41:13; 45:1). So the right hand of *fellowship* (<sup><810></sup>Galatians 2:9) signifies a communication of the same power and authority. To lean upon the hand of another is a mark of familiarity and superiority (<sup><1158></sup>2 Kings 5:18; 7:17). To give the hand, as to a master, is the token of submission and future obedience. Thus, in <sup><1408></sup>2

Chronicles 30:8, the words in the original, “Give the hand unto the Lord,” signify, Yield yourselves unto the Lord. The like phrase is used in <sup><4983></sup>Psalm 68:31; <sup><2186></sup>Lamentations 5:6. “Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God” (<sup><4532></sup>Psalm 123:2), which refers to the watchful readiness of a servant to obey the least sign of command (Kitto’s *Daily Bible Illust.* ad loc.). To kiss the hand is an act of homage (<sup><1198></sup>1 Kings 19:18; <sup><8827></sup>Job 31:27). To pour water on any one’s hands signifies to serve him (<sup><1281></sup>2 Kings 3:11). To “seal up the hand” (<sup><8870></sup>Job 37:7) is to place one in charge of any special business, for which he will be held accountable. Marks in the hands or wrists were the tokens of servitude, the heathens being wont to imprint marks upon the hands of servants, and on such as devoted themselves to some false deity. Thus in <sup><3816></sup>Zechariah 13:6, the man, when challenged for the scars visible on his hands, would deny that they had proceeded from an idolatrous cause, and pretend that they were the effects of the wounds he had given himself for the loss of his friends. The right hand stretched out is the symbol of immediate exertion of power (<sup><1252></sup>Exodus 15:12); sometimes the exercise of mercy (<sup><2822></sup>Isaiah 65:2; <sup><3024></sup>Proverbs 1:24).

The hand of God is spoken of as the instrument of power, and to it is ascribed that which strictly belongs to God himself (<sup><8271></sup>Job 27:11; <sup><8116></sup>Psalm 31:16; 95:4; <sup><2818></sup>Isaiah 62:3; <sup><3201></sup>Proverbs 21:1; <sup><4048></sup>Acts 4:28; <sup><1016></sup>1 Peter 5:6). So the hand of the Lord being upon or with any one denotes divine aid or favor (<sup><4876></sup>Ezra 7:6, 28; 8:18, 22, 13; <sup><4118></sup>Nehemiah 2:8; <sup><2025></sup>Isaiah 1:25; <sup><1016></sup>Luke 1:66; <sup><4112></sup>Acts 11:21); further, the hand of the Lord is upon or against thee, denotes punishment (<sup><1098></sup>Exodus 9:3; <sup><8225></sup>Deuteronomy 2:15; <sup><1025></sup>Judges 2:15; <sup><1073></sup>1 Samuel 7:13; 12:15; <sup><5131></sup>Ezekiel 13:9; Amos 1:8; <sup><4451></sup>Acts 13:11). In <sup><8837></sup>Job 33:7, “*my hand shall not be heavy upon thee,*” the original term is *ākā, ekeph*; and the passage signifies “*my dignity shall not weigh heavy upon thee*” (Gesenius, s.v.). The hand of God upon a prophet signifies the immediate operation of his Holy Spirit on the soul or body of the prophet, as in <sup><1186></sup>1 Kings 18:46; <sup><1281></sup>2 Kings 3:15; <sup><3008></sup>Ezekiel 1:3; 3:22; 8:1. As the *hand*, so also the *finger* of God denotes his power or Spirit (see <sup><1212></sup>Luke 11:20, and comp. <sup><1028></sup>Matthew 12:28). Thus our Savior cast out devils or daemons by his bare command, whereas the Jews cast them out only by the invocation of the name of God. So in <sup><1889></sup>Exodus 8:19, the *finger of God* is a work which none but God could perform. *SEE ARM.*

The hands of the high priest were laid on the head of the scape-goat when the sins of the people were publicly confessed (<sup><1612></sup>Leviticus 16:21). Witnesses laid their hands oil the head of the accused person, as it were to signify that they charged upon him the guilt of his blood and freed themselves from it (<sup><1633></sup>Deuteronomy 13:9; 17:7). The Hebrews, when presenting their sin-offerings at the tabernacle, confessed their sins while they laid their hands upon the victim (<sup><1604></sup>Leviticus 1:4). To “fill one’s hands,” is to take possession of the priesthood, to perform the functions of that office; because in this ceremony those parts of the victim which were to be offered were put into the hand of the new-made priest (<sup><1775></sup>Judges 17:5, 12; <sup><1662></sup>Leviticus 16:32; <sup><1133></sup>1 Kings 13:33). Jacob laid his hands on Ephraim and Manasseh when he gave them his last blessing (<sup><1484></sup>Genesis 48:14). The high priest stretched out his hands to the people as often as he recited the solemn form of blessing (<sup><1622></sup>Leviticus 9:22). Our Savior laid his hands upon the children that were presented to him and blessed them (<sup><1106></sup>Mark 10:16). (See Tiemeroth, *De χειροθεσίᾳ, χειρολογιᾳ*, Erford. 1754.)

*Imposition of hands* formed at an early period a part of the ceremonial observed on the appointment and consecration of persons to high and holy undertakings. In <sup><1279></sup>Numbers 27:19, Jehovah is represented as thus speaking to Moses, “Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him, and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight,” etc.: where it is obvious that the laying on of hands did neither originate nor communicate divine gifts; for Joshua had “the spirit” before he received imposition of hands; but it was merely an instrumental sign for marking him out individually, and setting him apart; in sight of the congregation, to his arduous work. Similar appears to be the import of the observance in the primitive Church of Christ (<sup><4485></sup>Acts 8:15-17; <sup><5044></sup>1 Timothy 4:14; <sup><5106></sup>2 Timothy 1:6). A corruption of this doctrine was that the laying on of hands gave of itself divine powers, and on this account Simon, the magician (<sup><4488></sup>Acts 8:18), offered money, saying, “Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost,” intending probably to carry on a gainful trade by communicating the gift to others. *SEE IMPOSITION OF HANDS.*

The phrase “sitting at the right hand of God,” as applied to the Savior, is derived from the fact that with earthly princes a position on the right hand of the throne was accounted the chief place of honor, dignity, and power:

“upon thy right hand did stand the queen” (<sup><1981></sup>Psalm 45:9; comp. <sup><1129></sup>1 Kings 2:19; <sup><1817></sup>Psalm 80:17). The immediate passage out of which sprang the phraseology employed by Jesus may be found in <sup><1910></sup>Psalm 110:1: “Jehovah said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.” Accordingly the Savior declares before Caiaphas (<sup><1164></sup>Matthew 26:64; <sup><1142></sup>Mark 14:62), “Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;” where the meaning obviously is that the Jews of that day should have manifest proof that Jesus held the most eminent place in the divine favor, and that his present humiliation would be succeeded by glory, majesty, and power (<sup><1225></sup>Luke 24:26; <sup><5436></sup>1 Timothy 3:16). So when it is said (<sup><1169></sup>Mark 16:19; <sup><1884></sup>Romans 8:34; <sup><1910></sup>Colossians 3:1; <sup><1122></sup>1 Peter 3:22; <sup><1913></sup>Hebrews 1:3; 8:1) that Jesus “sits at the right hand of God,” “at the right hand of the Majesty on high,” we are obviously to understand the assertion to be that, as his Father, so he worketh always (<sup><1817></sup>John 5:17) for the advancement of the kingdom of heaven, and the salvation of the world.

In <sup><1923></sup>Colossians 2:13, 14, “the law of commandments contained in ordinances” (<sup><1015></sup>Ephesians 2:15) is designated “the *handwriting* of ordinances that was against us,” which Jesus blotted out, and took away, nailing it to his cross; phraseology which indicates the abolition, on the part of the Savior, of the Mosaic law (Wolfius, *Curce Philolog. in N.T.* 3, 16).

## Hand-breadth

(Heb. *j p̄fete'phach*, or *j p̄feto'phacch*), the *palm*, used as a measure of four fingers, equal to about four inches (<sup><1225></sup>Exodus 25:25; 37:12; <sup><1126></sup>1 Kings 7:26; <sup><1015></sup>2 Chronicles 4:5; <sup><1915></sup>Ezekiel 40:5, 43; <sup><1821></sup>Jeremiah 52:21). In <sup><1915></sup>Psalm 39:5, the expression “Thou hast made my days palm-breadths,” signifies *very short*.

## Handel, Georg Friedrich

one of the greatest of musical composers and musicians, was born at Halle, in the Prussian province of Saxony, Feb. 24, 1684. He manifested in early youth an extraordinary passion for music, and at the age of seven was a good player on the piano and the organ. At the age of nine he began to compose for the Church service, and continued doing so every week until he was thirteen. In 1698 he was sent to Berlin, where he enjoyed the instruction of Attilio. An offer by the elector of Brandenburg was declined by his father. On the death of the latter in 1703, he went to Hamburg,

where he played a violin in the orchestra of the opera, and composed his first opera, *Allnira*. He next visited Italy, where he wrote operas for Florence, Venice, and Rome. On his return from Rome he was, in 1709, appointed chapel-master by the elector of Hanover. In 1710 he paid a short visit to England, and in 1712 he took up his permanent abode in that country. He composed, in honor of the peace of Utrecht, his celebrated *Te Deum* and *Jubilate*, and numerous operas. A Royal Academy was established (1720) and placed under his management, but his violent temper involved him in many troubles; an opposition house was started, and soon both failed, with a loss to Händel of £10,000. Soon after he quitted the stage altogether, in order to devote himself wholly to the composition of oratorios. His oratorio *Esther* had appeared as early as 1720; in 1732 it was produced at the Haymarket Theatre ten nights in succession. In 1733 he produced at Oxford the oratorio *Athalia*; in 1736, *Alexander's Feast*; in 1738, *Israel in Egypt* and *L'allegro ed ilpenseroso*. On the 12th of April, 1741, the *Messiah*, the most sublime of his compositions, was produced for the first time in London, where it met, however, with no favor; while in Dublin, on the other hand, it was received with the greatest applause. Handel remained in Dublin for nine months, and met there with a generous support. On his return to London he composed his *Samson*, and for the benefit of the Foundling Hospital again produced the *Messiah*, which now secured to him a general admiration; and, being repeated annually, brought to the Foundling Hospital, from 1749 to 1777, £10,300. In 1751 Handel became blind, but he still continued to compose and to play on the piano. He died, as he wished, on Good Friday, April 13, 1759, "in hopes," he said, "of meeting his good God, his sweet Lord and Savior, on the day of his resurrection." Among his works, which are in the queen's library, are 50 operas—8 German, 26 Italian, 16 English; 20 oratorios, a great quantity of Church music, cantatas, songs, and instrumental pieces. He was a wonderful musician, and his compositions are often full of grandeur and sublimity. His operas are seldom performed, but his oratorios hold the same place in music that in the English drama is accorded to the plays of Shakespeare; and the Handel festivals, lasting several days, in which they are performed by thousands of singers and musicians, are the grandest musical exhibitions of our times. See V. Scholcher, *The Life of Handel* (London, 1857); Chrysander, *G. F. Handel* (Lpz. 1858); Gervinus, *Handel und Shakespeare* (Lpz. 1868); *Contemporary Review*, April, 1869, p. 503. (A. J. S.)



## Handful

a representative in the A. Vers. of several Heb. terms and phrases; prop. **ākial** [א] the *fill of the hand* (<1172>1 Kings 17:12), or **ākial** [א] *to fill the hand* (“take a handful,” <897>Leviticus 9:17); also /mq̄a *fist-full* (<897>Leviticus 2:2; 5:12; 6:15; but *sheaf* in <1447>Genesis 41:47), or /m̄q̄; to *press*, sc. the *fist full* (“take a handful,” <1455>Numbers 5:26); and l [ל] *the hollow palm itself* (<2402>Isaiah 40:12), hence its *fill* (<1200>1 Kings 20:10; <3339>Ezekiel 13:19); less prop. **myab** [ב]; (<1008>Exodus 9:8), the *two fists* (as rendered. <804>Proverbs 30:4; elsewhere “hands”) impropr. **dymæ** (<2402>Jeremiah 9:22), and **tbx**, (<8216>Ruth 2:16), which denotes a *sheaf* (as the former is elsewhere rendered), the one as *standing* uncut, and the other as cut and *housed*; falsely **hSpab** *abundance* (<3726>Psalm 72:16).

## Handicraft

a general term (not occurring, however, in the Bible) for any manufacture. **SEE ARTIFICER**. Although the extent cannot be ascertained to which those arts were carried whose invention is ascribed to Tubal-Cain (<1002>Genesis 4:22), it is probable that this was proportionate to the nomadic or settled habits of the antediluvian races. Among nomad races, as the Bedouin Arabs, or the tribes of Northern and Central Asia and of America, the wants of life, as well as the arts which supply them, are few; — and it is only among the city dwellers that both of them are multiplied and make progress. The following particulars may be gathered respecting the various handicrafts mentioned in the Scriptures. **SEE CRAFTSMAN**.

**1.** The preparation of *iron* for use either in war, in agriculture, or for domestic purposes, was doubtless one (the earliest applications of labor; and, together with iron, working in brass, or, rather, copper alloyed with tin, bronze (**tvj na** Gesenius, *Theb. Heb.* p. 875), is mentioned in the same passage as practiced in antediluvian times (<1002>Genesis 4:22). The use of this last is usually considered as an art of higher antiquity even than that of iron (Hesiod, *Works and Days*, p. 150; Wilkinson, *Anc. Eg.* 2, 152, abridgment), and there can be no doubt that metal, whether iron or bronze, must have been largely used, either in material or in tools, for the construction of the ark (<1064>Genesis 6:14, 16). Whether the weapons for war or chase used by the early warriors of Syria and Assyria, or the arrow-heads of the archer Ishmael, were of bronze or iron, cannot be ascertained;

but we know that iron was used for warlike purposes by the Assyrians (Layard, *Nin. and Bab.* p. 194); and, on the other hand, that stone-tipped arrows, as was the case also in Mexico, were used in the earlier times by the Egyptians, as well as the Persians and Greeks, and that stone or flint knives continued to be used by them, and by the inhabitants of the desert, and also by the Jews,

For religious purposes, after the introduction of iron into general use (Wilkinson, *Anc. Ay.* 1, 353, 354; 2, 163; Prescott, *Mexico*, 1, 118; <sup><1025></sup>Exodus 4:25; <sup><1117></sup>Joshua 5:2; 1st Egypt. room, Brit. Mus. case 36, 37). In the construction of the tabernacle, copper, but no iron, appears to have been used, though the utility of iron was at the same period well known to the Jews, both from their own use of it and from their Egyptian education, while the Canaanitish inhabitants of Palestine and Syria were in full possession of its use both for warlike and domestic purposes (<sup><1212></sup>Exodus 20:25; 25:3; 27:19; <sup><10516></sup>Numbers 35:16; <sup><1311></sup>Deuteronomy 3:11; 4:20; 8:9; <sup><1181></sup>Joshua 8:31; 17:16, 18). After the establishment of the Jews in Canaan, the occupation of a smith (**vrj**) became recognized as a distinct employment (<sup><19319></sup>1 Samuel 13:19). The designer of a higher order appears to have been called specially **bvḡ** (Gesenius, p. 531; <sup><1251></sup>Exodus 35:30, 35; <sup><1425></sup>2 Chronicles 26:15; Saalschütz, *Arch. Hebr.* c. 14, § 16).. The smith's work (including workers in the precious metals) and its results are often mentioned in Scripture (<sup><10121></sup>2 Samuel 12:31; <sup><11017></sup>1 Kings 6:7; <sup><1434></sup>2 Chronicles 26:14; <sup><23412></sup>Isaiah 44:12; 54:16). Among the captives taken to Babylon by Nebuchadnezzar were 1000 "craftsmen" and smiths, who were probably of the superior kind (<sup><12246></sup>2 Kings 24:16; <sup><12912></sup>Jeremiah 29:2). **SEE CHARASHIIM.**

The worker in *gold and silver* (**āṛēx**; ἀργυροκόπος; χωνευτής, *argentarius, aurifex*) must have found employment both among the Hebrews and the neighboring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (<sup><10122></sup>Genesis 24:22, 53; 35:4; 38:18; <sup><11025></sup>Deuteronomy 7:25). But, whatever skill the Hebrews possessed, it is quite clear that they must have learned much from Egypt and its "iron-furnaces," both in metal-work and in the arts of setting and polishing precious stones; arts which were turned to account both in the construction of the Tabernacle and the making of the priests' ornaments, and also in the casting of the golden calf as well as its destruction by Moses, probably, as suggested by Goguet, by a method which he had learnt in Egypt

(<sup><0412></sup>Genesis 41:42; <sup><0822></sup>Exodus 3:22; 12:35; 31:4, 5; 32:2, 4, 20, 24; 37:17, 24; 38:4, 8, 24, 24,25; 39:6, 39; <sup><1688></sup>Nehemiah 3:8; <sup><23412></sup>Isaiah 44:12). Various processes of the goldsmiths' work, including operations in the raw material, are illustrated by Egyptian monuments (Wilkinson, *Anc. Eg.* 2, 136,152,162). *SEE GOLDSMITH*, etc.

After the conquest, frequent notices are found both of molded and wrought metal, including soldering, which last had long been known, in Egypt; but the Phoenicians appear to have possessed greater skill than the Jews in these arts, at least in Solomon's time (<sup><0824></sup>Judges 3:24,27; 17:4; <sup><10713></sup>1 Kings 7:13, 45, 46; <sup><23407></sup>Isaiah 41:7; Wisd. 15:4; Ecclus. 38:28; Bar. 6:50, 55, 57; Wilkinson, 2, 162). *SEE ZAREPHATH*. Even in the desert, mention is made of beating gold-into plates, cutting it into wire, and also of setting precious stones in gold (<sup><0248></sup>Exodus 39:3,6, etc.; Beckmann, *tist. nouv.* 2, 414; Gesenius, p. 1229). *SEE METAL*.

Among the tools of the smith are mentioned tongs (μυγ ἰβῆη, λαβίς. *forceps*, Gesenius, p. 761; <sup><2306></sup>Isaiah 6:6), hammer (vyFβῆ σφυρᾶ, *malleus*, Gesen. p. 1101), anvil (μ[Pi Gesenius, p. 1118), bellows. (j Pmi φουσητήρ, *sufflatorium*, Gesenius, p. 896; <sup><23407></sup>Isaiah 41:7; <sup><2469></sup>Jeremiah 6:29; Ecclus. 38:28; Wilkinson, 2, 316). See each word.

In the N.T., Alexander "the coppersmith" (ὁ χαλκεύς) of Ephesus is mentioned, where also was carried on that trade in "silver" shrines" (ναοὶ ἄρλυποῖ) which was represented by Demetrius the silversmith (ἄρλυροκόπος) as being in danger from the spread of Christianity (<sup><44924></sup>Acts 19:24, 28; <sup><57044></sup>2 Timothy 4:14). *SEE COPPERSMITH*.

## Picture for Handicraft 1

## Picture for Handicraft 2

2. The work of the *carpenter*' (μυχῆενrj ; τέκτω (Wilkinson.) *artifex lignarius*) is often mentioned in Scripture (e.g. <sup><00644></sup>Genesis 6:14; Exodus 37; <sup><23413></sup>Isaiah 44:13). In the palace built by David for himself, the workmen employed were chiefly Phoenicians sent by Hiram (<sup><105112></sup>2 Samuel 5:11; <sup><13401></sup>1 Chronicles 14:1), as most probably were those, or at least the principal of those who were employed by Solomon in his works (<sup><1086></sup>1 Kings 5:6). But in the repairs of the Temple, executed under Joash, king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign

workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians (<2111> 2 Kings 11:11; <1242> 2 Chronicles 24:12; <1510> Ezra 3:7). That the Jewish carpenters must have been able to carve with some skill is evident from <2340> Isaiah 41:7; 44:13, in which last passage some of the implements used in the trade are mentioned: the rule (ῤῤϚ, μέτρον, *norma*, possibly a chalk pencil, Gesenius, p. 1337), measuring-line (ῤῤ; Gesenius, p. 1201), compass (ἡγῤῤ m] παραγραφίς, *ypaoil*, *circinus*, Gesenius, p. 450), plane, or smoothing instrument (ἡ [ῤῤῤῤῤ ὀλλῤῤ, *uncina* (Gesen. p. 1228, 1338), axe (ῤῤῤῤ Gesen. p. 302, or ῤῤῤῤ Gesen. p. 1236, ἄξινη, *securis*). See each of these words.

The process of the work, and the tools used by Egyptian carpenters, and also coopers and wheelwrights, are displayed in Egyptian monuments and relics; the former, including dovetailing, veneering, drilling, gluing, varnishing, and inlaying, may be seen in Wilkinson, *Anc. Eg.* 2, 111-119. Of the latter, many specimens, including saws, hatchets, knives, awls, nails, a hone, and a drill, also turned objects in bone, exist in the British Museum, 1st Egypt room, case 42-43, Nos. 6046-6188. See also Wilkinson, 2, p. 113, fig. 395. *SEE CARPENTER.*

In the N.T. the occupation of a carpenter (τέκτων) is mentioned in connection with Joseph, the husband of the Virgin Mary, and ascribed to our Lord himself by way of reproach (<4018> Mark 6:3; <4135> Matthew 13:55; and Just. Mart. *dial. Tryph.* c. 88).

### Picture for Handicraft 3

3. The masons (ῤῤῤῤῤῤ <1212> 2 Kings 12:12 [18], *wallbuilders*, Gesenius, p. 269) employed by David and Solomon, at least the chief of them, were Phoenicians, as is implied also in the word ῤῤῤῤῤῤ men of Gebal, Jebail, Byblus (Gesen. p. 258; <1058> 1 Kings 5:18; <3570> Ezekiel 27:9; Burckhardt, *Syria*, p. 179). Other terms employed are ῤῤῤῤῤῤ, *yvej*; *workers of wall-stone* (<4051> 2 Samuel 5:11; <13215> 1 Chronicles 22:15); ῤῤῤῤῤῤ *stone-cutters* or *hewers* (<13212> 1 Chronicles 22:2,15, “workers of stone;” <15112> Ezra 2:7, etc.). The ῤῤῤῤῤῤ <1212> 2 Kings 12:12) were probably maste-masons (“builders,” ver. 11). Among their implements are mentioned the saw (ῤῤῤῤῤῤῤ), the plumb-line (Ἔνα) Gesen. p. 215), the measuring-reed

(**ἡηq**; **κάλαμος**, *calamus*, Gesen. p. 1221). As they also prepared the stones by *hewing* (<sup><1212></sup>1 Chronicles 22:2), they must have used the chisel and the mallet (**ἡβqμαε**<sup><1067></sup> 1 Kings 6:7), though no mention of the former occurs in Scripture. They used also the measuring-line (**yq**; <sup><1885></sup>Job 38:5 <sup><3016></sup>Zechariah 1:16) and the axe (**zrθæ**<sup><1067></sup> 1 Kings 6:7). See each word.

Some of these, and also the chisel and mallet, are represented on Egyptian monuments (Wilkinson, *Anc. Egyptians*, 313, 314), or preserved in the British Museum (1st Egypt. room, No. 6114, 6038). The large stones used in Solomon's Temple are said by Josephus to have been fitted together exactly without either mortar or cramps, but the foundation stones to have been fastened-with lead (Josephus, *Ant.* 8, 3 2; 15, 11, 3). For ordinary building, mortar, *ryls* (Gesen. p. 1328), was used; sometimes, perhaps, bitumer. as was the case at Babylon (<sup><0113></sup>Genesis 11:3). The lime, clay, and straw of which mortar is generally composed in the East requires to be very carefully mixed and united so as to resist wet (Lane, *Mod. Eg.* 1. 27; Shaw, *Travels*, p. 206). The wall "daubed with untempered mortar" of Ezekiel (<sup><2630></sup>Ezekiel 13:10) was perhaps a sort of cob-wall of mud or clay without lime (**l pē**; Gesenius, p. 1516), which would give way under heavy rain. The use of whitewash on tombs is remarked by our Lord (<sup><1227></sup>Matthew 23:27; see also Mishn. *Maaser Sheni*, 5, 1). Houses infected with leprosy were required by the law to be replastered (<sup><8144></sup>Leviticus 14:40-45). For kindred works in earth and clay, *SEE BRICK, SEE POTTER; SEE GLASS*, etc.

**4.** Akin to the craft of the carpenter is that of ship and boat building, which must have been exercised to some extent for the fishing-vessels on the lake of Gennesaret (<sup><402></sup>Matthew 8:23; 9:1; <sup><4203></sup>John 21:3, 8). Solomon built at Ezion-Geber ships for his foreign trade, which were manned by Phoenician crews, an experiment which Jehoshaphat endeavored in vain to renew (<sup><1025></sup>1 Kings 9:26, 27: 22:487 <sup><1035></sup>2 Chronicles 20:36, 37). The shipmen were **l ba**, a sailor (<sup><3006></sup>Jonah 1:6; <sup><2708></sup>Ezekiel 27:8, 27-29; **ναύτης**, <sup><4271></sup>Acts 27:30; <sup><6887></sup>Revelation 18:17); **l bj hibras** shipmaster (<sup><3006></sup>Jonah 1:6; **ναύκληρος**, <sup><4271></sup>Acts 27:11); **j Lmar** mariner (<sup><2709></sup>Ezekiel 27:9, etc.; <sup><3006></sup>Jonah 1:5). *SEE SHIP*.

**5.** The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries" (**μy j Qy j μυρρεψοί**, *pigmentarii*), who appear to have

formed a guild or association (<sup><0205></sup>Exodus 30:25,35; <sup><1608></sup>Nehemiah 3:8; <sup><4164></sup>2 Chronicles 16:14; <sup><2108></sup>Ecclesiastes 7:1; 10:1; Ecclus. 38:8). *SEE PERFUME.*

**6.** The arts of spinning and weaving both wool and linen were carried on in early times, as they still are usually among the Bedouins, by women. The women spun and wove goat's hair and flax for the Tabernacle, as in later times their skill was employed in like manner for idolatrous purposes. One of the excellences attributed to the good housewife is her skill and industry in these arts (<sup><0255></sup>Exodus 35:25, 26; <sup><0809></sup>Leviticus 19:19; <sup><0721></sup>Deuteronomy 22:11; <sup><0237></sup>2 Kings 23:7; <sup><2606></sup>Ezekiel 16:16; <sup><0113></sup>Proverbs 31:13, 24, Burckhardt, *Notes on Bed.* 1, 65; comp. Homer, *II.* 1, 123; *Od.* 1, 356; 2, 104). The loom, with its beam ( $\rho/\eta\mu$ ;  $\mu\epsilon\sigma\acute{\alpha}\nu\tau\iota\omicron\nu$ , *liciatorium*, <sup><0102></sup>1 Samuel 17:7; Gesen. p. 883), pin ( $\delta\tau\epsilon$ ;  $\pi\acute{\alpha}\sigma\sigma\alpha\lambda\omicron\varsigma$ , *clavus*, <sup><0164></sup>Judges 16:14; Gesen. p. 643), and shuttle ( $\gamma\rho\alpha$ ,  $\delta\rho\omicron\mu\epsilon\upsilon\varsigma$ , <sup><0106></sup>Job 7:6; Gesen. p. 146) was, perhaps, introduced later, but as early as David's time (<sup><0107></sup>1 Samuel 17:7), and worked by men, as was the case in Egypt, contrary to the practice of other nations. This trade also appears to have been practiced hereditarily (<sup><0101></sup>1 Chronicles 4:21; Herod. 2, 35; Sophocles, (*Ed. Col.* 339). *SEE WEAVING.*

Together with weaving we read also of embroider, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needlework (<sup><0201></sup>Exodus 26:1; 28:4; 39:6-13). *SEE EMBROIDERY.*

**7.** Besides these arts, those of dyeing and of dressing cloth were practiced in Palestine [*SEE FULLER*, etc.], and those also of tanning and dressing leather (<sup><0015></sup>Joshua 2:15-18; <sup><0108></sup>2 Kings 1:8; <sup><0104></sup>Matthew 3:4; <sup><4003></sup>Acts 9:43; Mishna, *Megill.* 3, 2). Shoemakers, barbers, and tailors are mentioned in the Mishna (*Pesach*, 4, 6): the barber ( $\beta\lambda\beta\iota$   $\kappa\omicron\upsilon\rho\epsilon\upsilon\varsigma$ , Gesenius, p. 283), or his occupation, by Ezekiel (<sup><0101></sup>Ezekiel 5:1; <sup><0148></sup>Leviticus 14:8; <sup><0005></sup>Numbers 6:5; Josephus, *Ant.* 16, II, 5; *War.* 1, 27, 5; Mishna, *Shabb.* 1, 2); and the tailor (1:3), plasterers, glaziers, and glass vessels, painters and goldworkers, are mentioned in Mishna (*Chel.* 8, 9; 29, 3, 4; 30, 1).

The art of setting and engraving precious stones was known to the Israelites from a very early period (<sup><0200></sup>Exodus 28:9 sq.). See GEM. Works in alabaster were also common among them ( $\nu\rho\eta\eta\iota\gamma\tau\epsilon$ ; smelling-boxes,

or boxes of perfume; comp. <sup><41817></sup>Matthew 26:7, etc.). *SEE ALABASTER*. They also adorned their houses and vessels with ivory (<sup><1223></sup>1 Kings 22:39; <sup><1085></sup>Amos 3:15; 6:4; <sup><2184></sup>Song of Solomon 5:14). *SEE IVORY*.

Tent-makers (σκηνοποιοί) are noticed in the Acts (<sup><4183></sup>Acts 18:3), and frequent allusion is made to the trade of the potters. See each word.

**8. Bakers** (μυραε Gesen. p. 136) are noticed in Scripture as carrying on their trade (<sup><2472></sup>Jeremiah 37:21; <sup><3704></sup>Hosea 7:4; Mishna, *Chel.* 15, 2); and the well-known valley Tyropoeon probably derived its name from the occupation of the cheese-makers, its inhabitants (Josephus *War*, 5, 4, 1). Butchers, not Jewish, are spoken of in <sup><4105></sup>1 Corinthians 10:25.

Trade in all its branches was much developed after the Captivity; and for a father to teach his son a trade was reckoned not only honorable, but indispensable (Mishna, *Pirke Ab.* 2, 2; *Kiddush.* 4, 14). Some trades, however, were regarded as less honorable (Jahn, *ibl Arch.* § 84).

Some, if not all, trades had special localities, as was the case formerly in European and is now in Eastern cities (<sup><2472></sup>Jeremiah 37:21; <sup><4105></sup>1 Corinthians 10:25; Josephus, *War*, 5, 4, 1, and 8, 1; Mishna, *Becor.* 5, 1; Russell, *Aleppo*, 1, 20; Chardin, *Voyages*, 7, 274, 394; Lane, *Mod. gq.* 2, 145). *SEE BAZAAR*.

One feature, distinguishing Jewish from other workmen, deserves peculiar notice, viz. that they were not slaves, nor were their trades necessarily hereditary, as was and is so often the case among other, especially heathen nations (Jahn, *Bibl. Arch.* c. 5, § 81-84; Saalschitz, *Hebr. Arch.* c. 14). *SEE MECHANIC*.

### Handkerchief or Napkin

(σουδάριον; Vulg. *sudarium*) occurs in <sup><2920></sup>Luke 19:20; <sup><3114></sup>John 11:44; 20:7; <sup><4192></sup>Acts 19:12. The Greek word is adopted from the Latin, and properly signifies a *sweat-cloth*, or pocket-handkerchief, but in the Greek and Syriac languages it denotes *chiefly* napkin, wrapper, etc. In the first of the above passages (<sup><2920></sup>Luke 19:20) it means a *wrapper*, in which the "wicked servant" had laid up the pound entrusted to him by his master. For references to the custom of laying up money, etc., in σουδάριον, both in classical and rabbinical writers, see Wetstein's *N.T.* on <sup><2920></sup>Luke 19:20. In the second instance (<sup><3114></sup>John 11:44) it appears as a *kerchief*, or cloth attached to the head of a corpse. It was perhaps brought round the

forehead and under the chin.. In many Egyptian mummies it does not *cover the face*. In ancient times, among the Greeks, it *did* (Nicolaus, *De Graeco Luctu*, c. 3:§ 6, Thiel. 1697). Maimonides, in his comparatively recent times, describes the *whole face* as being covered, and gives a reason for the custom (Tract *Efel*, c. 4). The next instance is that of the **σουδάριον** which had been “about the head” of our Lord, but which, after his resurrection, was found rolled up, as if deliberately, and put in a place separately from the linen clothes. The last instance of the Biblical use of the word (and the only one in which it is rendered “handkerchief”) occurs in the account of “the special miracles” wrought by the hands of Paul (<sup><4191></sup>Acts 19:11); “so that **σουδάρια** (handkerchiefs, napkins, wrappers, shawls, etc.) were brought from his body to the sick; and the diseases departed from them, and the evil spirits went out of them.” The Ephesians had not unnaturally inferred that the apostle’s miraculous power could be communicated by such a mode of contact; and certainly cures thus received by parties at a distance, among a people famed for their addictedness to “curious arts,” i.e. magical skill, etc., would serve to convince them of the truth of the Gospel by a mode well suited to interest their minds. The apostle is not *recorded* to have expressed any *opinion* respecting the *reality* of this *intermediate means* of those miracles. He had doubtless sufficiently explained that these and all the other miracles “wrought by his hands,” i.e. by his means, were really wrought by God (ver. 11) in attestation of the mission of Jesus. If he himself did *not* entertain exactly the same ideas upon the subject as they did, he may be considered as conceding to, or, rather, not disturbing unnecessarily, popular notions, rendered harmless by his previous explanation, and affording a very convenient medium for achieving much higher purposes. If the connection between the *secondary* cause and the effect was *real*, it reminds us of our Savior’s expression, “I perceive that virtue has gone out of me” (<sup><4163></sup>Mark 5:30); which is, however, regarded by many critics as a popular mode of saying that he knew that a miracle had been wrought by his power and efficacy a mode of speaking in *unison* at least with the belief of the woman that she should be healed if she could but touch the hem of his garment unperceived by him, and perhaps even conceded to, in accordance with the miracles wrought through the medium of contact related in the Old Testament (<sup><4172></sup>1 Kings 17:21; <sup><4193></sup>2 Kings 4:29, etc.), and in order, by a superior display, in regard both to speed and extensiveness, to demonstrate his supremacy by a mode through which the Jews were best prepared to perceive it (<sup><4169></sup>Luke 6:19; see Schwarz, *iad Olear. de Stylo N.T.* p. 129;



Soler. *De Pileo*, p. 17; Pierson, *ad Mer.* p. 348; Lydii *Flor. Spars. iad Pass. J. C.* p. 5; Drusius, *Quaest. Heb.* c. 2; Rosenmuller and Kuinlol on the passages). *SEE KERCHIEF*; *SEE NAPKIN*; *SEE HOLY HANDKERCHIEF*.

## Handle

(as a noun) occurs but once (<sup><2185></sup>Song of Solomon 5:5) in the plural (**t/PKj** *kappoth'*, lit. *hands*), for the *thumbpieces* or *bzobs.* of the bolt or latch to a door (compare **t/dy**; *arms* of a throne, etc., <sup><1109></sup>1 Kings 10:19). *SEE LOCK*.

## Handmaid or Handmaiden

### Picture for Handmaid

(**hj p/va** *shipchah'*, or **hma**; *amah'*, <sup><0161></sup>Genesis 16:1, etc.; <sup><0839></sup>Ruth 3:9, etc.; **δούλη**, <sup><0148></sup>Luke 1:48), a *maid-servant* (as both Heb. terms are often translated; the latter being rendered "handmaid" only in a metaphorical or self-deprecatory sense). We find on the paintings in the tombs of Egypt various representations of female domestics employed in waiting on their mistresses, sometimes at the bath, at others at the toilette, and likewise in bringing in refreshments and handing them round to visitors. An upper servant or slave had the office of handing the wine, and a black woman sometimes followed, in an inferior capacity, to receive an empty cup when the wine had been poured into the goblet. The same black slave also carried the fruits and other refreshments; and the peculiar mode of holding a plate with the hand reversed, so generally adopted by women from Africa, is characteristically shown in the Theban paintings (Wilkinson, *Anc. Eg. I*, 142 sq., abridgm). *SEE BANQUET*. It appears most probable that Hagar was given to Sarai as her personal attendant while she was in the house of Pharaoh, and that she was permitted to retain her when she departed. Jewish tradition reports that Hagar was a daughter (by a concubine, as some say) of Pharaoh, who, seeing the wonders wrought on account of Sarai, said, "It is better that my daughter should be a handmaid in this household than a mistress in another," and therefore gave her to Sarai. She was, no doubt, a female slave, and one of those maidservants whom Abram had brought from Egypt. These females among the Jews, as they still are in the East, are entirely under the control of the mistress of the family. *SEE SLAVE*; *SEE HAGAR*.

## Hand-mill

*SEE MILL.* Hand-staff (I Qm̄i kke, ak', rod or staff as usually rendered), a spear or javelin (<sup>2309</sup>Ezekiel 39:9). *SEE ARMOR.*

## Hands, Imposition of

*SEE IMPOSITION OF HANDS; SEE ORDINATION.*

## Handschub, John Fredrick

was the fifth of the earlier ministers sent from Halle to America to labor among the German population, and to build up the Redeemer's kingdom in this Western hemisphere. He was born of honorable and pious parentage in Halle Jan. 14, 1714. He was educated at the university, and set apart to the work of the ministry in 1744. He commenced his duties in the large and laborious parish of Graba, and labored with great success. But when he heard of the spiritual destitution of his brethren in America. and lead their earnest appeals, his sympathies were strongly awakened, and he earnestly desired to go to their relief. He landed in Philadelphia April 5, 1748, and was welcomed at the Trappe by Dr. Muhlenberg with the salutation, "They that sow in tears shall reap in joy." He was placed at Lancaster, Pa., where he labored for several years with great success. The congregation increased, and under his direction a flourishing school was established and sustained. "Our school," he says, "consists of English, Irish, and Germans, Lutherans and Reformed; and so anxious are the people to have their children instructed, that it is impossible to receive all who apply for admission." He subsequently took charge of the churches at New Providence and Hanover, and thence was transferred to Germantown, Pa. and subsequently to Philadelphia, where he died Oct. 9, 1764. (M. L. S.)

## Ha'nès

(Hebrew *Chânês'*, שֵׁנֶה; doubtless of Egyptian. etymology), a place in Egypt only mentioned in <sup>2304</sup>Isaiah 30:4: "For his princes were at Zoan, and his messengers came to Hanes." The Septuagint renders the latter clause καὶ ἄλλεγοι αὐτοῦ πονηροί, "And his ambassadors *worthless.*" The copy from which this translation was made may have read γ[γγυ μν] instead of w[γγy snj]; and it is worthy of note that the reading μν] is still found in a number of ancient MSS..(De Rossi, *Varice Lectiones Vet. Test.* 3:29), and is approved by Lowth and J. D. Michaelis. The old Latin

version follows the Sept., “Nuncii pessimi;” but Jerome translates ‘from a text similar to our own, rendering the clause as follows: “Et nuncii tui usque ad *Hanes* pervenerunt” (Sabbatier, *Biblior. Sacrorum Latin. Verss.*, ad loc.). Jerome adds, in his commentary on the verse, “Intelligimus ultimam juxta Ethiopas et Blemmyas esse AEgypti civitatem.” Vitringa would identify Hanes with the *Anusis* (Ἄνωσις) of Herodotus (2, 137; compare Champollion, *L’Egypte*, 1, 309; Quatremere, *Memoires*, 1, 500), which he, with Gesenius and others, supposes to be the same as *Heracleopolis* (*City of Hercules*) of Strabo (17, 812), the ruins of which are now called *Anacsieh* (Edrisi, *Afric.* p. 512). The Coptic name was *Hnes* or *Ehnes*, and it was one of the ancient royal cities of Egypt. Anasieh stands on a high mound some distance west of the Nile, near the parallel of Benisuef. The great objection to this theory is the distance of Anasieh from Zoan, which stood in the eastern-part of the Delta, near the sea. Gesenius remarks, as a kind of apology for the identification of Hanes with Heracleopolis Magna, that the latter was formerly a royal city. It is true that in Manetho’s list the 9th and 10th dynasties are said to have been of Heracleopolite kings; but it has lately been suggested, on strong grounds, by Sir Gardner Wilkinson, that this is a mistake in the case of the 9th dynasty for Hermonthites (Rawlinson, *Herod.* 2, 348). If this supposition be correct as to the 9th dynasty, it must also be so as to the 10th; but the circumstance of Heracleopolis being a royal city or not, a thousand years before Isaiah’s time, is obviously of no consequence here.

The prophecy is a reproof of the Jews for trusting in Egypt; and, according to the Masoretic text, mention is made of an embassy, perhaps from Hoshea, or else from Ahaz, or possibly Hezekiah, to a Pharaoh. As the king whose assistance is asked is called Pharaoh, he is probably not an Ethiopian of the 25th dynasty, for the kings of that line are mentioned by name—So, Tirhakah — but a sovereign of the 23rd dynasty, which, according to Manetho, was of Tanite kings. It is supposed that the last king of the latter dynasty, Manetho’s Zet, is the Sethos of Herodotus, the king in whose time Sennacherib’s army perished, and who appears to have been mentioned under the title of Pharaoh by Rabshakeh (~~2386~~ Isaiah 36:6; ~~2387~~ 2 Kings 18:21), though it is just possible that Tirhakah may have been intended. If the reference be to an embassy to Zet, Zoan was probably his capital, and in any case then the most important city of the eastern part of Lower Egypt. Hanes was most probably in its neighborhood; and we are disposed to think that the Chald. Paraphr. is right in identifying it with

*Tahpanhes* (sj ꞥꞓ ꞓꞓꞓ or sj ꞥꞓ ꞓꞓꞓ) once written, if the *Kethib* be correct, in the form snꞓꞓ ꞓꞓꞓ, *Daphnae*), a fortified town on the eastern frontier. Grotius considers Hanes a contraction of this name (*Commentar. ad loc.*). With this may be connected the remark of De Rossi — “Codex meus 380 notat ad Marg. esse shꞓꞓꞓ ꞓꞓꞓ<sup><3126></sup> Jeremiah 2:16” (*Var. Lect.*, 1. c.). On the whole, this seems to be the most probable theory, as *Tahpanhes* was situated in the eastern part of the Delta, and was one of the royal cities about the time of Isaiah. *SEE TAHPANHES.*

## Hanging

### Picture for Hanging

(as a punishment, [ꞓꞓꞓꞓ, to *impale* with dislocation of the limbs, <sup><1274></sup>Numbers 25:4; <sup><1216></sup>2 Samuel 21:6, 9; hl ꞓꞓ; to *suspend*, as among the Hebrews, <sup><1212></sup>Deuteronomy 21:22; the Egyptians, <sup><1419></sup>Genesis 40:19; and the Persians, <sup><1710></sup>Esther 7:10; 5:14; κρεμάννυμι). *SEE CRUCIFIXION.* Hanging on a tree or gibbet appears to have been a mark of infamy, inflicted on the dead bodies of criminals, rather than a punishment, as modern nations employ it. The person suspended was considered as a *curse, an abomination* in the sight of God, and as receiving this token of infamy at his hand. The body, nevertheless, was to be taken e down and buried on the same day. The hanging mentioned in <sup><1216></sup>2 Samuel 21:6, was the work of the Gibeonites, and not of the Hebrews. Posthumous suspension of this kind, for the purpose of conferring ignominy, differs materially from the crucifixion that was practiced by the Romans, although the Jews gave such an extent to the law in <sup><1212></sup>Deuteronomy 21:22, 23, as to include the last-named punishment (<sup><1938></sup>John 19:31; <sup><4130></sup>Acts 5:30; <sup><813></sup>Galatians 3:13; <sup><1124></sup>1 Peter 2:24). The more recent Jews attributed the origin of the punishment of strangulation to Moses, and supposed it to have been meant by the phrase, “He shall die the death,”but without cause. *SEE PUNISHMENT.*

## Hanging

(as a curtain) is the rendering of three Heb. terms, two of them having reference to the furniture of the tabernacle and Temple.

1. The “hanging” (<sup><53m></sup>*a masak*’; Sept. ἐπίσπαστρον, *Vulg. tentorium*) was a curtain or *covering* (as the word radically means, and as it is

sometimes rendered) to close an entrance. It was made of variegated stuff wrought with needlework (compare <sup><7005></sup>Esther 1:5), and (in one instance, at least) was hung on five pillars of acacia wood. The term is applied to a series of curtains suspended before the successive openings of entrance into the tabernacle and its parts. Of these, the first hung before the entrance to the court of the tabernacle (<sup><0276></sup>Exodus 27:16; 38:18; <sup><0403></sup>Numbers 4:26); the second before the door of the tabernacle (<sup><0236></sup>Exodus 26:36, 37; 39:38); and the third before the entrance to the Most Holy Place, called more fully **Ēsmhitkrø**; (“vail of the covering,” <sup><0252></sup>Exodus 35:12; 39:34; 40:21).

*SEE CURTAIN.*

2. The “hangings”(**μυ[ ἄρα]** *kelaim*; Sept. ἰστία, Vulg. *tentoria*) were used for covering the walls of the tabernacle, just as tapestry was in modern times (<sup><0209></sup>Exodus 27:9; 35:17; 38:9; <sup><0403></sup>Numbers 3:26; 4:26). The rendering in the Sept. implies that they were made of the same substance as the sails of a ship, i.e. as explained by Rashi) “meshy, not woven” this opinion is, however, incorrect, as the material of which they were constructed was “*fine twined linen.*” The hangings were carried only five cubits high, or half the height of the walls of the court (<sup><0278></sup>Exodus 27:18; compare <sup><0236></sup>Exodus 26:16). They were fastened to pillars which ran along the sides of the court (<sup><0278></sup>Exodus 27:18). *SEE TABERNACLE.*

3. The “hangings”(**μυτῆ** *bottim*; <sup><0237></sup>2 Kings 23:7, margin *houses*, which is the literal rendering) are of doubtful import. Ewald conjectures that the reading should be **μυτῆ** *clothes*, and supposes the reference to be to dresses for the images of Astarte; but this is both gratuitous and superfluous. The *bottim* which these women wove were probably cloths for tents used as portable sanctuaries. *SEE IDOLATRY.*

## Han'iel

(<sup><0379></sup>1 Chronicles 7:39). *SEE HANNIEL.*

## Hanmer, Meredith

an English Church historian, was born at Porkington- Shropshire, in 1543. He became chaplain of Corpus Christi College, Oxford, and afterwards rector of St. Leonard, at Shoreditch. Here he sold the brass ornaments which decorated the graves of the church, which so displeased his parishioners that he was obliged to resign about 1693. He then went to

Ireland, where he was finally made treasurer of the Church of the Holy Trinity, Dublin. He died in 1604, not without suspicion of suicide. He was a skillful Greek scholar, and well acquainted with Church history. He wrote *Translation of the ancient ecclesiastical Histories of the first six hundred Years after Christ, originally written by Eusebius, Socrates, and Evagrius* (1576; reprinted in 1585 with the addition of *The Lives of the Prophets and Apostles by Dorotheus, bishop of Tyre*) *The Ephenezis of the Saints of Ireland; and the Chronicle of Ireland* (Dublin, 1633, fol.): — *A Chronography* (Lond. 1585, fol.). See Fuller, *Worthies*; Wood, *Athence Oxon.* vol. 1.

## Han'nah

(Heb. *Channah'*, חַנָּה ; *graciousness*: Sept. "Αννα; **SEE ANNA**, a name known to the Phoenicians [Ges. *Mon. Phoen.* p. 400], and attributed by Virgil to Dido's sister), wife of a Levite named Elkanah, and mother of Samuel (1 Samuel 1, 2). She was very dear to her husband, but, being childless, was much aggrieved by the insults of Elkanah's other wife, Peninnah, who was blessed with children. The family lived at Ramathaim-zophim, and, as the law required, there was a yearly journey to offer sacrifices at the sole altar of Jehovah, which was then at Shiloh. Women were not bound to attend; but pious females free from the cares of a family often did so, especially when the husband was a Levite. Every time that Hannah went there childless she declined to take part in the festivities which followed the sacrifices, being then, as it seems, peculiarly exposed to the taunts of her rival. At length, on one of these visits to Shiloh, while she prayed before returning home, she vowed to devote to the Almighty the son which she so earnestly desired (<sup><0430></sup>Numbers 30:1 sq.). It seems to have been the custom to pronounce all vows at the holy place in a loud voice, under the immediate notice of the priest (<sup><0223></sup>Deuteronomy 22:23; <sup><0614></sup>Psalms 66:14); but Hannah prayed in a low tone, so that her lips only were seen to move. This attracted the attention of the high priest, Eli, who suspected that she had taken too much wine at the recent feast. From this suspicion Hannah easily vindicated herself, and returned home with a lightened heart. Before the end of that year Hannah became the rejoicing mother of a son, to whom the name of Samuel was given, and who was from his birth placed under the obligations of that condition of Nazariteship to which his mother had devoted him. B.C. 1142. Hannah went no more to Shiloh till her child was old enough to dispense with her maternal services, when she

took him up with her to leave him there, as it appears was the custom when one already a Levite was placed under the additional obligations of Nazariteship. When he was presented in Sue form to the high priest, the mother took occasion to remind him of the former transaction: "For this child," she said, "I prayed, and the Lord hath given me my petition which I asked of him" (<sup>(1027)</sup>1 Samuel 1:27). Hannah's gladness afterwards found vent in an exulting chant, which furnishes a remarkable specimen of the early lyric poetry of the Hebrews (see Schlosser, *Canticum Hanae*, Erlangen, 1801), and of which many of the ideas and images were in after times repeated by the Virgin Mary on a somewhat similar occasion (<sup>(1046)</sup>Luke 1:46 sq.; comp. also Psalm 113). It is especially remarkable as containing the first designation of the Messiah under that name. In the Targum it has been subjected to a process of magniloquent dilution, for which it would be difficult to find a parallel even in the pompous vagaries of that paraphrase (Eichhorn, *Einl.* 2, 68). After this Hannah failed not to visit Shiloh every year, bringing a new dress for her son, who remained under the eye and near the person of the high priest. *SEE SAMUEL*. That great personage took kind notice of Hannah on these occasions, and bestowed his blessing upon her and her husband. The Lord repaid her abundantly for that which she had, to use her own expression, "lent to him;" for she had three sons and two daughters after Samuel (see Kitto's *Daily Bible Illust.*).

### Hannah, John, D.D.

an eminent Wesleyan minister, was born at Lincoln, Eng., Nov. 3, 1792. After receiving a Christian education, he entered the Wesleyan ministry in 1814 at Bruton, Somersetshire. From 1815 to 1817, inclusive, he was on the Gainsborough Circuit; 1818 to 1820, Lincoln; 1821 to 1823, Nottingham; 1824 to 1826, Leeds; 1827 to 1829, third Manchester Circuit; 1830 to 1832, Huddersfield; 1833, Liverpool; and in 1834 he became theological tutor at the Wesleyan Training Institution at Hoxton. In 1842 he was removed to the college at Didsbury, where he remained as theological tutor till he became a supernumerary at the Conference of 1867. In the year that he was removed to Didsbury he was elected president of the Conference (London), and he was again president in 1851, when the Conference met at Newcastle upon Tyne. He was Conference secretary in the years 1840, 1841, 1849, 1850, and 1854 to 1858. On two occasions he represented the Wesleyan Conference, once with the Rev. R. Reece, and the second time with Dr. J. F. Jobson, at the General

Conference of the Methodist Episcopal Church in the United States. His full term of service as a Methodist minister extended without interruption from 1814 to 1867 *fifty-three years*. After becoming 'supernumerary in 1867 he continued to reside at Didsbury, under an arrangement liberally devised by Mr. Heald and other prominent Wesleyan laymen. He died in Didsbury from congestion of the lungs, after a brief illness, Dec. 29, 1867. "For about thirty-three years he was a chief instructor of the young Wesleyan ministry, sending out such men as Arthur, Hunt, Calvert, etc.; men who have attested his salutary power throughout the United Kingdom, and in the hardest mission fields of the Church. Nearly three hundred preachers were trained by him. His influence over the connection through these men has been beyond all estimation. As a preacher he was exceedingly interesting and effective not remarkably 'fanciful,' seldom rising into declamation, but full of entertaining and impressive thought, and a certain sweet grace, or, rather, graciousness and unction, which charmed all devout listeners. He was singularly pertinent, and often surprisingly beautiful in Scripture citation; his discourses were mosaics of the finest gems of the sacred writings. He was a fond student of the sterling old Anglican divines; he delighted, in his vacation excursions, to make pilgrimages to their old churches and graves, and his sermons abounded in the golden thoughts of Hooker, South, and like thinkers. He was constitutionally a modest man, in early life nervously timid of responsibility, but, whether in the pulpit or on the platform, always acquitted himself with ability; and often his sensitive spirit kindled into a divine glow that rapt himself and his audience with holy enthusiasm. For fifty-three years his labors for Methodism had no interruption; they were unobtrusive, steady, quietly energetic, and immeasurably useful. With Thomas Jackson, he was one of the last of that second and mighty rank of Wesleyan preachers, healed by Bunting, Watson, and Newton, who, when Wesley's immediate companions were rapidly disappearing, caught the Methodistic standard from their trembling hands, and bore it forward abreast of the advancing times, and planted it, especially by the missionary enterprise, in the ends of the earth. He was, withal, a model of Christian manners—a perfect Christian gentleman; not in the sense deprecated by Wesley in his old Minutes, but in the sense that Wesley himself so completely exemplified. His amiability and modesty disarmed envy. No prominent man passed through the severe internal controversies of Wesleyan Methodism with, less crimination from antagonists. The whole connection spontaneously recognized him as impeachable, amid whatever



rumors or clamors. All instinctively turned towards him as an example of serenity, purity, and assurance, in whatever doubtful exigency. The influence of Dr. Hannah's character, aside from his talents, on the large ministry which he educated, has been one of the greatest blessings Wesleyan Methodism has enjoyed in this *generation*."-*Methodist* (newspaper), Jan. 25, 1868; *Annual American Cyclopaedia* for 1867, p. 601; *Wesleyan Minutes*, 1868, p. 14.

## Han'nathon

(Heb. *Channmathonm'*, חַנְנִיָּהוּ *graciously regarded*; Sept. Ἄνναθών, Ἐνναθωθ and Ἀμός), a place on the northern boundary of Zebulon, apparently about midway between the Sea of Galilee and the valley of Jiphthah-El (<sup><0694></sup>Joshua 19:14); probably among the range of Jebel Jermik, not far from el-Mughar.

## Han'nieël

(Heb. *Cihanniel'*, חַנְנִיָּהוּ *grace of God*; Sept. Ἀνιήλ, Vulg. *Hanniel* and *Haniel*), the name of two men.

1. Son of Ephod and phylarch of the tribe of Manasseh, appointed by Moses at the divine nomination as one of the commissioners to divide the promised land (<sup><0823></sup>Numbers 34:23). B.C. 1618.
2. One of the sons of Ulla and chief of the tribe of Asher (<sup><1379></sup>1 Chronicles 7:39, where the name is less correctly Anglicized "Haniel"). B.C. ante 720.

## Ha'noch

(<sup><0274></sup>Genesis 25:4; 41:9; <sup><0164></sup>Exodus 6:14; <sup><0865></sup>Numbers 26:5; <sup><1378></sup>1 Chronicles 5:3). *SEE ENOCH* 3, 4.

## Ha'nochite

(Heb. *Chanoki'*, חַנּוּכִי *Sept. Ἐνώχ, Vulg. Henocitce, Eng. Vers. "Hanochites"*), a descendant of ENOCH or Hanoch, the son of Reuben (<sup><0865></sup>Numbers 26:5).

## Hans Sachs

*SEE SACHS.*

## Ha'nun

(Heb. *Chanun'*, חַנּוּן ; *favored*), the name of three men.

**1.** (Sept. Ἀνωών and Ἀνάων) The son and successor of Nahash, king of the Ammonites (<sup><0004></sup>2 Samuel 10:14; <sup><1392></sup>1 Chronicles 19:2-6). David, who had in his troubles been befriended by Nahash, sent, with the kindest intentions, an embassy to condole with Hanun on the death of his father, and to congratulate him on his own accession. B.C. cir. 1035. The rash young king, however, was led to misapprehend the motives of this embassy, and to treat with gross and inexpiable indignity the honorable personages whom David had charged with this mission. Their beards were *half shaven*, and their robes cut short by the middle, and they were dismissed in this shameful trim, which can be appreciated only 'by those who consider how reverently the beard has al-ways been regarded by the Orientals. **SEE BEARD.** When the news of this affront was brought to David, *he* sent word to the ambassadors to remain at Jericho till the growth of their beards enabled them to appear with decency in the metropolis. He vowed vengeance upon Hanun for the insult; and the vehemence with which the matter was taken up forms an instance, interesting from its antiquity, of the respect expected to be paid to the person and character of ambassadors. Hanun himself looked for nothing less than war as the consequence of his conduct; and he subsidized Hadarezer and other Syrian princes to assist him with their armies. The power of the Syrians was broken in two campaigns, and the Ammonites were left to their fate, which was severe even beyond the usual severities of war in that remote age. B.C. cir. 1034. **SEE AMMONITE; SEE DAVID.**

**2.** (Sept. Ἀνούν.) A person who repaired (in connection with the inhabitants of Zanoah) the Valley gate of Jerusalem after the Captivity (<sup><1413></sup>Nehemiah 3:13). B.C. 446.

**3.** (Sept. Ἀνώμ.) A son ("the sixth") of Zalaph, who likewise repaired part of the walls of Jerusalem (<sup><1413></sup>Nehemiah 3:30). B.C. 446.

## Hanway, Jonas

an English philanthropist, was 'born at Portsmouth in 1712. He established himself as a merchant at St. Petersburg, and became connected, through his Russian dealings, with the trade into Persia. Business having led him into that country, he published in 1753 *A historical Account of the British*

*Trade over the Caspian Sea, with a Journal of Travels from London through Russia into Persia* (4 vols. 4to), “a work of no pretension to literary elegance, but containing much information on the commercial subjects of which he speaks, and on the history and manners of Persia. The latter part of his life was employed in supporting, by his pen and personal exertions, a great variety of-charitable and philanthropic schemes; and he gained so high and honorable a name that a deputation of the chief merchants of London made it their request to government that some substantial mark of public favor should be conferred on him. He was, in consequence, made a commissioner of the navy. The Marine Society and the Magdalen Charity, both still in existence, owe their establishment mainly to him; he was also one of the great promoters of Sunday-schools. He died in 1786.” He published also *The Importance of the Lord’s Supper* (London, 1782, 12mo): — *Reflections on Life and Religion* (Lond. 1761), 2 vols. 8vo). See Pugh, *Remarkable Occurrences in the Life of Jonas Hanway* (London, 1787, 8vo); *English Cyclopaedia; Allibone, Dictionary of Authors*, 1, 782.

## Haphra’im

(Hebrew *Chaphara’yim*, ϣϣפּׁ } *two pits*; Sept. Ἀφεραΐμ, *Vulg. Hapharaim*), a place near the border of Issachar, mentioned between Shunem and Shihon (~~699~~ Joshua 19:19). Eusebius (*Ononast.* s.v.Ἀΐφαρααΐμ,) appears to place it six Roman miles north of Leggio; the Apocrypha also possibly speaks of the same place as APHAEREMA (Ἀφείρεμα, 1 Macc. 11:34; compare 10:30, 38). Schwarz (*Palestine*, p. 166) was unable to find it. Kiepert (*Wandkarte von Palastina*, 1857) locates it near the river Kishon, apparently at *Tell eth Thorah* (Robinson’s *Researches*, new ed. 3:115). Dr. Thomson (*Land and Book*, 1, 502) imagines it may be the modern *Shefa Amer* (the *Shefa Omar* of Robinson, *Researches*, new ed. 3 103, “on a ridge overlooking the plain” of Megiddo), which, he says, “in old Arabic authors is written *Shephram*.”  
**SEE ISSACHAR.**

## Haphtarah, pl. Haphtarôth

## Picture for Haphtarah 1

(hrfphj *dismission*, t/rfphj). This expression, which is found in foot-notes and at the end of many editions of the Hebrew Bible, denotes the different lessons from the prophets read in the synagogue every Sabbath, and festival of the year. As these lessons have been read from time

immemorial in conjunction with sections from the law, and as it is to both “*the reading of the law and the prophets*” that reference is made in the N.T. (<sup>4425</sup>Acts 12:15, etc.), we propose to discuss both together in the present article.

**1. Classification of the Lessons, their Titles, Signification, etc.** — There are two classes of lessons indicated in the Hebrew Bible: the one consists of *fifty-four* sections, into which the entire law or Pentateuch (**hrwt**) is divided, and is called *Parshioth* (**twyçrp**, plur. of **hçrp** from **çrp**, *to separate*); and the other consists of a corresponding number of sections selected from different parts of the prophets, to be read in conjunction with the former, and denominated *Haphtaroth*. As the signification of this term is much disputed, and is intimately connected with the view about the origin of these prophetic lessons, we must defer the discussion of it to section 4. The division of the Pentateuch into *fifty-four* sections is to provide a lesson for each Sabbath of those years which, according to Jewish chronology, have fifty-four Sabbaths (see sec. 2), and to read through *the whole* Pentateuch, with large portions of the different prophets, in the course of every year. It must be observed, however, that this annual cycle was not universally adopted by the ancient Jews. There were some who had a triennial cycle (comp. *Megilla*, 29, b). These divided the Pentateuch into *one hundred and fifty-three* or *fifty-five* sections, so as to read through the law in Sabbatic lessons once in three years. This was still done by some Jews in the days of Maimonides (*compare JadHa-Chazaka Hilchoth Tephilla*, 13, 1), and Benjamin of Tudela tells us that he found the Syrian Jews followed this practice in Memphis (ed. Asher, 1, 148). The sections of the triennial division are called by the Masorites *Sedarim* or *Sedaroth* (**µyrds**, **twrds**), as may be seen in the Masoretic note at the end of Exodus: ‘Here endeth the book of Exodus. it hath eleven *Parshioth* (**twyçrp**, i.e. according to the annual division), twenty-nine *Sedaroth* (**twrds**, i.e. according to the triennial division), and forty chapters (**µyqrp**).’ Besides the Sabbatic lessons, special portions of the law and prophets are also read on every festival and fast of the year. It must be noticed, moreover, that the Jews, who have for some centuries almost universally followed the annual division of the law, denominate the Sabbatic section *Sidra* (**ardys**), the name which the Masorites give to each portion of the triennial division, and that every one of the fifty-four sections has a special title, which it derives from the first or second word

with which it commences, and by which it is quoted in the Jewish writings. To render the following description more intelligible, as well as to enable the student of Hebrew exegesis to identify the quotations from the Pentateuch, we subjoin on the two following pages chronological tables of the Sabbatical Festival and Fast Lessons from the Law and Prophets, and their titles. (See Clarke's *Commentary*, s. f. Deuteronomy.)

**2.** *"The Reading of the Law and Prophets" as indicated in the Hebrew Bible, and practiced by the Jews at the present day.* — As has already been remarked, this division into *fifty-four* sections is to provide a special lesson for every Sabbath of those years which have fifty-four Sabbaths. Thus the intercalary year, in which New Year falls on a Thursday, and the months Marcheshvan and Kislev have twenty-nine days, has fifty-four Sabbaths which require special lessons. But as ordinary years have not so many Sabbaths, and those years in which New Year falls on a Monday, and the months Marchesvan and Kislev have thirty days, or New Year falls on a Saturday, and the said months are regular, i.e. Marchesvan having twenty-nine days and Kinsley thirty, have only forty-seven *Sabbaths-fourteen* of the fifty-four sections, viz. 22 and 23, 27 and 28, 29 and 30, 32 and 33, 39 and 40, 42 and 43, 50 and 51, have been appointed to be read in pairs either wholly or in part, according to the varying number of Sabbaths in the current year. Thus the whole Pentateuch is read through every year. The first of these weekly sections is read on the first Sabbath after the Feast of Tabernacles, which is in the month of Tisri, and begins the civil year, and the last is read on the concluding day of this festival, Tisri 23, which is called *The Rejoicing of the Law* (hrwt tj mç), a day of rejoicing, because on it the law is read through. **SEE TABERNACLES, FEAST OF.** According to the triennial division, the reading of the law seems to have been as follows: <sup><01001></sup>Genesis 1:1 <sup><01316></sup>Exodus 13:16, comprising *history* from the creation of the world to the Exodus, was read in the first year; <sup><01317></sup>Exodus 13:17 <sup><04627></sup>Numbers 6:27, embracing *the laws* of both Sinai. and the tabernacle, formed the lessons for the Sabbaths. of the second year; and <sup><04701></sup>Numbers 7:1 <sup><05342></sup>Deuteronomy 34:12, containing both *history* (i.e. the history of thirty-nine years wanderings in the wilderness) and *law* (i.e. the repetition of the Mosaic law), constituted the Sabbatic lessons for the third year (compare *Megilla*, 29, b, and *Volkslehrer*, 2, 209).

**3.** *The manner of reading the Law and the Prophets.* — Every Sabbatic lesson from the law (hrwth tayrq) is divided into seven sections

(evidently designed to correspond to the seven days of the week), which, in the days of our Saviour and afterwards, were read by seven different persons ( $\mu\gamma\alpha\omega\rho\chi\ \eta[\beta\zeta]$ ), who were called. upon for this purpose by the congregation or its chief Mishla, *Megilla*, 4, 2; Maimonides, *Jad Ha-Chazaka*) *Hilchoth Tephilla*, 12, 7). Great care is taken that the whole nation should be represented at this reading of the law and prophets. Hence a *Cohen* ( $\text{^}hk$ ) or priest is called to the reading of the first portion, a *Levi* ( $\text{ywl}$ ) to the second, and an *Israel* ( $\text{l arcy}$ ) to the third; and after the three great divisions of the nation have thus been duly represented, the remaining four portions are assigned to four others with less care. “Every one thus called to the reading of the law must unroll the scroll, and, having found the place where he is to begin to read, pronounces the following benediction — ‘Bless ye the Lord, who is ever blessed;’ to which the congregation respond, ‘Blessed be the Lord, who is blessed for evermore.’ Whereupon he again pronounces the following benediction — ‘Blessed art thou, O Lord our God, King of the universe, who hast chosen us from among all nations, and hast given us thy law. Blessed art thou, O Lord, giver of the law;’ to which all the congregation respond ‘Amen.’ He then reads the seventh portion of the lesson, and when he has finished, rolls up the scroll, and pronounces again the following benediction: “Blessed art thou, O Lord our God, King of the universe, who hast given us thy law, the law of truth, and hast planted among us everlasting life. Blessed art thou, O Lord, giver of the law” (Maimonides, *ibid.* 12, 5). The other six, who are called in rotation to the reading of the other six portions, have to go through the same formularies. Then the *maphtir* ( $\text{ryfpm}$ ), or the one who finishes up by the reading of the *Haphtarah*, or the lesson from the prophets, is called. Having read the few concluding verses of the lesson from the law, and passed through the same formularies as the other seven, he reads the appointed section from the prophets. “Before reading it, he pronounces the following benediction ‘Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and delighted in their words, which were spoken in truth. Blessed art thou, O Lord, who hast chosen the law, thy servant Moses, thy people Israel, and thy true and righteous prophets’ and after reading, ‘Blessed art thou, O Lord our God, King of the universe, Rock of all ages, righteous in all generations, the faithful God who promises and performs, who decrees and accomplishes, for all thy words are faithful and just. Faithful art thou, Lord our God and faithful are thy words, and not one of thy words shall return in vain, for

thou art a faithful King. Blessed art thou, O Lord, the God who art faithful in all thy words.’ ‘Have mercy upon Zion, for it is the dwelling of our life, and save speedily in our days the afflicted souls. Blessed art thou, O Lord, who wilt make Zion rejoice in her children. Cause us to rejoice, O Lord our God, in Elijah thy servant, and in the kingdom of the house of David thine anointed. May he speedily come and gladden our hearts. Let no stranger sit on his throne, and let others no longer inherit his glory, for thou hast sworn unto him by thy holy name that his light shall not be extinguished forever and ever. Blessed art thou, O Lord, the shield of David.’ ‘For the law, the divine service, the prophets, and for “this day of rest”[or of memorial], this goodly day of holy convocation which thou hast given to us, O Lord, for sanctification and rest [on the Sabbath], for honor and glory; for all this, O Lord our King, we thank and praise thee. Let thy name be praised in the mouth of every living creature forever and ever. Thy word, O our King, is true, and will abide forever. Blessed art thou, King of the whole earth, who hast sanctified the Sabbath, and Israel, and the day of memorial’“(Maimonides, *ibid.*). After the Babylonian captivity, when the Hebrew language became an unknown tongue to the common people, an interpreter ( $\hat{m}grwtm \hat{m}grwt$ ) stood at the desk by the side of those who read the lessons, and paraphrased the section from the law into Chaldee verse by verse, the reader pausing at every verse, whilst the lesson from the prophets he paraphrased three verses at a time (Mishna, *Megilla*, 4, 4); and Lightfoot is of opinion that St. Paul, in <sup>4142</sup>1 Corinthians 14:22, refers to this circumstance (*Horce Hebraicae* in loco). The lesson from the law was on these occasions rendered into Chaldee quite literally, owing to the fear which both the interpreters and the congregation had lest a free explanation of it might misrepresent its sense, whilst greater freedom was exercised with the lesson from the prophets. Hence loose paraphrases and lengthy expositions were tolerated and looked for both from the professional interpreter and those of the congregation who were called up to read, and who felt that they could do it with edification to the audience. The Sabbatic lesson from the law was, as we have seen, divided into seven sections or chapters, each of which had at least three verses, according to the verses of those days, so that the whole consisted of at least twenty-one such verses. The lesson from the prophets was not portioned out to seven different individuals, but has also at least twenty-one verses (Mishna, *Megilla*, 4, 4; Maimonides, *Jod Ha-Chezaka Hilchoth Tephilla*, 12, 13). The lesson from the law for the Day of Atonement is divided into six chapters, for festivals into five, for new moon into four, and for Mondays and Thursdays into

three chapters or sections. The number of persons called up to the reading of the law always corresponds to the number of sections. For Mondays and Thursdays, new moon, and the week days of the festivals (ד [wm l wj]) there are no corresponding lessons from the prophets (Mishna, *Megilla*, 4, 1-3).

**4. The Origin of this Institution.** — The origin of this custom may easily be traced. The Bible emphatically and repeatedly enjoins upon every Israelite to study its contents (<sup><600></sup>Deuteronomy 4:9; 32:46); Moses himself ordered that the whole law should be read publicly at the end of every Sabbatic year (<sup><610></sup>Deuteronomy 31:10-12), whilst Joshua urges that it should be studied day and night (<sup><600></sup>Joshua 1:8; comp, also <sup><600></sup>Psalm 1:2 sq.). Now the desire to carry out this injunction literally, and yet the utter impossibility of doing it on the part of those who had to work for daily bread all the week, and who could not afford to buy the necessarily expensive scrolls, gave rise to this institution. On the Sabbath and festivals all were relieved from their labor, and could attend places of worship where the inspired writings were deposited, and where care could be taken that no private interpretation should be palmed upon the Word of God. Hence both James (<sup><450></sup>Acts 15:21) and Josephus (*Contra Apion*, 2, 17) speak of it as a very ancient custom, and the Talmud tells us that the division of each Sabbatic lesson into seven sections was introduced in honor of the Persian king (*Megilla*, 23), which shows that this custom obtained anterior to the Persian rule. Indeed Maimonides positively asserts that Moses himself ordained the hebdomadal reading of the law (*Hilchoth Tephillt*, 12, 1). Equally natural is the division of the law into Sabbatic sections, as the whole of it could not be read at once. The only difficulty is to ascertain positively whether the annual or the triennial division was the more ancient one. A triennial division is mentioned in *Megilla* 29, b. as current in Palestine; with this agree the reference to 155 sections of the law in the *Midrash, Esther* 116, b, and the Masoretic division of the Pentateuch into 154 *Sedarim*. But, on the other hand, R. Simeon b. Eleazar, a *Palestinian*, declared that Moses instituted the reading of Leviticus 26 before the Feast of Pentecost, and Deuteronomy 28 before New Year. which most unquestionably presuppose *the annual division* of the Pentateuch into 54 *Parshioth*. This is, moreover, confirmed by the statement (*Ibid.* 31, a) that the section **hkrbh tazw** (Deuteronomy 33:1-34, 12) was read on *the ninth day* of the Feast of Tabernacles, thus terminating *the annual cycle*, as well as by the fact that the annual festival



of the rejoicing of the law (**hrwt tj mç**) which commemorates the annual finishing of the perusal of the Pentateuch, *SEE TABERNACLES, FEAST OF*, was an ancient institution. We must therefore conclude that the annual cycle which is now prevalent among the Jews was the generally adopted one, at least since the Maccabean times, whilst the triennial, though the older, was the exception. Usage, however, probably varied, for we find that our Savior (<sup><4046></sup>Luke 4:16-21), in accordance with this custom, on invitation read and expounded, apparently on a Sabbath in January, a passage (<sup><2630></sup>Isaiah 61:1, 2), not contained at all in the present scheme of *Haphtaroth*.

### Picture for Haphtarah 2

It is far more difficult to trace the origin of *the Haphtarah*, or the lesson from the prophets, and its signification. A very ancient tradition tells us that the Syrians had interdicted the reading of the law, and carried away the scrolls containing it, and that appropriate sections from the prophets were therefore chosen to replace the Pentateuch (Zunz, *Gottesdienstliche Vor.* p. 5), whilst Elias Levita traces the origin of the *Haphtarah* to persecutions of Antiochus Epiphanes. In his *Lex.* (s.v. **r f p**) he says, "The wicked Antiochus, king of Greece, prohibited the Jews to read the law publicly. They therefore selected sections from the prophets of the same import as the Sabbatic lessons... and though this prohibition has now ceased, this custom has not been left off, and to this day we read a section from the prophets after the reading of the law;" and we see no reason to reject this account. The objection of Vitringa, Frankel, Herzfeld, etc., that Antiochus, who wanted to exterminate Judaism, would not wage war against the Pentateuch *exclusively*; but would equally destroy the prophetic books, and that this implies a knowledge on the part of the soldiers of the distinction between the Pentateuch and the other inspired writings, is obviated by the fact that there was an external difference between the rolls of the Pentateuch and the other sacred books, that the Jews claimed *the Pentateuch* as their law and rule of faith, and that this was the reason why it especially was destroyed. (The law has two rollers, i.e. has a roller attached to each of the two ends of the vellum on which it is written, and every weekly portion when read on the Sabbath is unrolled from the right roller and rolled on the left; so that when the law is opened on the next Sabbath the portion appointed for that day is at once found. Whereas the prophetic books have only one roller. and the lesson from the prophets has to be sought out on every occasion [compare *Baba Bathra*, 14 a].) This is corroborated by 1 Macc. 1:56, where *the law only* is said to have been

burned. Accordingly **hrfpzw**, from **rfp**, *to liberate, to free*, signifies the *liberating lesson*, the portion from the prophets which is read instead of the portion from the law that could not be read, and which liberates from the injunction of reading the Pentateuch. For the other opinions about the signification of *Iaphtharah*, we refer to the literature quoted below.

**5. Literature.** — Maimonides, *Jod Ha-Chezaka Hilchoth Tephilla*; Bartolucci, *Bibliotheca Magna Rabbinica*, 2, 593 sq.; Zunz, *Die Gottesdienstlichen Vorträge der Juden*, cap. 1, Frankel, *Vorstudien zu der Septuaginta* (Leipzig, 1841), p. 48 sq.; Rapaport, *Erech Millin*, p. 66 sq.; *Monatschrift für Geschichte und Wissenschaft des Judenthums*, 1, 352; 11:222, Herzfeld, *Geschichte des Volkes Israel*, 2, 209; *Der Israelitische Volkslehrer*, 2. 205; *Ben Chananja*, , 125.

## Ha'ra

(Heb. *Hara'*, **arh**), a province of Assyria. We read that Tiglath-pilneser “brought the Reubenites, Gadites, and the half tribe of Manasseh unto Halah, and Habor, and *Hara*, and to the river Gozan” (<sup><133></sup>1 Chronicles 5:26). The parallel passage in <sup><131></sup>2 Kings 18:11, omits *Hara*, and adds “in the cities of the Medes.” Bochart consequently supposes that *Hara* was either a part of Media, or another name for that country. He shows that Herodotus (7:62) and other ancient writers call the Medes *Arians*, and their country *Aria*. He further supposes that the name *Hara*, which signifies *mountainous*, may have been given to that northern section of Media subsequently called by the Arabs *El-gebal* (“the mountains;” see Bochart, *Opp.* 1, 194). The words *Aria* and *Hara*, however, are totally different both in meaning and origin. The Medes were a branch of the great Arian family who came originally from India, and who took their name, according to Muller (*Science of Language*, p. 237 sq., 2nd ed.), from the Sanskrit word *Arya*, which means *noble*, “of a good family.” Its etymological meaning seems to be “one who tills the ground” and it is thus allied to the Latin *arare* (see also Rawlinson’s *Herodotus*, 1, 401).

*Hara* is joined with *Hala*, *Habor*, and the river *Gozan*. These were all situated in Western Assyria, between the Tigris and Euphrates, and along the banks of the *Khabûr*. We may safely conclude, therefore, that *Hara* could not have been far distant from that region. It is somewhat remarkable that the name is not given in either the Sept. or Peshito version. Some have hence imagined that the word was interpolated after these versions were

made. This, however, is a rash criticism, as it exists in all Hebrew MSS., and also in Jerome's version (see Robinson's *Calmet*, s.v. Gozan; Grant's *Nestorian Christians*, p. 120). The conjecture that Hara and Haran are identical cannot be sustained, though the situation of the latter might suit the requirements of the Biblical narrative, and its Greek classical name *Carrhae* resembles Hara. **SEE HARAN**. The Hebrew words *arhan* and *ʿrj* are radically different. Hara may perhaps have been a local name applied to the mountainous region north of Gozan, called by Strabo and Ptolemy *Mins Masius*, and now *Karja Baghlar* (Strabo, 16:23, Ptolemy, 5, 18, 2). — Kitto, s.v.

### Har'adah

(Heb. with the article *ha-Charadah'*, *hḏrj ḥi* the fright; Sept. *Χαράδοθ*), the twenty-fifth station of the Israelites in the desert (<sup>0433</sup>Numbers 33:24); perhaps at the head of the wadys northeast of Jebel Araif en-Nakah, on the western brow of the high plateau east of Ain el-Mazen. **SEE EXODE**.

### Haram

**SEE HOUSE**.

### Ha'ran

appears in the Eng. Bible as the name of a place and also of three men, which, however, are represented by two essentially different Hebrew words. **SEE BETH-HARAN**.

**1.** HARAN (Heb. *Haran'*, *ʿrḥ*; *mountaineer*; Sept. *αῤῥαν*), probably the eldest son of Terah, brother of Abraham and Nahor, and father of Lot, Milcah, and Iscah. He died in his native place—before his father Terah (an event that may in some degree have prepared the family to leave Ur), which, from the manner in which it is mentioned, appears to have been a much rarer case in those days than at the present (<sup>0412</sup>Genesis 11:27 sq.). B.C. 2223 ante 2088. — Kitto. His sepulcher was still shown there when Josephus wrote his history (*Ant.* 1, 6, 5). The ancient Jewish tradition is that Haran was burnt in the furnace of Nimrod for his wavering conduct during the fiery trial of Abraham. (See the Targum Ps. — Jonathan; Jerome's *Quaest. in Genesim*, and the notes thereto in the edition of

Migne). This tradition seems to have originated in a translation of the word Ur, which in Hebrew signifies “fire.” *SEE ABRAHAM.*

**2. CHARAN** (Heb. *Charan*’, חַרָן; probably from the Arabic, *parched*; Sept. Χαρράν, also Josephus, *Ant.* i, 16, N.T., <sup><400></sup>Acts 7:2, where it is Anglicized “Charran”), the name of the place where Abraham, after he had been called from Ur of the Chaldees, tarried till his father Terah died, when he proceeded to the land of Canaan (<sup><0113></sup>Genesis 11:31, 38; <sup><400></sup>Acts 7:4). The elder branch of the family still remained at Haran, which led to the interesting journeys thither described in the patriarchal history (see Hauck, *De profectionibus Abrahamie Charris* [Lips. 1754, 1776]) —first, that of Abraham’s servant to obtain a wife for Isaac (Genesis 24); and, next, that of Jacob when he fled to evade the wrath of Esau (<sup><0280></sup>Genesis 28:10). It is said to be in Mesopotamia (<sup><0240></sup>Genesis 24:10), or, more definitely, in Padan-Aram 25:20), which is the “cultivated district at the foot of the hills”(Stanley, *Syr. and Pal.* p. 129, note), a name well applying to the beautiful stretch of country which lies below Mount Masius, between the Khabûr and the Euphrates. *SEE PADAN-ARAM.* Haran is enumerated among the towns which had been taken by the predecessors of Sennacherib, king of Assyria (<sup><1192></sup>1 Kings 19:12; <sup><2372></sup>Isaiah 37:12), and it is also mentioned by Ezekiel (27:23) among the places which traded with Tyre. It is alluded to in the cuneiform inscriptions (q.v.). Jerome thus describes Haran: “Charran, a city of Mesopotamia beyond Edessa, which to this day is called *Charra*, where the Roman army was cut off, and Crassus, its leader, taken”(Onomast. s.v. Charran). Guided by these descriptions and statements, which certainly appear sufficiently clear and full, sacred geographers have almost universally identified Haran with the *Carrct* (*Kapptai*) of classical writers (Herodian. 4:13, 7; Ptol. 5, 18, 12; Strabo, 16:747), and the *Harran* of the Arabs (Schultens, *Index Geogr. in Vitam Saladini.* s.v.). The plain bordering on this town (Ammian. Marc. 23:3) is celebrated in history as the scene of a battle in which the Roman army was defeated by the Parthians, and the triumvir Crassus killed (Plin. 5, 21; Dio Cass. 40:25; Lucan. 1, 104). Abulfeda (*Tab. Syrice*, p. 164) speaks of Haran as formerly a great city, which lay in an arid and barren tract of country in the province of Diar Modhar. About the time of the Christian era it appears to have been included in the kingdom of Eaessa (Mos. Chor. 2, 32), which was ruled by Agbarus. Afterwards it passed with that kingdom under the dominion of the Romans, and appears as a Roman city in the wars of Caracalla (Mos. Chor. 2, 72) and Julian (Jo.

Malal. p. 329). It is remarkable that the people of Harran retained to a late time the Chaldean language and the worship of Chaldean deities (Assemani, *Bibl. Or.* 1, 327; Chwolson's *Sabier und der Sabismus*, 2, 39).

About midway in the district above designated is a town still called *Harran*, which really seems never to have changed its appellation, and beyond any reasonable doubt is the Haran or Charran of Scripture (Bochart's *Phaleg*, 1, 14; Ewald's *Geschichte*, 1, 384). It is only peopled by a few families of wandering Arabs, who are led thither by a plentiful supply of water from several small streams. Its situation is fixed by major Rennell as being twenty-nine miles from Orfah, and occupying a flat and sandy plain. It lies (according to D'Anville) in 36° 40' N. lat., and 39° 2' 45"E. long. (See Niebuhr, *Travels*, 2, 410; Ritter, *Erdk.* 10:244; 11:291; Cellar. *Notit.* 2, 726; Mannert, 5, 2, 280; Michaelis, *Suppl.* 930.) Harran stands on the banks of a small river called Belik, which flows into the Euphrates about fifty miles south of the town. From it a number of leading roads radiate to the great fords of the Tigris and Euphrates; and it thus formed an important station on the line of commerce between Central and Western Asia. This may explain why Terah came to it, and why it was mentioned among the places which supplied the marts of Tyre (~~27:23~~ Ezekiel 27:23). Crassus was probably marching along this great route when he was attacked by the Parthians. Dr. Beke, in his *Origines Biblicae* (p. 122 sq.), made the somewhat startling statement that Haran must have been near Damascus, and that Aram-Naharaim is the country between the Abana and Pharpar. After lying dormant for a quarter of a century, this theory was again revived in 1860. The Rev. J. L. Porter visited and described a small village in the plain, four hours east of Damascus, called Harran el-Awamid ("Harran of the columns"). The description having met the eye of Dr. Beke (in *Five Years in Damascus*, 1, 376), he at once concluded that this village was the site of the real "city of Nahor." He has since visited Harran el-Awamid, and traveled from it to Gilead, and is more confirmed in his view, though he appears to stand alone. His arguments have not been sufficient to set aside the powerful evidence in favor of Harran in Mesopotamia. The student may see the whole subject discussed in the *Athenceunm* for Nov. 23, 30; Dec. 7, 1861; Feb. 1, 15; March 1, 22, 29; April 6, 19; and May 24, 1862; also in Stanley's *Lectures on the Jewish Church*, 1, 447 sq.

**3. CHARAN** (Heb. same as last, meaning here *noble*, according to First; Sept. Ἀρράν v.r. Ἀράμ). The son of Caleb of Judah by his concubine

Ephah, and father of Gazez (<sup><1286></sup>1 Chronicles 2:46). B.C. between 1618 and 1083.

**4.** HARAN (Heb. same as No. 1; Sept. Ἀράν v.r. Δάν). One of the three sons of Shimei, a Levite of the family of Gershon, appointed by David to superintend the offices at the tabernacle (<sup><1339></sup>1 Chronicles 23:9). B.C. 1014.

### Ha'rarite, the

(Heb. always [except in <sup><1231></sup>2 Samuel 23:11] with the art. *ha-Harari*, **γρᾶηη**), a distinctive epithet of three members of David's body-guard; probably as natives of the *mountains* (**rhī** plur. constr. **yrēj**) of Judah or Ephraim; but according to Furst from some town of the name of *Har* (**rh**). **SEE DAVID.**

**1.** "SHAMMAH [q.v.], the son of Agee" (<sup><1231></sup>2 Samuel 23:11 [Sept. οἶ Ἀραρί v.r. Ἀρουχίος, Vulg. *de Arari*, A.V. "the Hararite"], 33 [οἶ Ἀρωρίτης v.r. Ἀρωδίτης, *Arorites*], which latter verse shows that it was a designation of the son and not of the father), a different person from "Shammoth the Harorite" [q.v. (<sup><1317></sup>1 Chronicles 11:27), or "Shammah the Harodite" [q.v.] (<sup><1035></sup>2 Samuel 23:25). **SEE AGEE.**

**2.** "JONATHAN [q.v.], the son of Shage" (<sup><1313></sup>1 Chronicles 11:34, Sept. οἶ Ἀραοί, Vulg. *Ararites*), mentioned in the parallel passage (<sup><1232></sup>2 Samuel 23:32) without any such distinction. **SEE SHAGE.**

**3.** "AHIAM [q.v.], the son of Sacar" (<sup><1315></sup>1 Chronicles 11:35, Sept. οἶ Ἀραρί v.r. Ἀχάρ, Vulg. *Ararites*), or, in the parallel passage (<sup><1233></sup>2 Samuel 23:33), less accurately, "Ahiam, [the] son of *Sharar* [q.v.] the *Ararite*" (*Heb.* with the art. *ha-Arari*, **γρᾶηη**; Sept. οἶ Ἀραδίτης IT. r. Ἀραί, etc., Vulg. *Arorites*, A.V. "the Hararite"). **SEE SACAR.**

### Haraseth

**SEE KIR-HARASETH.**

### Harbaugh, Henry

a prominent minister and writer of the German Reformed Church in the United States, was born Oct. 28, 1817, near Waynesborough, Pa. He was descended from a German family, whose name was Herbach, and which had come to this country in 1736 from Switzerland. His father was an elder

in the German Reformed Church at Waynesborough. In early youth he manifested a desire to study for the ministry, but his father was unwilling to allow him to do so. He therefore found employment first with a carpenter, and subsequently with a mill-owner. After a time he became teacher in a primary school. The money saved in these positions enabled him to enter in 1840 Marshall College, Mercersburg, which was at that time under the direction of Dr. Nevin. Both the students' societies of Mercersburg College desired to have him a member. "We have many praying members," the Goetheans represented to him; "the others have no religion." For Harbaugh this was a reason to join the other society, that they might have one to do the praying for them. His financial means did not allow him to finish his course in the college and the Theological Seminary. He spent two years in the former and one in the latter, and, having passed his examination, became in 1843 pastor of the congregation in Lewisburg. In 1850 he accepted a call from the congregation in Lancaster, which he left again in 1860 for Lebanon. In 1863 he was elected by the Synod professor of theology in the Seminary of Mercersburg, in the place of Prof. B. C. Wolff. In this position he remained until his death, which occurred Dec. 28, 1867. Harbaugh was an indefatigable worker, and it was overexertion that brought on the disease of the brain by which he was carried off. The loss of his wife and a child in 1847 directed his thoughts to a special consideration of the state after death, and thus called for his works on *Heaven, or the Sainted Dead: — The Heavenly Home: — The Heavenly Recognition: — Future Life* (3 vols.). Besides these, he wrote *The Golden Censer*, a collection of "hymns and chants" for Sabbath schools: — *A Child's Catechism: — The Glory of Woman: a volume of Poems: — — Union with the Church: — Youth in Earnest Life of Th. D. Fischer: — and a Life of Michael Schlatter*, one of the founders of the German Reformed Church in America in the last century. His most important work is the one on *The Fathers of the German Reformed Church in America* (2 vols.). At the time of his death he was editor of the *Mercersburg Review*, and also a regular contributor to the columns of the *Reformed Church Messenger*, which latter relation he sustained during the last six years. He was likewise the originator of the *Guardian*, and its editor for seventeen years, to the close of 1866, during four of which it was published under the direction of the Board of Publication of the German Reformed Church. In addition to this, he furnished the reading matter for the several almanacs published by this board, and edited the *Child's Treasury* for the first year and a half after it came under the direct control of the Church Board. Dr. Harbaugh also

contributed a number of biographical articles to this Cyclopaedia. While, for the works thus far mentioned, he used the English language, he is also the author of several excellent poems in the German-Pennsylvanian dialect. In fact, the poems of Harbaugh belong among the best that have ever been written in this dialect. In his theological views Harbaugh was one of the foremost representatives of the school which emphasizes the efficiency of the sacraments, and the priestly character of the ministry. In the *Order of Worship* of the German Reformed Church, which was published in 1866, the burial service was from the pen of Harbaugh. (A. J. S.)

### Harbo'na

(Heb. *Charbona'*, **an/brj** | prob. Pers. for *ass-driver*; Sept. **Ὀαρβῳά** v.r. **Θαρρά**), one of the seven eunuchs of king Ahasuerus or Xerxes, commanded by him to exhibit the beauty of Vashti (<sup><7000></sup>Esther 1:10). He was probably the same with the one called HARBONAH (Heb. *Charbonah*, **hn/brj** | *id.*; Sept. changes to **Βουγαθάν**), who suggested to the king the idea of hanging Haman on his own gallows (chap. 7:9). B.C. 483473.

### Harbo'nah

(<sup><7000></sup>Esther 7:9). *SEE HARBONA.*

### Hardenberg, Albrecht

an eminent divine, was born at Hardenberg, in Overyssel, 1510. While studying theology at Louvain, he imbibed the reformed theology, and became a friend and follower of Melancthon, who sent him to Cologne. The disturbances there drove him to Oldenburg, where, and in Knyphausen, he labored until his death in 1574. He is noted in Church History for his attempt, in 1556, to introduce into the re-public of Bremen Calvin's doctrine respecting the Lord's Supper. For the controversy to which this gave rise, see Herzog, *Real-Encyklopadie*, s.v.; also Mosheim, *Ch. Hist.* cent. 16:sec. 3:pt. 2, ch. 2; Planck, *Hist. Prot. Theol.* vol. 5.

### Hardenberg, Jacobus Rutsen, D.D.

an eminent minister of the Reformed (Dutch) Church, was born at Rosendale, N. Y., in 1737. His early opportunities of education were limited, but by persevering industry he became a very creditable scholar.



He was ordained by the "Coetus" in 1757, and in the long strife between that party and the "Conferenties" in the Dutch Church, he sided with the former. His talents and reputation gave him great influence in the final settlement of these disputes. In 1758 he became pastor of the church at Raritan, N. J. Queen's College (now Rutgers') obtained its charter in 1770. It languished during the Revolution, but was resuscitated, with Dr. Hardenberg at its head as president, in 1786. He died Oct. 80, 1790. — Sprague, *Annals*, 9:28. *SEE REFORMED (DUTCH) CHURCH.*

### Harding, Stephen

a religious reformer of the 12th century, was of a noble English family. After making a pilgrimage to Rome, he entered the Benedictine convent of St. Claude de Joux. He subsequently was chosen abbot of the monastery of Bize, with a view to the reformation of its discipline. From Bize he was transferred to Citeaux, of which monastery he was elected abbot in 1109, on the death of Alberic. In 1119 he drew up, conjointly with St. Bernard (of Clairvaux) and other members of the brotherhood, the constitution of the Cistercian order, entitled *Carta Caritatis*. He remained at the head of the order until his death in 1134. *SEE CISTERCIANS.* (A. J. S.)

### Harding, Thomas, Jesuit

was born at Comb-Martin, in Devonshire, in 1512, and was educated at Barnstaple and Winchester, whence he was removed to New College, Oxford, of which he became fellow in 1536. In 1542 he was chosen Hebrew professor of the university by Henry VIII; but no sooner had Edward VI ascended the throne, than Harding became a zealous Protestant. He seemed, indeed, merely to be restrained by prudence from proceeding to great extremes. In the country zealous Protestants were edified by his instructions. At Oxford, he himself received instruction from Peter Martyr. From St. Mary's pulpit he derided the "Tridentine fathers as *illiterate, paltry papists*, and inveighed against Romish peculiarities." On the accession of queen Mary he became again a papist, and was made chaplain and confessor to Gardiner, bishop of Winchester. In 1555 he was made treasurer of the cathedral of Salisbury. "When Elizabeth came to the crown he could not muster face for a new recantation and being deprived of his preferment, fled to Louvain, and became, says Wood, "the target of Popery" in a warm controversy with bishop Jewel, against whom, between 1554 and 1567, he wrote seven pieces." He died in 1572. See *Life of*

*Jewel; Zurich Letters; Burnet, Reformation, 1, 271; Wood, Athenae Oxonienses, vol. 1; Dodd, Church Hist.; Prince, Worthies of Devon; Chalmers, General Biog. Dict.; Hook, Eccles. Biog. vol. 5.*

### Hardouin (Hardinus), Jean

a Jesuit, one of the most learned, but most eccentric members of his order was born A.D. 1646, at Quimper, in Brittany. His paradoxes on ancient history are well known, and had their origin chiefly in the vanity which prompted him to obtain celebrity at any cost. He endeavored to prove that the *Aeneid* ascribed to Virgil, and the odes attributed to Horace, were really composed by some monks during the Middle Ages! He edited an edition of the Councils to the year 1714 (12 vols. fol.), which is much esteemed. *SEE CONCILIA*. This may appear singular, considering that Hardouin looked upon all councils preceding that of Trent as supposititious. Father Brun, of the Oratory, knowing the opinions of the Jesuit on that point, asked him one day, "How did it happen that you published an edition of the Councils?" Hardouin answered, "Only God and I know that." He died at the College of St. Louis, Paris, and Sept. 3, 1729. His most noted work is his *Chronologiae ex Nummis Antiquis restitute Prolusio de Nummis Herodiadum* (Paris, 1693, 4to), in which he labors to show that, with few exceptions, the writings ascribed to the ancients are wholly spurious. He wrote also *Chronologia Vet. Testamenti* (Paris, 1697, 4to): — *Commentarius in Nov. Test.* (Amst. 1741, fol.): — *De situ Paradisi Terrestris Disquisitio* (in his edit. of *Pliny*): — *Plinii Historia Naturalis* (in the Delphin classics): — *Opera selecta* (1709, fol.). His *Opera Omnia* (Amsterdam, 1733, fol.) contains some curious pieces, among which are his *Pseudo-Virgilius*, *Pseudo-Horatius*, and especially his *Athei detecti*, against Jansenius, Arnould, Nicole, Pascal, Quesnel, Des Cartes, etc. A posthumous work of his, *Prolegomena ad Censuram Scriptorum Veterum* (1766, 8vo), contains his full theory of the production of the classics by the monks of the Middle Ages. See P. Oudin, *Eloges de quelques auteurs frangais*; Moreri, *Grand Dict. histor.*; Dupin, *Bibl. des auteurs eccles.* 19:109; *Journ. des Savants*, June, 1726, p. 226; March, 1727, p. 328; January-April, 1728, p. 579; La Croze, *Dissert. hist. sur divers sujets*, p. 231; Hoefer, *Nouv. Biog. Généralé*, 23, 357.

### Hardt, Hermann von Der

*SEE HERMANN.*

## Hardwick, Charles

a minister of the Church of England, was born at Slingsby, Yorkshire, September 22, 1821. At fifteen years of age he became pupil assistant teacher in Thornton Grammar-school, and in 1838 he was made assistant tutor in the academy at Malton. In 1840 he entered the University of Cambridge (Catharine's Hall), graduating in 1844 as first senior optime. In 1845 he obtained a fellowship in Catharine's Hall; in 1851 he was appointed Cambridge preacher at the Chapel Royal, Whitehall; and in 1853, professor of divinity in Queen's College, Birmingham, which office he held only for a few months. In 1855 he was made lecturer in divinity in King's College, Cambridge, and "Christian Advocate." In fulfilling the latter office, he prepared a work (incomplete, but yet of great value to the new science of Comparative Theology), under the title *Christ and other Masters; an Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World* (London and Cambridge, 2nd edit. 1853, 2 vols. fop. 8vo).

During a summer tour he was killed by a fall in the Pyrenees, Aug. 18, 1859. His literary activity was very great, and it was accompanied by thorough scholarship and accuracy. Besides editing a number of works for the University press and for the Percy Society, he published the following, which are likely to hold a durable place in theological literature, viz., *A History of the Thirty-nine Articles* (Cambridge, 1851; 2nd ed. revised. 1859: reprinted in Philadelphia, 12mo): — *Twenty Sermons of Town Congregations* (1853, cr. 8vo): — *A History of the Christian Church, Middle Age* (Cambridge, 1853, fcp. 8vo): — *A History of the Christian Church during the Reformation* (Cambridge, 1856, fop. 8vo). — *Sketch prefixed to second edition of Christ and other Masters* (1863).

## Hardy, Nathaniel, D.D.

an English divine, was born in London in 1618; was educated at Magdalen Hall, Oxford, and became rector of St. Dionis Back, London. He was a decided Royalist, and yet remained a popular preacher during the Commonwealth. In 1660 he became archdeacon of Lewes and dean of Rochester. He died in 1670. His publications are, *The first Epistle of John unfolded and applied* (Lond. 1656, 4to): — *Sermons on solemn Occasions* (London, 168, 4to): — *Sermon on the Fire of London* (Lond. 1666 4to). — Darling, *Cyclop. Bibliographica*, 1, 1394. Hardy, Robert Spence, an

English Methodist missionary, was born at Preston, Lancashire, July 1, 1803, and was trained in the house of his grandfather, a printer and bookseller in York. In 1825 he was admitted to the British Conference, and appointed missionary to Ceylon, in which field he labored with great zeal for twenty-three years. In 1862 he was appointed superintendent of the South Ceylon Mission. To the ordinary labors of a missionary Mr. Hardy added an amount of literary activity sufficient to have occupied the whole life of an ordinary man. It is not too much to say that he and his colleague Gogerly (q.v.) have thrown more light upon the Buddhism of Ceylon, and upon Pali literature, than all other English writers. His culture, in the course of his studies, became very wide; he read Latin, Greek, Hebrew, French, Portuguese and Singhalese; and his acquaintance with the Pali and Sanskrit was not only large, but accurate. Towards the end of his life he returned to England, and served as minister on several important circuits. He died at Headingley, Yorkshire, April 16, 1868. At the time of his mortal seizure he was engaged upon a work entitled *Christianity and Buddhism compared*. His most important publications are *Eastern Monachism, an Account of the Origin, Laws, Discipline, Sacred Writings, etc. of the Order of Milendicants founded by Gotama Buddha* (London, 1850, 8vo): — *A Manual of Buddhism in its Modern Development, translated from Singhalese MSS.* (Lond. 1853, 8vo): — *The Legends and Theories of the Buddhists compared with History and Science* (1867, cr. 8vo). — *Wesleyan Minutes*, 1868, p. 25.

### Hardy, Samuel

an English divine, was born in 1720, and educated at Emanuel College, Cambridge, where he became fellow. He was for many years rector of Blakenham, Suffolk, and died in 1793. He published *Nature and Ends of the Eucharist* (London, 1784, 8vo): — *Principal Prophecies of the O. and N. Test. compared and explained* (London, 1770, 8vo): — *Novum Test. Graecum cum scholiis theologicis*, etc. (3rd ed. Lond. 1820, 2 vols. 8vo), the annotations in which are chiefly taken from Poole's Synopsis. — *Darling, Cyclop. Bibliographica*, 1, 1395.

### Hare

(**τβηρῆ** *arne'beth'*; according to Bochart [*Hieroz.* i, 994], from **hra**; to *crop*, and **byna** *fruit*; Arab. *arneb* and Syr. *arnebo*, a hare; Sept. **χοιρογρύλλιος** and **δασύπους**, Vulg. *lepus* and *cheerogryllus*, both

versions interchanging it with “coney”) occurs in <sup><B106></sup>Leviticus 11:6, and <sup><B147></sup>Deuteronomy 14:7, and in both instances it is prohibited from being used as food because it chews the cud, although it has not the hoof divided. But the hare belongs to an order of mammals totally distinct from the ruminantia, which are all, without exception, bisulca, the camel’s hoof alone offering a partial modification (Ehrenberg, *Mammalia*, pt. 2). The stomach of rodents is single, and the motion of the mouth, excepting when they masticate some small portion of food reserved in the hollow of the cheek, is more that of the lips, when in a state of repose the animals are engaged in working the incisor teeth upon each other. This practice is a necessary condition of existence, for the e friction keeps them fit for the purpose of nibbling, and prevents their growing beyond a proper length. As hares do not subsist on hard substances, like most of the genera of the order, but on tender shoots and grasses, they have more cause, and therefore a more constant craving, to abrade their teeth; and this they do in a manner which, combined with the slight trituration of the occasional contents of the cheeks, even modern writers, not zoologists, have mistaken for real rumination.

## Picture for Hare 1

## Picture for Hare 2

Physiological investigation having fully determines these questions, it follows that, both with regard to the shaphan (“coney”) and the hare, we should understand the original in the above passages, rendered “chewing the cud,” as merely implying a second mastication, more or less complete, and not necessarily that faculty of true ruminants which derives its name from a power to draw up aliment after deglutition, when worked into a ball, from the first stomach into the: mouth, and there to submit it to a second grinding process. The act of “chewing the cud” and “re-chewing” ‘being considered identical by the Hebrews, the sacred. lawgiver, not being occupied with the doctrines of science, no doubt used the expression in the sense in which it was then understood (compare Michaelis, *Anmerk.* adloc.). It may be added that a similar opinion, and consequent rejection of the hare as food, pervaded many nations of antiquity, who derived their origin, or their doctrines, from a Shemitic source; and that, among others, it existed among the British Celtae, probably even before they had any intercourse with Phoenician merchants. Thus the Turks and Armenians abstain. from its flesh (Tavernier, *Travels*, 3, 154), also the Arabians

(Russell's *Aleppo*, 2, 20), and even the Greeks and Romans avoided it (Hermann, *ad Lucian. conscrib. hist. p.* 135; P. Castellan. *De carnis esu*, 3, 5, in Gronov. *Thesaur.* 9) on sanitary grounds (Aristotle, *Hist. Anim.* 4:5; Pliny, *H. N.* 28, 79); but the Bedawin, who have a peculiar mode of dressing it, are fond of its flesh.

### Picture for Hare 3

There are two distinct species of hare in Syria: one, *Lepus Syriacus*, or Syrian hare, nearly equal in size to the common European, having the fur ochry buff; and *Lepus Sinaiticus*, or hare of the desert, smaller and brownish. They reside in the localities indicated by their trivial names, and are distinguished from the common hare by a greater length of ears, and a black tail with white fringe. There is found in Egypt, and higher up the Nile, a third species, represented in the outline paintings on ancient monuments, but not colored with that delicacy of tint required for distinguishing it from the others, excepting that it appears to be marked with the black speckles which characterize the existing species. The ancient Egyptians coursed it with greyhounds as we do, and sometimes captured it alive and kept it in cages. "Hares are so plentiful in the environs of Aleppo," says Dr. Russell (2, 158), "that it was no uncommon thing to see the gentlemen who went out a sporting twice a week return with four or five brace hung in triumph at the girths of the servants horses." Hares are hunted in Syria with greyhound and falcon.

### Hare, Augustus William

(brother of Julius Charles, see below), was born in 1794, graduated at Oxford, became fellow of New College, and in 1829 rector of Alton Barnes, Wiltshire. In conjunction with his brother, he wrote *Guesses at Truth* (3rd ed. Lond. 1847, 2 vols. 18mo). He also published *Sermons to a Country Congregation* (London, 4th ed. 1839, 7th ed. 1851; New York, 1839, 8vo), which are models of clear and practical discourse from the pulpit. He died in 1834 at Rome.

### Hare, Edward

an English Methodist minister, was born at Mull Sept. 19, 1774, and received his early education under Mihier, author of the *Church History*. Having a turn for the sea, he became a sailor, and in 1793, while a ship-boy, was converted, and began to hold religious services among the sailors.

During the French war he was twice taken prisoner; and after his second liberation, in 1796, he abandoned the sea. He was admitted into the itinerant ministry of the Wesleyan Church in 1798, and for twenty years was an acceptable and faithful minister of the Gospel. His last station was Leeds. He died of consumption at Exeter in the spring of 1818. Hare was a clear and forcible writer, and produced several valuable apologetical and controversial works on Methodist doctrine. Perhaps the most important of these are *A Treatise on the Scriptural Doctrine of Justification* (2nd ed., with Preface by T. Jackson, London, 1839, 12mo; also reprinted in New York, 12mo). See also *Sermons published from his Manuscripts, with a Memoir of Hare by Joseph Benson* (London, 1821). *Wesleyan Minutes*, 1818; *Life of Dr. Jabez Bunting*, ch. 14.

### Hare, Francis

bishop of Chichester, was born London about 1665. He studied at Eton and at King's College, Cambridge; and, having been employed as tutor to lord Blandford, son of the duke of Marlborough, the latter caused him to be appointed general chaplain of the army. In consequence of services rendered to the Whig party, he was successively made dean of Worcester in 1708, of St. Paul's in 1726, bishop of St. Asaph in 1731, and transferred in the same year to the see of Chichester. He died in 1740. He wrote a work on *The Difficulties and Discouragements attending the Study of the Scriptures in the Way of private Judgment*: which was condemned for its tendency to skepticism.

He is chiefly famous for his *Book of Psalms, in the Hebrew, put into the original poetical Meter* (Psalmorau Liber in Versiculos metriae Divisus, Lond. 1736, 8vo), an attempt, now deemed hopeless, to reduce Hebrew poetry to meter, in which he was defended by Dr. Edwards, and assailed by Dr. Lowth. His *Works* were published in 4 vols. 8vo (Lond. 1746), containing, besides the writings above named, a number of *Sermons*. See Chalmers, *General Biog. Dict.*; Allibone, *Dictionary of Authors*, 1, 785.

### Hare, Julius Charles

one of the brightest ornaments of the Church of England in the present century, was born Sept. 13, 1795, at Hurstmonceux, Sussex, his father being lord of the manor. After a brilliant preparation at the Charter House, he went to Cambridge in 1812, where he graduated B.A. 1816, M.A. 1819, and became fellow of Trinity. He was instituted to the rectory of

Hurstmonceux (the advowson of which was in his own family) in 1832; was collated to a prebend at Chichester in 1851; was appointed archdeacon of Lewes by bishop Otter in 1840; and nominated one of her majesty's chaplains in 1853. He died at the rectory, Jan. 23, 1855.

In 1827 he published the first edition of *Guesses at Truth*, but his name was first distinguished in the literary world as one of the translators of Niebuhr's *History of Rome*, in conjunction with Mr. Connop Thirlwall, the present bishop of St. David's. Their version was made from the second German edition, which materially differed from the first, and it was first published in the year 1828. It extends to the first and second volumes only of the standard English edition; the third and fourth were translated by Dr. William Smith and Dr. Leonard Schmitz. In 1829 Mr. Hare published, at Cambridge, *A Vindication of Niebuhr's History of Rome from the Charges of the Quarterly Review*. Archdeacon Hare's published works extend over a period of nearly thirty years. The most important of them are, *The Children of Light: a Sermon for Advent* (Cambridge, 1828, 8vo): — *Sermons preached before the University of Cambridge* (Feb. 1839): — *The Victory of Faith, and other Sermons* (Cambridge, 1840, 8vo): — *The Better Prospects of the Church: a Charge* (1840): — *Sermons preached at Hurstmonceux Church* (1841, 8vo; 2nd vol. 1849): — *The Unity of the Church: a Sermon preached before the Chichester Diocesan Association* (1845, 8vo): — *The Mission of the Comforter, and other Sermons, with Notes* (1846, 2 vols. 8vo; Amer. edit. Boston, 1854, 12mo): — *The Means of Unity: a Charge, with Notes, especially on the Institution of the Anglican Bishopric at Jerusalem* (1847, 8vo): *A Letter on the Agitation excited by the Appointment of Dr. Hanpden to the See of Hereford* (1848, 8vo): — *Life and Writings of John Sterling* (1848, 2 vols. 12mo): *Guesses at Truth, by two Brothers* (3rd edit. 1848, 2 vols. 18mo): — *The Contest with Rome, especially in reply to Dr. Newman* (Lond. 1852, 8vo): — — *Vindication of Luther* (Lond. 1854, 8vo). — This last is a book of vigorous controversy, and refutes, both on critical and moral grounds, the charges brought against the memory of Luther by Hallam, Newman, Ward, and Sir William Hamilton. These writers are handled by Hare with great, but not unjust severity. There are two admirable articles on Hare, giving a candid and judicious criticism of his career as philosopher, controversialist, and theologian, in *the Methodist Quarterly Review*, April and July, 1856; produced by the author, Rev. J. H. Rigg, in his *Modern Anglican Theology* (London, 1858, 12mo). See also *Gentleman's Magazine*, April, 1855;



*Quarterly Review* (London), July, 1855; *Blackwood's Magazine*, 43, 287; Allibone, *Dictionary of Authors*, 1, 785.

## Harel

(Heb. with the art. *ha-Harel*', **הַרְהַל** *the mount of God*; Sept. τὸ ἄριήλ, Vulg. *Ariel*, Engl. Vers. "the altar," marg. "Harel"), a figurative name for the altar of burnt-offering (<sup>2615</sup>Ezekiel 43:15, first clause), called (in the last clause and in ver. 16) **ARIEL** (Engl. Version also "altar"). "Junius explains it of the *Fiaxdpa* or hearth of the altar of burnt-offering, covered by the network on which the sacrifices were placed over the burning wood. This explanation Gesenius adopts, and brings forward as a parallel the Arab. *ireh*, 'a hearth or fireplace,' akin to the Heb. **רָא**, sr, 'light, flame.' Furst (*Handw.* s.v.) derives it from an unused root **arh**; *hard*, 'to glow, burn,' with the termination *el*; but the only authority for the root is its presumed existence in the word *Harel*. Ewald (*Die Propheten des A. B.* 2, 373) identifies Harel and Ariel, and refers them both to a root **hra**; *ar ah*, akin to **רָא**, *ir*"

## Harem

*SEE HOUSE; SEE POLYGAMY.*

## Haren, Jean de

a Belgian theologian, was born at Valenciennes about 1540. While yet a youth he went to Geneva, where he was well received by Calvin. He was present at the deathbed of the reformer (1564), and was for eighteen years a Protestant minister in several cities. He finally joined the Roman Catholic Church at Antwerp, March 3, 1586, and preached at Venloo, Cologne, Aix-la-Chapelle, Nancy, etc. He returned to Calvinism in 1610, and died about 1620. He wrote *Brief Discours des causes justes et equitables qui ont meues AM. Jean Haren, jadis ninistre, de quitter sla religion preftendue reformee, pour se ranger au giron de l'Eglise catholique*, etc. (Anvers, 1587, 12mo): — *thirteen Catechlses contre Calvin et les calvinistes* (Nancy, 1599, 12mo): — *Profession catholique de Jean Haren* (Nancy, 1599, 12mo): — *Epitre et Demande Chretienne de Jean Haren a Ambroise Wille, ministre des estrangers walons retirez en la ville d'Aix-la-Chapelle* (Nancy, 1599, 12mo). See Calmet, *Bibl. de Lorraine*, p. 479; Hofer, *Nouv. Biog. Généralé*, 23:380.

## Ha'reph

(Heb. *Chareph'*, אֲרֵפֶ; *plucking off*; Sept. Ἀρεί v. r. Ἀρίμ), the “father” of Beth-Gader, and “son” of Caleb of Judah by one of his legitimate wives (<sup><1315></sup>1 Chronicles 2:51). B.C. cir. 1612. The patronymic Haruphite”(q.v.) seems to connect this with HARIPH.

## Hareth

SEE KIR-HARESETH.

## Haresh

SEE KIR-HARESH.

## Haresha

SEE TEL-HARESHA.

## Ha'reth

(Heb. *Che'reth*, תרֵי, the form תרֵי; *Cha'reth*, is on account of the pause-accent; prob. i.q. *vrj* א *thicket*: Sept. Χαρής v.r. [έν] πόλει [apparently reading *ry[as]* Josephus, *Ant.* 6:12, 4], Vulg. *Haret*), a wood (ר[י]) in the mountains of Judah, where David hid himself from Saul, at the instance of the prophet Gad (<sup><1315></sup>1 Samuel 31:5); probably situated among the hills west of Socho. SEE FOREST.

## Harhai'ah

(Heb. *Charhayah'*, חַרְחַיָּה; *zeal of Jehovah*; Sept. Ἀραχίας), the father of Uzziel “of the goldsmiths,” which latter repaired part of the walls of Jerusalem after the Captivity (<sup><1418></sup>Nehemiah 3:8). B.C. ante 446.

## Har'has

(<sup><1224></sup>2 Kings 22:14). SEE HASRAH.

## Har'hur

(Heb. *Charchur'*, חַרְחֻר; *ifever*, as in <sup><1532></sup>Deuteronomy 28:22; Sept. Ἀρούρ), one of the Nethinim whose posterity returned from Babylon with Zerubbabel (<sup><1515></sup>Ezra 2:51; <sup><1675></sup>Nehemiah 7:53). B.C. 536.

## Harid

SEE HADID.

## Ha'rim

(Heb. *Charim'*, מִרְיָה for מִרְיָה i. q. מִרְיָה ) *flat-nosed*; Sept. Ἡρόμ, but with many v.r. especially Χαρήμ in <sup><1308></sup>1 Chronicles 24:8, Ἡρίμ in <sup><1329></sup>Ezra 2:39, Ἰραμ in <sup><1605></sup>Nehemiah 10:5, and Ἀπι in <sup><1625></sup>Nehemiah 12:15), the names of several men, mostly about the time of the Captivity..

1. The head of the second “course” of priests as arranged by David (<sup><1308></sup>1 Chronicles 24:8). B.C. 1014.
2. Apparently an Israelite, whose descendants, to the number of 320 males, or 1017 in all, returned from Babylon with Zerubbabel (<sup><1329></sup>Ezra 2:32, 39; <sup><1625></sup>Nehemiah 7:35, 42. But as among these some are enumerated (<sup><1329></sup>Ezra 10:21), as priests in the corresponding lists of those who renounced their Gentile wives, and others (<sup><1329></sup>Ezra 10:31) as; ordinary Israelites, it may be doubted whether Harim was not rather a place whose inhabitants are here spoken of, like others in the same list. Accordingly,. Schwarz identifies it with a village *Charism*, situated, according to him, on a bay of the sea eight Eng. miles northeast of Jaffa (*Palest.* p. 142). He probably means el-Haran-Ali-Ibn-Aleim (Robinson, *Researches*, 3, 46),. but his explanation of the compound name is not at all. satisfactory. A better supposition, perhaps, is that Harim in these latter passages stands patronymically as a representation of the family, q.d. *Bene-Harim*. SEE ELAM.
3. The father of Malchijah, which latter repaired part of the walls of Jerusalem (<sup><1625></sup>Nehemiah 3:11). B.C. ante: 446. Perhaps identical with No. 2.
4. One of the priests that returned from Babylon. with Zerubbabel (<sup><1625></sup>Nehemiah 12:3, where the name is given' as REHUMI; but compare ver. 15, where his son Adna is named). B.C. 536. Perhaps the same as No. 3.
5. One of those named first among the signers of the. sacred covenant of Nehemiah (<sup><1625></sup>Nehemiah 10:5). B.C. cir.. 410. Perhaps 1. q. No. 3.
6. Another, a chief of the people, in the same list. (ver. 27). B.C. cir. 410. Perhaps to be explained like No. 2.

## Har'iph

(Heb. *Chariph'*, אַרְיָפֶה *autumal* rain; Sept. Ἀρείμ, Ἀρίφ), the name apparently of two men.

**1.** An Israelite whose descendants (or possibly a place: whose inhabitants), to the number of 112, returned from Babylon with Zerubbabel (<sup><1074></sup>Nehemiah 7:24). In <sup><1018></sup>Ezra 2:18, the name is written in the synonymous form JORAH. B.C. ante 536. Perhaps identical with the HAREPH of <sup><1025></sup>1 Chronicles 2:51. *SEE HARUPHITE.*

**2.** One of the chief of the people who subscribed the covenant of fidelity to Jehovah with Nehemiah (<sup><1009></sup>Nehemiah 10:19). B.C. cir. 410. Perhaps the name is here only a patronymic contraction for *Ben-Hariph*. *SEE HARIM.*

## Harlay-Chanvallon, Francis de

archbishop of Rouen and afterwards of Paris, was born in the latter city Aug. 14, 1625. He studied at the College of Navarre, and was immediately appointed abbot of Jumieges by his uncle, the archbishop of Rouen, whom he succeeded in office, Dec. 28, 1651. The looseness of his, morals ill fitted him for such a position; yet, connecting himself with cardinal Mazarin, he managed to indulge his evil propensities without losing his credit. He represented the clergy at the coronation of Louis XIV in, 1654, and is said to have officiated at the marriage of this king with madame de Maintenon. His name, his fortune, and the flatteries he showered upon the king caused him to be made archbishop of Paris Jan. 3, 1671, and he received numerous other marks of the royal favour. He died at Conflans, where he possessed a fine estate, Aug. 6, 1695. A ready eloquence was joined in him to great ambition, the utmost want of principles, and great intolerance. At Dieppe, where he was master as temporal lord, he obliged the Protestants to come to the cathedral and listen to the sermons he delivered. as spiritual lord. He was one of the prime movers of the revocation of the edict of Nantes. Although a member of the French Academy, and very fond of making speeches, none of his discourses were published. He published, however, the *Synodicon Parisiense*, an account of all the synods held by his predecessors. See Legendre, *Vie de Harlay* (Par. 1720, 4to); Sevigné, *Lettres* (1818), 10:121, 128); Bausset, *Hist. de Fenelon* (2nd ed.), 1, 51, 55; Hofer, *Nouv. Biog. Généralé*, 23, 403.

## Harlot, Whore, etc.

are terms used somewhat promiscuously in the Auth. Vers. for several Heb. words of widely different import.

**1.** Properly **hn/z** (*zonah*’, participle from **hnz**; to *play the harlot*, Sept. **πόρνη**, Vulg. *meretrix*, both these latter terms referring to prostitution for *mercenary* motives), which occurs frequently, and is often rendered in our version by the first of the above English words, as in <sup><0361></sup>Genesis 34:31, etc., and sometimes, without apparent reason for the change, by the second, as in <sup><1027></sup>Proverbs 23:27, and elsewhere. In <sup><0385></sup>Genesis 38:15, the word is **hn/z** “harlot,” which, however, becomes changed to **hvdeqj** “harlot,” in vers. 21, 22, which means, literally, a *consecrated* woman, a female (perhaps priestess) devoted to prostitution in honor of some *heathen* idol. The distinction shows that Judah supposed Tamar to be a *heathen*: the facts, therefore, do not prove that prostitution was then practiced between *Hebrews*.

That this condition of persons existed in the earliest states of society is clear from <sup><0385></sup>Genesis 38:15. From that account it would appear that the “veil” was at that time peculiar to harlots. Judah thought Tamar to be such “because she had covered her face.” Mr. Buckingham remarks, in reference to this passage, that the Turcoman women go unveiled to this day” (*Travels in Mesopotamia*, 1, 77). It is contended by Jahn and others that in ancient times all females wore the veil (*Bibl. Archceöl.* p. 127). Possibly some peculiarity in the size of the veil, or the mode of wearing it, may have been (<sup><1070></sup>Proverbs 7:10) the distinctive dress of the harlot at that period (see New Translation, by the Rev. A. De Sola, etc., p. 116, 248-9). The priests and the high priest were forbidden to take a wife that was (*had been*, <sup><0214></sup>Leviticus 21:14) a harlot. Josephus extends the law to all the Hebrews, and seems to ground it on the prohibition against oblations arising from prostitution, <sup><0238></sup>Deuteronomy 23:18 (*Ant.* 4, 8, 23). The celebrated case of Rahab has been much debated. She is, indeed, called by the word usually signifying harlot (<sup><0101></sup>Joshua 2:1: 6:17; Sept. **πόρνη**; Vulg. *meretrix*; and in <sup><0813></sup>Hebrews 11:31; <sup><1025></sup>James 2:25); but it has been attempted to show that the word may mean an innkeeper. **SEE RAHAB**. If, however, there were such persons, considering what we know of Canaanitish morals (<sup><0182></sup>Leviticus 18:27), we may conclude that they would, if women, have been of this class. The next instance introduces the epithet of “strange woman.” It is the case of Jephthah’s mother (<sup><0710></sup>Judges

11:2), who is *also* called a harlot (πόρνη; *meretrix*); but the epithet *trj ai hvaa* (*achereth*), “strange woman,” merely denotes *foreign extraction*. Josephus says ξένος περὶ τὴν μητέρα, “a stranger by the mother’s side.” The masterly description in <sup><1076></sup>Proverbs 7:6, etc. may possibly be that of an abandoned *married* woman (ver. 19, 20), or of the solicitations of a courtesan, “fair speech,” under such a pretension. The mixture of religious observances (ver. 14) seems illustrated by the fact that “the gods are actually worshipped in many Oriental brothels, and fragments of the offerings distributed among the frequenters” (Dr. A. Clarke’s *Comment.* ad loc.). The representation given by Solomon is no *doubt bounded* upon facts, and therefore shows that in his time prostitutes plied their trade in the “streets” (<sup><1072></sup>Proverbs 7:12; 9:14, etc.; <sup><1072></sup>Jeremiah 3:2; <sup><1072></sup>Ezekiel 16:24, 25, 31). As regards the fashions involved in the practice, similar outward marks seem to have attended its earliest forms to those which we trace in the classical writers, e.g. a distinctive dress and a seat by the way-side (<sup><1072></sup>Genesis 38:14; compare <sup><1072></sup>Ezekiel 16:16, 25; Bar. 6:43; Petron. *Arb. Sat.* 16; Juv. 6:118 foll.; Dougltaei *Analect. Sacr.* Exc. 24). Public singing in the streets occurs also (<sup><1072></sup>Isaiah 23:16; Ecclus. 9:4). Those who thus published their infamy were of the worst repute; others had houses of resort, and both classes seem to have been known among the Jews (<sup><1072></sup>Proverbs 7:8-12; 23:28; Ecclus. 9:7, 8); the two women, <sup><1072></sup>1 Kings 3:16, lived as Greek hetaerae sometimes did, in a house together (Smith, *Dict. Gr. and Roman Ant.* s.v. Hetaera). The baneful fascination ascribed to them in <sup><1072></sup>Proverbs 7:21-23, may be compared with what Chardin says of similar effects among the young nobility of Persia (*Voyages en Perse*, 1, 163, ed. 1711), as also may <sup><1072></sup>Luke 15:30, for the sums lavished on them (*ib.* 162). In earlier times the price of a kid is mentioned (Genesis 38), and great wealth doubtless sometimes accrued to them (<sup><1072></sup>Ezekiel 16:33,39; 23:26). But lust, as distinct from gain, appears as the inducement in <sup><1072></sup>Proverbs 7:14, 15 (see Dougltaei *Anal. Sacr.* ad loc.), where the victim is further allured by a promised sacrificial banquet (comp. Ter. *Eun.* 3:3). The “harlots” are classed with “publicans,” as those who lay under the ban of society in the N.T. (<sup><1072></sup>Matthew 21:32). No doubt they multiplied with the increase of polygamy, and consequently lowered the estimate of marriage. The corrupt practices imported by Gentile converts into the Church occasion most of the other passages in which allusions to the subject there occur, 1 Corinthians 1, 9, 11; <sup><1072></sup>2 Corinthians 12:21; <sup><1072></sup>1 Thessalonians 4:3; <sup><1072></sup>1 Timothy 1:10. The decree, <sup><1072></sup>Acts 15:29, has occasioned doubts as to the meaning of *7opveia* there, chiefly from its

context, which may be seen discussed at length in Deyling's *Observ. Sacr.* 2, 470, sq.; Schöttgen, *Hor. Hebr.* 1, 468; Spencer and Hammond, ad loc. The simplest sense, however, seems the most probable. The children of such persons were held in contempt, and could not exercise privileges nor inherit (<sup><4804></sup>John 8:41; <sup><4823></sup>Deuteronomy 23:2; <sup><4710></sup>Judges 11:1, 2). The term "bastard" is not, however, applied to any illegitimate offspring born out of wedlock, but is restricted by the Rabbins to the issue of any connection within the degrees prohibited by the law. A *manner*, according to the Mishna (*Yebamoth*, 4:13), is one, says R. Akiba, who is born of relations between whom marriage is forbidden. Simeon the Temanite says it is every one whose parents are liable to the punishment of "cutting off" by the hands of Heaven; R. Joshua, every one whose parents are liable to death by the house of judgment, as, for instance, the offspring of adultery. On the general subject, Michaelis's *Laws of Moses*, bk. 5, art. 268; Selden, *De Ux. Hebr.* 1, 16; 3. 12; and *De Jur. Natur.* 5, 4, together with Schottgen, and the authorities there quoted, may be consulted.

The words **וַיִּטְבַּח** A.V. "and they washed his armor" (<sup><1228></sup>1 Kings 22:38), should be, "and the harlots washed," which is not only the natural rendering, but in accordance with the Sept. and Josephus.

Since the Hebrews regarded Jehovah as the husband of his people, by virtue of the covenant he had made with them (<sup><2401></sup>Jeremiah 3:1), therefore to *commit fornication* is a very common metaphor in the Scriptures to denote defection on their part from that covenant, and especially by the practice of idolatry. **SEE FORNICATION**. Hence the degeneracy of Jerusalem is illustrated by the symbol of a harlot (<sup><2021></sup>Isaiah 1:21), and even that of heathen cities, as of Nineveh (<sup><3404></sup>Nahum 3:4). Under this figure the prophet Ezekiel delivers the tremendous invectives contained in <sup><3163></sup>Ezekiel 16:23. In the prophecy of Hosea the illustration is carried to a start-ling extent. The prophet seems commanded by the Lord to take "a wife of whoredoms and children of whoredoms" (<sup><2002></sup>Hosea 1:2), and "to love an adulteress" (<sup><2010></sup>Hosea 3:1). It has, indeed, been much disputed whether these transactions were real, or passed in vision only; but the idea itself, and the diversified applications of it throughout the prophecy, render it one of the most effective portions of Scripture. **SEE HOSEA**.

**2. hvdeq]**(*kedeshah*’, from **vdq**; to consecrate, occurs <sup><0385></sup>Genesis 38:15, 21, 22; <sup><0217></sup>Deuteronomy 23:17; <sup><2044></sup>Hosea 4:14). It has already been observed that the proper meaning of the word is *consecrated prostitute*.

The very early allusion to such persons, in the *first* of these passages, agrees with the accounts of them in ancient heathen writers. Herodotus refers to the “abominable custom of the Babylonians, who compelled every native female to attend the temple of Venus once in her life, and to prostitute herself in honor of the goddess” (i, 199; Baruch, 6:43). Strabo calls prostitutes, who, it is well known, were at Athens dedicated to Venus, ἱερόδουλοι γυνᾶ ἰκες, “consecrated servants,” “votaries” (*Geog.* 8:378; Grotius, *Annotat. on Baruch; Beloe’s Herodotus*, Notes, 1, 272, Lond. 1806). The transaction related in <sup><0450></sup>Numbers 15:1-15 (compare <sup><0468></sup>Psalms 106:28) seems connected with idolatry. The prohibition in <sup><0627></sup>Deuteronomy 23:17, “there shall be no **hvdqj** ‘whore,’ of the daughters of Israel,” is intended to exclude such *devotees* from the worship of Jehovah (see other allusions, <sup><0864></sup>Job 36:14; <sup><1144></sup>1 Kings 14:24; 15:12). The law forbids (<sup><0809></sup>Leviticus 19:29) the father’s compelling his daughter to sin, but does not mention it as a voluntary mode of life on her part without his complicity. It could, indeed, hardly be so. The provision of <sup><0909></sup>Leviticus 21:9, regarding the priest’s daughter, may have arisen from the fact of his home being less guarded, owing to his absence when ministering, as well as from the scandal to sanctity so involved. Perhaps such abominations might, if not thus severely marked, lead the way to the excesses of Gentile ritualistic fornication, to which, indeed, when so near the sanctuary, they might be viewed as approximating (Michaelis, *Laws of Moses*, art. 268). Yet it seems to be assumed that the harlot class would exist, and the prohibition of <sup><0628></sup>Deuteronomy 23:18, forbidding offerings from the wages of such sin, is perhaps due to the contagion of heathen example, in whose worship practices abounded which the Israelites were taught to abhor. The term there especially refers to the impure worship of the Syrian Astarte (<sup><0291></sup>Numbers 25:1; comp. Herod. 1, 199; Justin, 18:5; Strabo, 8, 378; 12, 559; Val. Max. 2, 6, 15; August. *De Civ. Dei*, 4, 4), whose votaries, as idolatry progressed, would be recruited from the daughters of Israel; hence the common mention of both these sins in the Prophets, the one, indeed, being a metaphor of the other (<sup><2012></sup>Isaiah 1:21; 57:8; <sup><2412></sup>Jeremiah 2:20; comp. <sup><0345></sup>Exodus 34:15, 16; <sup><2410></sup>Jeremiah 3:1, 2, 6; Ezekiel 16, 23; <sup><2002></sup>Hosea 1:2; 2:4, 5; 4:11, 13, 14, 15; 5:3). The latter class would grow up with the growth of great cities and of foreign intercourse, and hardly could enter into the-view of the Mosaic institutes.

**3. הַיִרְקִי;** (*nokriyah*, from **יָקַן**; to ignore), the *strange woman*” (<sup><1110></sup>1 Kings 11:1; <sup><1050></sup>Proverbs 5:20; 6:24; 7:5; 23:7; Sept. ἄλλοτρία; Vulg.



*aliena, extranea*). It seems probable that some of the Hebrews in later times interpreted the prohibition against fornication (<sup><6204></sup>Deuteronomy 22:41) as limited to females of their own nation, and that the “strange women” in question were Canaanites and other Gentiles (<sup><6213></sup>Joshua 23:13). In the case of Solomon they are specified as Moabites, Ammonites, Edomites, Zidonians, and Hittites. The passages referred to discover the character of these females. To the same class belongs *hrz*; (*zarah*’, from *rWz*, to *turn* in as a visitor), “the *strange* woman” (<sup><1018></sup>Proverbs 5:3, 20; 22:14; 23:33; *γύνη πόρνη ἄλλοττία*; *meretrix, aliena, extranea*): it is sometimes found in full, *hrz; hVae* (<sup><1016></sup>Proverbs 2:16; 7:5). To the same class of females likewise belongs *tWl yskḗtvā*, (*kesiluth*’, *folly*), “the *foolish* woman,” i.e. by a common association of ideas in the Shemitic dialects, *sinful* (<sup><910></sup>Psalms 14:1). The description in <sup><1014></sup>Proverbs 9:14, etc. illustrates the character of the female so designated. To this may be added [*ritva*, (*ra, wrong*)], “the *evil* woman” (Proverbs 5, 24).

In the New Testament *πόρνη* occurs in <sup><121></sup>Matthew 21:31, 32; <sup><151></sup>Luke 15:30; <sup><165></sup>1 Corinthians 6:15, 16; <sup><813></sup>Hebrews 11:31; <sup><512></sup>James 2:25. In none of these passages does it *necessarily* imply prostitution for gain. The likeliest is <sup><151></sup>Luke 15:30. It is used symbolically for a city in <sup><670></sup>Revelation 17:1, 5, 15, 16; 19:2. where the term and all the attendant imagery are derived from the Old Testament. It may be observed in regard to Tyre, which (<sup><2215></sup>Isaiah 23:15, 17) is represented as “committing fornication with all the kingdoms of the world upon the face of the earth,” that these words, as indeed seems likely from those which follow, may relate to the various arts which she had employed to induce *merchants* to trade with her (Patrick, ad loc.). So the Sept. understood it, ἔσται ἐμπόριον πάσαις πᾶσι βασιλείαις τῆς οἰκουμένης ἐπὶ πρόσωπον τῆς γῆς. Schleusner observes that the same words in <sup><683></sup>Revelation 18:3 may also relate to *commercial dealings*. (Fessellii *Adversar. Sacr.* 2, 27, 1, 2 [Wittenb. 1650]; Frisch, *De muliere pere niud ap. Hebr.* [Lips. 1744J). Cuillpare PROSTITUTE.

### Harmer, Thomas

a learned dissenting divine of England, was born in Norwich in 1715, and became minister of a dissenting congregation at Wattesfield, Suffolk. He was much esteemed in the literary world for his attainments in Oriental literature and for his skill in antiquities. Availing himself of some MSS. of

the celebrated Sir John Chardin, who had traveled into Persia and other Eastern countries, Harmer seized the idea of applying the information thus obtained to the illustration of many portions of the prophetic writings, and of the evangelists also. The first volume of the *Observations on various Passages of Scripture* appeared in 1764; in 1776 the work again made its appearance in two volumes octavo, and in 1787 were published two additional volumes; a fourth edition, in four volumes, was called for in a short time afterwards, and a fifth edition was edited by Adam Clarke (Lond. 1816, 4 vols. 8vo), with considerable additions and corrections, to which is prefixed a life of the author. Mr. Harmer also published *Outlines of a new Commentary on Solomon's Song* (Lond. 1768, 8vo); and a posthumous volume has appeared, entitled *The Miscellaneous Works of the Rev. Thomas Harmer*, with an introductory memoir by William Youngman (Lond. 1823, 8vo). Mr. Harmer died in 1788. — Jones, *Christian Biography*; Darling, *Cyclopaedia Bibliographica*, i, 400.

## Harmonists or Harmonites

SEE RAPISTS.

## Harmony

## Picture for Harmony

as a technical name of a Biblical work, is applied to books the object of which is to arrange the Scriptures in chronological order, so that the mutual agreement of the several parts may be rendered apparent, and the true succession of events clearly understood. With this view various scholars have compiled harmonies of the Old Testament, of the New, and of particular portions of both. Harmonies of the Old Testament exhibit the books disposed in chronological order, as is done by Lightfoot in his *Chronicle of the Times, and the Order of the Texts of the Old Testament*, and by Townsend in his *Old Testament arranged in historical and chronological Order*. Harmonies of the New Testament present the gospels and epistles distributed in like order, the latter being interspersed among the Acts of the Apostles. In this way Townsend has proceeded in his valuable work entitled *The New Testament arranged in chronological and historical Order*. Books, however, of this kind are so few in number that the term *harmony* is almost appropriated by usage to the *gospels*. It is this part of the New Testament which has chiefly occupied the attention of those inquirers whose object is to arrange the Scriptures in their true order. The memoirs of our Lord written by the four evangelists have chiefly

occupied the thoughts of those who wish to show that they all agree, and mutually authenticate one another. Accordingly, such compositions are exceedingly numerous. The four gospels narrate the principal events connected with our Lord's abode on earth, from his birth to his ascension. There must therefore be a general resemblance between them, though that of John contains little in common with the others, being apparently supplementary to them. Yet there are considerable diversities, both in the order in which facts are narrated, and in the facts themselves. Hence the difficulty of weaving the accounts of the four into a continuous and chronological history. Those portions of the gospels that relate to the *resurrection* of the Savior have always presented the greatest obstacles to the compilers of harmonies, and it must be candidly admitted that the accounts of this remarkable event are not easily reconciled. Yet the labors of West and Townson, especially the latter, have served to remove the apparent contradictions. In addition to them may be mentioned Cranfield and Hales, who have endeavored to improve upon the attempts of their predecessors. *SEE GOSPELS.*

In connection with harmonies the term *diatessaron* frequently occurs. It denotes a continued narrative selected out of the four gospels, in which all repetitions of the same or similar words are avoided. It is thus the *result* of a harmony, since the latter, properly speaking, exhibits the entire texts of the four evangelists arranged in corresponding columns. In popular language the two are often used synonymously. *SEE DIATESSARON.*

The following questions relative to harmonies demand attention; and in treating them, we avail ourselves chiefly of the art. on the subject in Kitto's *Cyclopaedia*, s.v.

**1.** Have *all* or *any* of the evangelists observed chronological arrangement in their narratives? It was the opinion of Osiander and his followers that all the evangelists record the facts of the Savior's history in their true order. When, therefore, the same transactions are placed in a different order by the writers, they were supposed to have happened more than once. It was assumed that they took place as often as they were differently arranged. This principle is too improbable to require refutation. Instead of endeavoring to solve difficulties, it boldly meets them with a clumsy expedient. Improbable, however, as the hypothesis is, it has been adopted by Macknight. It is our decided conviction that *all* the evangelists have not adhered to chronological arrangement.

The question then arises, have *all neglected* the order of time? Newcome and many others espouse this view. “Chronological order,” says this writer, “is not-precisely observed by any of the evangelists; John and Mark observe it most, and Matthew neglects it most.” Bishop Marsh supposes that Matthew probably adhered to the order of time, because he was for the most part an eyewitness of the facts. The others, he thinks, neglected the succession of events. The reason assigned by the learned prelate in favor of Matthew’s order is of no weight as long as the *inspiration* of Mark, Luke, and John is maintained. If they were infallibly directed in their compositions, they were in a condition equally favorable to *chronological* narration.

A close inspection of Matthew’s Gospel will show that he did not intend to mark the true succession of events. He gives us no definite expressions to assist in arranging his materials in their proper order. Very frequently he passes from one occurrence to another without any note of time; sometimes he employs a *τότε*, sometimes *ἐνταῖς ἡμέραις ἐκεῖναις, ἐν ἐκείνῳ τῷ καιρῷ*, or *ἐν ἐκείνῃ τῇ ὥρᾳ*.. Rarely is he so minute as to use *μεθ ἡμέρας ἕξ* (17, 1). In short, time and place seem to have been subordinated to the grand object which he had in view, viz. the lively exhibition of Jesus in his person, works, and discourses. In pursuing this design, he has often brought together similar facts and addresses. Although, therefore, Kaiser founds upon the phrases we have adduced a conclusion the very reverse of ours, yet we believe that Matthew did not propose to follow chronological order. The contrary is obviously implied.

Mark, again, is still more indefinite than Matthew. Even the *general* expressions found in the first gospel are wanting in his. The facts themselves, not their true succession, were the object of his attention. Chronological order is not observed in his gospel, except in so far as that gospel agrees with Luke’s. Yet Cartwright, in his *Harmony*, published about 1630, makes the arrangement of Mark his rule for method.

With regard to Luke, it is probable that he intended to arrange everything in its true place, because at the beginning of his work he employs the term *καθεξῆς*. This word is often referred to *succession of events*, without involving *time*; but it seems clearly to imply *chronological* succession (compare ~~4110~~ Acts 11:4). Although, therefore, Grotius and many others oppose the latter view, we cannot but coincide with Beza when he says: “In harmonia Evangelistarum scribenda, rectiorem ordinem servari putem

si in iis quae habent commulia, reliqui ad Lucam potius accommodentur, quam Lucas ad caeteros”(comp. also Olshausen, *Die Echtheit der vier Canon. Evang.* etc., 1, 82-3, 3rd ed.). We may therefore conclude that this evangelist usually follows the chronological order, especially when such passages as ~~400~~ Luke 3:1 and ~~403~~ Luke 3:23 are considered, where exact notices of time occur. But as the gospel advances, those expressions which relate to time are as indeterminate as Matthew’s and Mark’s. Frequently does he pass from one transaction to another without any note of time; and again, he has *μετὰ τὰντα, ἐν μιᾷ τῶν ἡμερῶν*. In consequence of this vagueness, it is very difficult, if not impossible, to make out a complete harmony of the gospels according- to the order of Luke, because we have no precise data to guide us in inserting the particulars related by Matthew and Mark in their proper places in the third gospel. All that can be determined with any degree of probability is that Luke’s order seems to have been adopted as the true, chronological one. Whether the writer has deviated from it in any case may admit of doubt. We are inclined to believe that in *all minute particulars* chronological arrangement is not observed. The *general body* of facts and events seems to partake of this character, not *every special circumstance* noticed by the evangelist. But we are reminded that the *assignment of dates* is distinct from *chronological arrangement*. A writer may narrate all his facts in the order in which they occurred, without specifying the particular time at which they happened; or, on the other hand, he may mark the dates without arranging his narrative in chronological order. But attention to one of these will naturally give rise to a certain opinion with regard to the other. The more indeterminate the notification of time, the less probable is it that time was an element kept before the mind of the writer. If there be a few dates assigned with exactness. it is *a presumption* that the true arrangement is observed in other parts where no dates occur. In the succession of events Luke and Mark generally agree.

With regard to John’s Gospel, it has little in common with the rest except the last two chapters. It is obvious, however, that his arrangement is chronological. He carefully marks, in general, whether one, two, or three days happened between certain events. His gospel is therefore of great use in compiling a synopsis.

It thus appears that no one gospel taken singly is sufficient to form a guide for the Gospel harmonist; nor is he justified in selecting any one evangelist as a general guide, modifying that single narrative only as absolutely

demanded by the statements of the other three. He must place them all together, and select from among them as the exigencies in each particular case may require. Of course he will take definite *notes of time* as a peremptory direction wherever they occur, and in the absence of these he will naturally follow the *order* of the majority of the Gospel narratives. Nor in this matter is he at liberty, as Stier has too often done (*Words of Jesus*, Am. ed., 1, 31), to prefer one evangelist's authority to another, e.g. Matthew or John to Mark or Luke, on the ground that the former were *apostles* and the latter not, for they are all equally inspired. Again, the same liberty or discretion that is called for in arranging the order and date of the *acts* and journeys of our Lord must be exercised in adjusting his *words* and teachings; that is, the simple juxtaposition of passages is not absolute evidence of coincidence in time and immediate connection in utterance without some express intimation to that effect; so that incoherence, where palpable, or want of unanimity in this particular among the Gospel reports or summaries themselves, requires the harmonizer to exercise the same judgment in the adjustment as in other particulars. (See the *Meth. Quart. Review*, Jan. 1854, p. 79.) With these points premised and duly observed, there is no greater difficulty in adjusting the four accounts of our Lord's life and labors with a reasonable degree of certainty than there would be in harmonizing into one consistent account the separate and independent depositions of as many honest witnesses in any case of law. The only real questions of serious dispute in fact, aside from the main one presently to be mentioned, are those of a purely chronological character affecting the general date of Christ's ministry *as a whole*, and the particular *spot* where certain incidents or discourses transpired; the *relative* order and position of nearly everything is but little disturbed by the various theories or views as to even these points. Hence is evident the rashness of those who assert, like Stier (Pref. to Matthew and Mark, in *Words of Jesus*), that the construction of a Harmony of the Gospels is impracticable; for in the very same work he forthwith proceeds to construct and publish one himself!

**2.** What was the duration of our Lord's ministry? This is a question upon which the opinions of the learned have been much divided, and which cannot be settled with conclusive certainty. In order to resolve it, it is necessary to mark the different Passovers which Christ attended. Looking to the gospels by Matthew, Mark, and Luke, we should infer that he was present at no more than two: the first at the time of his baptism, the second immediately before his crucifixion. But in John's gospel *three* Passovers *at*

*least* are named during the period of our Lord's ministry (2, 13; 6:4; 11:55), It is true that some writers have endeavored to adapt the gospel of John to the other three by reducing the Passovers mentioned in the former to *two*. So Priestley, Vossius, and Mann. In order to accomplish this, it was conjectured that *πάσχα*, in ch. 6; 4, is an interpolation, and then that *ἑορτή* denotes some other Jewish festival. Bishop Pearce went so far as to conjecture that the *entire verse* has been interpolated. For these rash speculations there is no authority. The received reading must here be followed (Lücke's *Commentar über Johannes*, 3rd ed. 2, 104). In addition to these passages, it has been thought by many that another Passover is referred to in 5, 1, where, although *πάσχα* does not occur, *ἡ ἑορτή* is supposed to denote the same feast. But this is a subject of dispute. Ireneus is the oldest authority for explaining it of the Passover. Cyril and Chrysostom, however, referred it to the Feast of *Pentecost*, an opinion approved of by Erasmus, Calvin, and Beza; but Luther, Chemnitz, Calovius, Scaliger, Grotius, and Lightfoot returned to the ancient view of Ireneus. Keppler seems to have been the first who conjectured that it meant the Feast of *Purim* immediately preceding the second Passover. He was followed by Petau, Lamy, D'Outreint, etc. Cocceius, followed by Kaiser, referred it to the *Feast of Tabernacles*; while Keppler and Petau intimated that it *may possibly* have been the *Feast of Dedication*. Bengel defended the opinion of Chrysostom; while Hug, with much plausibility, endeavors to show that it alludes to the feast of *Purim* immediately before the Passover. The latter view is adopted by Tholuck, Olshausen, and Clausen, though Greswell maintains that the Passover is meant. It would occupy too much space to adduce the various considerations that have been urged for and against the two leading opinions, viz. the *Passover* and the *Feast of Purim*. The true meaning of *ἑορτή* (for Lachmann has rightly omitted the article from before it; see Tischendorf, *Nov. Test.* 7th ed. ad loc.) is still indeterminate (see especially Alford, *Gr. Test.* ad loc.). To us it appears most probable that the most ancient hypothesis is correct, al- though the circumstances urged against it are neither few nor feeble. The following arguments, however, seem to determine the question in favor of the *Passover*: 1. Had any less noted festival been meant, it would, as in other cases (see chap. 7:2; 10:22), have been specified; but in the present case not even the article was required to distinguish it; whereas John by one instance only (6, 4) uses *πάσχα* to qualify a following *ἑορτή*, when the latter is thus defined by *τῶν Ἰουδαίων*. 2. The ensuing Sabbath (*δευτερόπρωτος* of ~~the~~ Luke 6:1) can only be that which was second after

the offering of the wavesheaf, and first after the Passover-week, and, however interpreted, shows that a Passover had just preceded, for the harvest was just ripe. *SEE PASSOVER.*

Sir Isaac Newton and Macknight suppose that *five* Passovers intervened between our Lord's baptism and crucifixion. This assumption rests on no foundation. Perhaps the term ἑορτή in ~~John~~ John 7:2 may have given rise to it, although ἑορτή is explained in that passage by σκηνοπηγία.

During the first three centuries it was commonly believed that Christ's ministry lasted but one year, or one year and a few months (Routh, *Reliq. Sacrs* 4, 218). Such was the opinion of Clemens Alexandrinus (*Stromata*, 1, 21; 6:11) and Origen (*de Principiis*, 4, 5). Eusebius thought that it continued for above three years, which hypothesis became general. The ancient hypothesis, which confined the time to one year, was revived by Mann and Priestley; but Newcome, with more judgment, defended the common view, and refuted Priestley's arguments. The one-year view has found few late advocates except Jarvis (*Introd. to History of Church*) and Browne (*Ordo Saeclorum*). It has been well remarked by bishop Marsh that the Gospel of John presents almost insuperable obstacles to the opinion of those who confine Christ's ministry to one year. If John mentions but *three* Passovers, its duration must have exceeded two years; but if he mentions *four*, it must have been longer than three years. In interweaving the gospels of Matthew, Mark, and Luke with that of John, the intervals between the Passovers are filled up by various transactions. Were the number of these feasts determinate and precise, there would be a general agreement in the filling up of the times between them; but in consequence of the uncertainty attaching to the subject, Harmonies are found materially to differ in their modes of arrangement. One thing is evident, that the moderns, in their endeavors after a chronological disposition of the gospels, adopt a far more rational course than the ancients. The latter strangely supposed that the first six chapters of John's Gospel relate to a period of Christ's ministry prior to that with which the other three evangelists begin their accounts of the miracles. Thus John *alone* was supposed to narrate the events belonging to the earlier part of his ministry, while Matthew, Mark, and Luke related the transactions of the last year.

The most ancient Harmony of the Gospels of which we have any account was composed by Tatian of Syria in the 2nd century, but it is now lost (see



H. A. Daniel's *Tatianus der Apologet.* Halle, 1837, 8vo). In the 3rd century, Ammonius was the author of a Harmony supposed to be still extant. Eusebius of Caesarea also composed a Harmony of the Gospels about A.D. 315. In it he divided the Gospel history into ten canons or tables, according as different facts are related by one or more of the evangelists. These ancient Harmonies, however, differ in character from such as belong to modern times. They are *summaries* of the life of Christ, or *indexes* to the four gospels, rather than a chronological arrangement of different facts, accompanied by a reconciliation of apparent contradictions. (See Scrivener, *Introd. to N.T.* p. 50.) In modern times, Andreas Osiander published his *Harmony of the Gospels* in 1537. He adopted the principle that the evangelists constantly wrote in chronological order. Cornelius Jansenius's *Concordis Anger* (1851), Tischendorf (1851), Strong (English, 1852; Greek, 1854), Stroud (1853), Douglas (1859). Other similar works are mentioned in Fabricius, *Bibliotheca Graeca*, vol. 4:ed. Harles; Walch, *Bibliotheca Theologica*, vol. 4; Michaelis, *Introd.* vol. 3 ed. Marsh; Hase, *Le-ben Jesu*, § 27; Danz, *Wlterb. d. Theol. Lit.* s.v.; Darling, *Cycloped. Bibliograph.* col. 119,136,761. See *Brit. and For. Review*, Oct. 1856; *Jour. Sac. Liter.* 1852, p. 60 — sq.; Wieseler, *Chronicles Synopsis of Gospels* (tr. by Venables, Lond. 1864,8vo). **SEE JESUS CHRIST.**

### Harms, Claus

a German revivalist, was born at Fahrstedt, in Holstein, May 25,1778. He showed at an early age signs of a deep and devotional piety. He made rapid progress at school, and at eighteen entered the University of Kiel. Young and ardent, the skeptical spirit of the time could not but have some effect on him; its influence, however, was counteracted by Schleiermacher's *Reden uib. d. Religion*, which brought him back to the simple faith of childhood, from whence he never afterwards strayed. In 1802 he passed his examination in theology, and in 1806 was appointed deacon in Lunden. The fame of his talent as a preacher, and of his devotion to pastoral labor, soon spread abroad. His first publication was *Winter — Postille* (Kiel, 1808), which was followed by *Summer — Postille* (Kiel, 1809). Two *Catechisms*, published by Harms soon afterwards, ran through many editions. In 1816 he was appointed archdeacon of St. Nicholas at Kiel. In this position he was at first highly esteemed, and afterwards bitterly opposed on account of his so-called pietism. The opposition against him culminated at the occasion of the jubilee of the Reformation held in 1817. It became daily more apparent to him that the Church in Germany

was:steadily receding from the principles of the Reformation and of the Holy Scriptures. He therefore gave out that he was prepared at any time to sustain, demonstrate, and defend Luther's 95 theses, with 95 additional ones of his own, against any one who chose to dispute with him. His first point, When our Lord Jesus Christ says 'repent,' he means that we shall conform to *his* precepts, not that his precepts shall be conformed to us, as is done in our days to suit the public mind," was striking at the very root of the then wide-spread religious indifference. The discussions which ensued gave rise to a vast number of publications, many of which were very bitter. The effect, on the whole, was a deep awakening in the Church. The theological faculty of Kiel, which, with the exception of the celebrated Kleuker and Twesten, had bitterly opposed Harms, was in after years almost exclusively brought over to his side. His publications after this (showing his theological views more fully) include the following, *viz.*, *Predigten* (1820, 1822, 1824, 1827, 1838, 1852): — *Religions handlungen der Lutherischen Kirche* (1839): — *Christliche Glaube* (1830-1834): — *Vaterunser* (1838): — *d. Bergrede d. errn* (1841): — *d. Offenbarung Johannis* (1844): — *Reden an Theologie-studirende* (3 vols. 1, *d. Prediger*; 2, *d. Priester*; 3, *d. Pastor*, Kiel, 1830-34). Many beautiful hymns by Harms may be found in the *Gesinge f. d. gemeinschaftliche u. d. einsame Andacht* (1828). In 1841, on the 25th anniversary of his entering on his pastoral duties at Kiel, a great jubilee was held there, and a fund having been formed to defray his traveling expenses, he was named "Oberconsistorial rath." His eyesight failed him a few years after, but he still continued writing, and published a revised edition of his works (1851). He died peacefully Feb. 1, 1855. See Harms's *Selbst-biographie* (Jena, 1818); Renter's *Repertorium* (1849); Baumgarten, *Ein Denkmalf. C. Harms* (1855); Herzog *Real-Encyklopadie*, 5, 567.

### Harms, Louis

usually known as *Pastor Harms*, one of the most eminent among the Lutheran pastors in Germany. He was born in Herrmansburg, in the kingdom of Hanover, about the year 1809. His father was pastor of the church in Herrmansburg before him, and was remarkable for the strict discipline of his family. As a boy, Louis 'excelled all his comrades in wrestling, boxing, and other athletic sports. He prepared for the university at the gymnasium of Celle, completing the course in two years. From 1827 till 1830 he studied at the University of Göttingen with signal ardor and success. He was repelled from theology at this time partly on account of

the state of the science, partly owing to difficulties in his own mind, devoting himself to mathematics, astronomy, philosophy, and the languages, including the Spanish, Sanskrit, and Chaldee. — To the last he was an enthusiastic student of Tacitus. His conversion, which probably occurred soon after leaving the university, was of a very thorough character. “I have never in my life,” said he, “known what fear was; but when I came to the knowledge of my sins, then I quaked before the wrath of God, so that my limbs trembled.” A Christian hope soon took complete and ever-increasing possession of his mind, and in 1844 we find him engaged in preaching at Herrmansburg, beginning his labors as an assistant to his father.

With the settlement of this young minister, a mighty influence began to go forth from the little German village, which soon changed the aspect of the country around him, and before his own death it was felt all over the world. The minds of the people had been benumbed by Rationalism or by a dead orthodoxy, which vanished like a cloud before the apostolic ardor of Harms. All in the neighborhood became at once regular attendants at church, devout observers of the Sabbath and strict in maintaining family prayer. Young Harms soon found himself to be virtually the pastor of a region ten miles square, containing seven villages, which in an incredibly short time he brought into a state of working religious activity.

And now, having regulated affairs immediately around him, this extraordinary man- began to feel the care of the whole world upon his mind. He felt responsible even for Africa and the East Indies. But how to bring the moral force of his little German village to bear upon the continent of Africa was the problem. The result formed one of the most remarkable feats of spiritual enterprise ever recorded. Harms first worked through the North German Missionary Society. But he soon became dissatisfied, and resolved to have a mission which should carry out his own ideas and be under his own control. He proposed to select pious and intelligent young men from the peasantry around him, who were already masters of some trade, give them a theological training of four years in length, and then send them forth, ordained as missionaries, to the heathen. Twelve young men presented themselves at once, but Harms had not the means of educating them. His best friends hinted to him that he was a little out of his senses. He then, to use his own expression “knocked on the dear Lord in prayer.” His mind had been powerfully impressed by the words of a courier, spoken to duke George of Saxony, who had lain on his death-bed

hesitating whether to flee for salvation to the Savior or to the pope. “Your grace,” said the courtier, “Straightforward is the best runner.” In a few moments the purpose of Harms was formed so completely that no doubt ever again occurred to him. His plan of action was struck out at once. Without ever asking a single man, he prayed to God for money. Funds poured in upon him. He built a large edifice for his missionary college. More students came than he could accommodate. He prayed for more money. It came to him from Germany, Russia, England, America, and Australia. He erected another building. The fact of his not asking any money at all became the most efficient advertisement of his cause which could be made. He called his mission school “Swimming Iron.” Soon the first class of missionary candidates graduated and were ready for Africa, but the pastor had no means of sending them there. “Straightforward is the best runner,” said Harms; again he prayed to God for counsel, and decided to build a ship. The project was rather original, as Herrmansburg was sixty miles from the sea, and most of the people had never seen a ship. Again Harms prayed for the necessary money. Funds came as usual, and the ship was built and launched. As the day of sailing approached, the simple Herrmansburgers brought to the vessel fruits and flowers, grain and meats, ploughs, harrows, hoes, and a Christmas-tree, that the missionaries might have the means of celebrating that festival upon the seas. The day of sailing, Oct. 1, 8, 1853, was held as a gala by the simple people; but soon news came that the ship was lost. “What shall we do?” said the people. “Humble ourselves, and build a new ship,” said the minister. The report proved untrue, and that vessel is still plying her missionary voyages between Hamburg and Africa. Harms’s preachers have also penetrated to Australia, the East Indies, and our Western States.

In 1854 Harms felt the need of diffusing missionary intelligence among his own countrymen, and arousing a more universal interest in the cause. He desired to establish a journal devoted to missions, but his friends did not see how it could be published. “Let us have a printing-press upon the heath,” said Harms. At once he asked God for the money, and it reached him as usual. The missionary journal was soon established, and in a few years it attained a circulation of fourteen thousand copies, only two periodicals in all Germany having a larger edition. It still abounds with racy letters from the missionaries, and the stirring essays of Harms formed its chief attraction until his death. He also established a missionary festival, held annually in June in the open air on Luneberger Heath. On some years

this festival was attended by six thousand people, including strangers from all parts of Europe. "How enchanting," said he, "are such Christian popular festivals, under the open sky, with God's dear Word, and accounts of his kingdom and prayer, and loud-sounding hymns and tones of the trumpet."

The peculiar character and enormous amount of Pastor Harms's work can be better understood from the account of a traveler from our own country who spent a Sabbath with him in the autumn of 1863. The description which follows may be considered a specimen of his usual Sabbath-day's work. After speaking of his church edifice, which was nine hundred and seventy-five years old, and which Harms refused to have pulled down, considering its antiquity a means of influence, the writer proceeds: "Strangers were obliged to take seats at half past nine on Sabbath morning, in order to secure them; service commenced at half past ten. When the pastor entered, the vast audience rose with as much awe as if he were an apostle. His form was bent, his face pale and indescribably solemn. He appeared utterly exhausted, and leaned against the altar for support. In a low, tremulous tone, he chanted a prayer. Without looking at the Bible, he then recited a psalm, commenting upon every verse. He then read the same psalm from the Bible, by the inflections of his voice gathering up and impressing his previous comments. He next administered the ordinance of baptism to those infants who had been born since the previous Sabbath, and addressed the sponsors. After announcing his text, he gave a rich exposition of it; a prayer followed, and he preached his sermon, which was very impressive and direct, though the voice of the preacher was often shrill. After another prayer, he administered the Lord's Supper to about two hundred persons, one tenth of his church partaking of the ordinance every Sabbath day. The female communicants were dressed appropriately for the occasion. The people were dismissed after a service of three hours and forty minutes in length. After an hour's intermission the audience assembled again. The pastor recited a chapter from the New Testament, commenting upon each verse, and then read from the book as before. After singing by the congregation, he catechized the audience, walking up and down the aisle, questioning children and adults. The audience seemed transformed into a vast Bible-class. This service of three hours' length closed with singing and prayer. At seven in the evening two hundred villagers assembled in the hall of the parsonage, and he preached to them in Low German, after which he held a missionary concert, reading letters from his missionaries, dated from Africa, Australia, and the United States.

He seemed to have his hand upon all parts of the earth. Evidently the congregation felt responsible for the whole world. At the close of the service he shook hands with each one of the people in turn, saying, "May the Redeemer bless you." At ten in the evening the neighbors assembled at the parsonage to join with the pastor in family prayer. He recited from the Bible, commenting as before, and offered a prayer which was rich in devotion, but distressing to listen to, so great was his fatigue."

Besides these enormous labors on each Sabbath, Pastor Harms wrote incessantly for his missionary magazine, published a large number of books, and sent about three thousand letters a year, mostly to his missionaries. His method of keeping his missionary accounts was to take what money he got and pay what he owed; nor was he ever troubled, though the expense of his missions was about forty thousand dollars a year. He records a hundred instances of the exact amount of money reaching him at just the time he wanted it. For four hours every day he held a levee for his parishioners, who consulted him freely, not only about religious subjects, but upon everything which interested them—the state of their health, or the tillage of their land. So crowded were these levees, that often a stranger waited four days for his turn to see the pastor. The independence of Pastor Harms was singularly manifested. The king of Hanover, at one time, knowing that his eminent subject was in the city, sent a high officer of government, with one of the state carriages, to invite him to the palace. "Give my regards to the king," said Harms; "I would obey his order, if duty allowed; but I must go home and attend to my parish." The officer was indignant as he delivered the message; but the king said, "Harms is the man for me." Though a rigid monarchist, the pastor often preached against the government, and prepared his people to resist it. He often entered into sharp conflict with the government officers, especially in regard to the observance of the Sabbath, and was reported by them sixty-five times, but escaped unhurt. With characteristic boldness, he warned the churches not to endure unbelieving ministers in the pulpit, although the ministers held their places from the king. He defied the democracy as well as the court, and publicly advised them, if they were discontented, to go to Africa in a body. He was vehemently opposed to the popular amusements, declaring that men "*acted* themselves into hell from the theatre, and danced themselves into hell from the ballroom." The Calvinistic doctrines and the Congregational polity were objects of his marked aversion. He declared that the Baptists who postponed the baptism

of their children were robbers and murderers of those children's souls. Nor would he ever insure his seminary buildings, thinking that God would protect them, and he had an idea that insurance against accident involved a certain defiance of Jehovah. When he catechized the congregation, and children failed in the exercise, he would sometimes punish them in public. He required his missionary students to perform a daily task of manual labor, not only for economical reasons, but also" that they might be kept humble, and not be ashamed of their work, any more than Paul was of his tent-making." As he never asked from any one but God, he had a violent antipathy to beggars, and none were ever found in his parish. Almost adored by his people as a species of rural pope, he maintained the utmost care and watchfulness to preserve his own humility while breathing the atmosphere of their homage. He yielded not a particle of his activity to the very last. When he could no longer ascend his pulpit, he preached standing at the altar; when he could not preach standing, he preached sitting; when he could no longer sit, he prayed that God would take him away as a burden. He died on the 14th of November, 1866, at the age of fifty-seven, and was buried amid the tears of his people on his beloved Lineberger Heath.

It is difficult to form a just estimate of this remarkable man. The keynote of Harms's character was his union with God. Yet so rare is any high degree of this quality, that its possession makes the man's character stand original and alone, and it seems as though "one of the prophets had risen again." Another world had laid hold with a strong grasp upon his mind, so real was it to him that he appeared to walk not by faith, but by sight. He lived among us like a being of another race detained here in the body, and acted with a moral insight and directness which no human standard can comprehend. Yet this wonderful spirituality was often marred by bigotry; sometimes it bordered upon the superstitious; at times his apostolic fervor was tinged with self-will, and we are astonished at the alternate breadth and narrowness of his mind. He made his most opposite powers assist each other; to carry out the moral intention of an angel, he brought a worldly wisdom which no one could surpass; in comprehension of detail and fertility of expedients he could have taught the ablest men of business. His spirituality acted upon the world through an all-consuming, almost morbid activity. He saw nothing before him but a succession of duties, yet his mind found an unconscious delight in the extent and variety of its own efforts, and his zeal was doubtless enhanced by the continual joy of attempt and

success. It is hard to acquit him of a species of suicide; in spite of every warning of nature, he overworked himself incessantly, and pressed-on to the heavens whither he was tending long before he could be spared by the world below. His amazing spirituality, the closeness to another sphere with which he lived, would have elevated him beyond our sight; but the eccentricities which slightly marred so grand a character showed that he was human, and lowered him to a point nearer the sympathy of mankind. To the last, the world must stand astonished at the moral power of a man who could make a little country church in a remote part of Germany girdle the earth with its influence, and Harms alone is an answer to the Savior's question, "When the Son of man cometh, shall he find faith on the earth?" At intervals God gives such a one to the Church, to show to the world the spiritual power of one soul which is really in earnest. Harms has lived, and Germany, Africa, and the East Indies have felt the consequence. He was one of those blocks from whom, in earlier ages, the Catholic Church would have hewn her saints and her martyrs; he was a Protestant Loyola; had he left the world a few centuries before, he would assuredly have been canonized as a Dominic or St. Francis; his remains would have performed miracles without end; romantic tradition would have sprung from and twined around his memory; orders of priests and stately cathedrals would have borne his name; and thousands of devotees might today be worshipping at his shrine. (W. E. P.)

## Harne'pher

(Heb. *Charne'pher*, רפרר י perhaps *snorer*; Sept. Ἀρναφάρ, Vulg. *Harnaphers* one of the sons of Zophah, a chief of the tribe of Asher (1 Chronicles 7:36). B.C. between 1612 and 1053.

## Harness

occurs in several senses in the Eng. Vers. as the rendering of different Heb. words.

**1. rsa:**(*asar'*, prop. to *bind*, as it is generally rendered) is sometimes applied to the act of fastening animals to a cart or vehicle, e.g. *yoking* kine (1 Samuel 6:7, 10, "tie") or horses (2440 Jeremiah 46:4, "harness"), *gearing* a chariot (1452 Genesis 46:29; 1246 Exodus 14:6; 1312 2 Kings 9:21, "make ready"), or absolutely (1184 1 Kings 18:44; 1212 2 Kings 9:21, 'prepare'). From the monuments we see that the harness of the Egyptian



war-chariots was composed of leather, and the trappings were richly decorated, being stained with a great variety of colors, and studded with gold and silver. *SEE CHARIOT.*

2. In the old English sense for *armor* (*qvn̄eor qvn̄,ne'shek*, warlike *accoutrements*, elsewhere “armor,” “weapons,” etc.), <sup><14024></sup>2 Chronicles 9:24. *SEE ARMOR.*

3. In a like sense for *ʿyr̄yāšhiryān'*, <sup><12234></sup>1 Kings 22:34; <sup><14833></sup>2 Chronicles 18:33), a coat of *mail* (“breastplate,” <sup><25917></sup>Isaiah 59:17). *SEE ARMOR.*

4. “Harnessed” (*μῡνῡμῡ chamushim'*, from *vmj* ; in the sense of *being fierce* for battle) is the expression used to represent the equipped condition of the Israelites as they passed out of Egypt (<sup><12138></sup>Exodus 13:18, “armed,” <sup><10014></sup>Joshua 1:14; 4:1,2 <sup><10071></sup>Judges 7:11), and seems to denote their orderly and intrepid disposal as if to meet a foe (the ancient versions interpret generally *full-armed*). (See Gesenius, *Lex. s.v.*)

## Ha'rod

(Heb. *Charod'*, *d/rj* } Sept. *Ἀρώδ* v.r. *Ἀράδ*), a brook or place (*ʿyēi* a spring or *fountain*, “well,” Sept. *πηγή*) not far from Jezreel and Mount Gilboa (“Gilead,” <sup><10003></sup>Judges 7:3), by (*l* [*l*]) which Gideon and his great army encamped on the morning of the day which ended in the rout of the Midianites (<sup><10003></sup>Judges 7:1), and where the trial of the people by their mode of drinking apparently took place. *SEE GIDEON.* The name means “*palpitation*,” and it has been suggested that it originated in consequence of the alarm and terror of most of the men who were here tested by Gideon (ver. 3, 5); but this supposition seems very far-fetched, and the name more probably arose from some peculiarity in the outflow of the stream, or from some person or circumstance otherwise unknown. The word, slightly altered, recurs in the proclamation to the host-“Whosoever is fearful and trembling (*dr̄ē; chared'*), let him return”(ver. 3); but it does not follow that the name Charod was, as Prof. Stanley proposes, bestowed on account of the trembling, for the mention of the trembling may have been suggested by the previously existing name of the fountain; either would suit the paronomastic vein in which these ancient records so delight... The word *charred* (A V. was afraid”) recurs in the description of another event which took place in this neighborhood, possibly at this very spot-Saul’s last encounter with the Philistines-when he “was afraid, and his heart trembled

greatly” at the sight of their fierce hosts (~~ORR~~1 Samuel 28:5). It was situated south of the hill Moreh, where the Midianites were encamped in the valley of Jezreel (ver. 1), and on the brow of the hills overlooking that plain on the south (ver. 8). As the camps were not far distant from each other (compare ver. 10-15), it must have been in a narrow part of the valley, and probably near its head (for the invaders came from the east, ~~ORR~~1 Samuel 6:3, and fled down the eastern defiles, ~~ORR~~1 Samuel 7:22). Hence the position of the present *Ain Jalud*, south of Jezreel, is very probably that of the fountain in question (Stanley’s *Sinai and Palest.* p. 334-336). This spring, which gives rise to a small stream flowing east-ward down the wady of the same name, is evidently there presentative of the ancient name *Gilead* applied to this spot, **SEE GILEAD**, 2, and has thus supplanted the other name Harod. Indeed it, is probable that the latter was rather the name of a town in the neighborhood, since we find mention of its inhabitants (~~ORR~~2 Samuel 23:25). **SEE HARODITE**. “The valley of Jezreel” referred to is an eastern arm of, the great plain of Esdraelon; bounded on the south by Gilboa, and on the north by a parallel ridge called the “hill of Moreh” (q.v.). It is. about three miles wide. **SEE JEZREEL**. The Midianites: were encamped along the base of Moreh, and probably near the town of Shunem. On the south side of the valley, at the base of Gilboa, and nearly opposite Shunem, is the fountain of Ain Jalud. It is about a mile east of Jezreel, and hence it was also called the “fountain of Jezreel.” The water bursts out from a rude grotto in a wall of conglomerate rock, which here forms the base of Gilboa. It first flows into a large but shallow pond, and then winds away through the rich green vale past the ruins of Bethshean to the Jordan. Theside of Gilboa rises over the fountain steep and rugged. Some have thought it strange that the Midianites should not have seized on this fountain but, as many of the Israelites probably lurked in the mountain, the Midianates may have deemed it more prudent to encamp in the open plain to the north, where there are also fountains. The Jerusalem Itinerary seems to indicate that the name *Ain Jalud* (q. d. “Fountain of Goliath”) arose from an ancient tradition that the adjoining valley was the site of David’s victory over the giant (ed. Wesseling, p. 586). The fountain was a noted camping-ground for both ‘Christians and Saracens during the Crusades. William of Tyre calls it *Tubania* (*Gesta Dei per Francos*, p. 1037; Bohadin, *Vita Saladini*, p. 53). The valley of Jezreel still forms a favorite haunt of the wild Bedawin, who periodically cross from the east side of the Jordan, as in ~~ORR~~Judges 6:5: “They came up with their cattle and their tents, and they came as grasshoppers for multitude;

both they and their camels were without number”(Porter, *Handbook fr Syr. and Pal.* 2, 355; Robinson, *Bib. Res.* 2, 324).

### Ha’rodite

(Heb. *Charodi’*, *ydrj* } Sept. *Ἀροδί*), an epithet of Shammah and Elika, two of David’s heroes (<1025>2 Samuel 23:25), probably from their being natives of HAROD, a place near the fountain of the same name (<1000>Judges 7:1). *SEE HARORITE*.

### Haro’eh

(<1025>1 Chronicles 2:52). *SEE REAIAH*.

### Ha’rorite

(Heb. *Charori’*, *yræj* } prob. by erroneous transcription for *ydræj* } *Harodite*; Sept. has *θαδί*, *Vulg. Arorites*), an epithet of Shammoth, one of David’s heroes (<1025>1 Chronicles 11:27); for which the parallel passage (<1025>2 Samuel 23:25) more correctly reads HARODITE *SEE HARODITE* (q.v).

### Har’osheth

(Heb. *Charo’sheth*) OF THE GENTILES “(*μυθῆτινρj* } *workmanship of the nations*; i.e. city of handicrafts; Sept. *Ἀρισὼθ τῶν ἔθνων*, *Vulg. Haroeth gentium*), a city supposed to have been situated near Hazor, in the northern parts of Canaan, afterwards called Upper Galilee, or Galilee of the Gentiles, from the mixed races inhabiting it. *SEE GALILEE*. Harosheth is said to have been the residence of Sisera, the general of the armies of Jabin, king of Canaan, who reigned in Hazor (<1000>Judges 4:2). Here the army and chariots of Jabin were marshaled under the great captain before they invaded Israel, and defiled from the northern mountains into the broad battlefield of Esdraelon (ver. 13). After the terrible defeat and slaughter on the banks of the Kishon, to this place the fugitives of the army returned, a shattered and panic-stricken Tenant. Barak and his victorious troops followed them into the fastnesses of their own mountains, to the very gates of Harosheth (ver. 16). The city is not again mentioned in the Bible, nor is it referred to by Josephus, Jerome, or any ancient writer. It was at the extreme of Jabil’s territory, opposite the Kishon (ver. 13), ‘and also at a good distance from Tabor (ver. 14). It is supposed to have stood on the

west coast of the lake Merom (el-Hulbh), from which the Jordan issues forth in one unbroken stream, and in the portion of the tribe of Naphtali. Jabin's capital, Hazor, one of the fenced cities assigned to the children of Naphtali (<sup><6936></sup>Joshua 19:36), lay to the northwest of it. Probably from intermarriage with the conquered Canaanites, the name of Sisera afterwards became a family name (<sup><4923></sup>Ezra 2:53). Neither is it irrelevant to allude to this coincidence in connection with the moral effects of this decisive victory; for Hazor, once "the head of all those kingdoms" (<sup><6916></sup>Joshua 11:6; 10), had been taken and burnt by Joshua; its king, Jabin I, put to the sword; and the whole confederation of the Canaanites of the north broken and slaughtered in the celebrated battle of the waters of Blerom (<sup><6915></sup>Joshua 11:5-14) —the first time that "chariots and horses" appear in array against the invading host, and are so summarily disposed of, according to divine command, under Joshua, but which subsequently the children of Joseph feared to face in the valley of Jezreel (<sup><6976></sup>Joshua 17:16-18). and before which Judah actually failed in the Philistine plain (<sup><0019></sup>Judges 1:19). Herein was the great difficulty of subduing plains, similar to that of the Jordan, beside which Harosheth stood. It was not till the Israelites had asked for and obtained a king that they began "to multiply chariots and horses" to themselves, contrary to the express words of the law (<sup><6976></sup>Deuteronomy 17:16), as it were to fight the enemy with his own weapons. (The first instance occurs <sup><0084></sup>2 Samuel 8:4; comp. <sup><3804></sup>1 Chronicles 18:4; next in the histories of Absalom, <sup><0050></sup>2 Samuel 15:1, and of Adonijah, <sup><1005></sup>1 Kings 1:5; while the climax was reached under Solomon, <sup><1005></sup>1 Kings 4:26.) Then it was that the Hebrews' decadence set in! They were strong in faith when they hamstringed the horses and burned with fire the chariots of the kings of Hazor, of Madon, of Shimron, and of Achshaph (<sup><6910></sup>Joshua 11:1). Yet so rapidly did they decline when their illustrious leader was no more that the city of Hazor had risen from its ruins; and, in contrast with the kings of Mesopotamia and Moab (Judges 3), who were both foreign potentates, another Jabin, the territory of whose ancestors had been assigned to the tribe of Naphtali, claimed the distinction of being the first to revolt against and shake off the dominion of Israel in his newly acquired inheritance, But the victory won by Deborah and Barak was well worthy of the song of triumph which it inspired (Judges 5), and of the proverbial celebrity which ever afterwards attached to it (<sup><3830></sup>Psalms 83:9, 10; a passage which shows that the fugitives were overtaken as far as Endor). The whole territory was gradually won back, to be held permanently, as it would seem (<sup><0024></sup>Judges 4:24); at all events, we hear

nothing more of Hazor, Earosheth, or the Canaanites of the north in the succeeding wars. The etymology of the name *Harosheth*, q.d. “wood-cuttings,” joined with the above facts, may justify us in locating the city on the upland plains of Naphtali, probably on one of those ruin-crowned eminences still existing, from which the mother of Sisera, looking out from her latticed window, could see far along that road by which she expected to see her son return in triumph (<sup><OR></sup>Judges 5:28). Deborah, in her beautiful ode, doubtless depicted the true features of the scene. , Remnants of the old forests of oak and terebinth still wave here over the ruins of the ancient cities, and travelers may see the black tents, of the Arabs-fit representatives of the Kenites (4, 17) —pitched beneath their shade (Porter, *Handbook for Syr. and Palest.* 2, 442 sq.; Stanley, *Jewish Chuth*, 1, 359). Schwarz (*Palestine*, p. 184) thinks it identical with the village *Girsh*, situated on a high mount one English mile west (on Zimmerman’s *Map* north-west) of Jacob’s bridge across the Jordan, and nearly destroyed by an earthquake in 1837. Dr. Thomson, however, who gives a vivid description of the geographical features of Barak’s victory. (*Land and Book*, 2, 142 sq.), regards the site as that of the present village *Harothieh* (a name, according to in, giving: the exact Arabic form of the Hebrew), an enormous double mound or *tell* along the Kishon, about eight miles from Megiddo, covered with the remains of old walls and buildings.

## Harp

is the rendering in the Auth. Vers. of the following terms in the original: usually **ר/מקצ** *kinnor*’ (whence the Greek **κινύρα**), the *lyre* or *cythara* (invariably rendered “harp”), N. Test. **κισάρα** (<sup><G47></sup>1 Corinthians 14:7; <sup><OR></sup>Revelation 5:8; 14:2; 15:2), whence the verb **κισαρίζω** (<sup><G47></sup>1 Corinthians 14:7; <sup><G47></sup>Revelation 14:2), and the compound noun **κισαεφδός** (“harper,” <sup><G47></sup>Revelation 14:2; 18:22); elsewhere only of the Chald. **sr/tyqak** *kitharos*’ (text of <sup><OR></sup>Daniel 3:5, 7, 10, 15), or **s/rthj** *kathros*’ (margin), from the latter Greek term. See Music.

The “harp” was David’s favorite instrument, on which he was a proficient (see Dreschler, *De cithara David*, Lips. 1712; also in Ugolino, 32). It probably did not essentially differ from the modern Arabic *cithere* (Niebuhr, *Tramv.* 1, 177, pl. 26; *Descript. de l’Egypte*, 17:365, pl. BB, fig. 12, 13). **SEE DAVID.**

## Picture for Harp 1

## Picture for Harp 2

## Picture for Harp 3

Gesenius inclines to the opinion that **ר/נקס** derived from **רנK**; *kanar*’, “an unused onomatopoeic root which means to give forth a tremulous and stridulous sound, like that of a string when touched.” The *kinnor* was the national instrument of the Hebrews, and was well known throughout Asia. There can be little doubt that it was the earliest instrument with which man was acquainted, as the writer of the Pentateuch assigns its invention, together with that of the **בגW** [ *ugab* ’, incorrectly translated “organ” in the A.V., to the antediluvian period (<sup><002></sup>Genesis 4:21). Kalisch (*Hist. and Crit. Com. on the Old Test.*) considers *kinnor* to stand for the whole class of stringed instruments (*neginoth*), as *ugab*, says he, “is the type of all wind instruments.” Writers who connect the **κινύρα** with **κινυρός** (*wailing*), **κινύρομαι** (*to lament*), conjecture that this instrument was only employed by the Greeks on occasions of sorrow and distress. If this were the case with the Greeks, it was far different with the Hebrews, amongst whom the *kinnor* served as an accompaniment to songs of cheerfulness and mirth, as well as of praise and thanksgiving to the supreme Being (<sup><032></sup>Genesis 31:27; <sup><062></sup>1 Samuel 16:23; <sup><402></sup>2 Chronicles 20:28; <sup><332></sup>Psalms 33:2), and was very rarely used, if ever, in times of private or national affliction. The Jewish bard finds no employment for the *kinnor* during the Babylonian captivity, but describes it as put aside or suspended on the willows (<sup><132></sup>Psalms 137:2); and in like manner Job’s harp “is changed into mourning” (<sup><302></sup>Job 30:31) while the hand of grief pressed heavily upon him. The passage “my bowels shall sound like a harp for Moab” (<sup><231></sup>Isaiah 16:11) has impressed some Biblical critics with the idea that the *kinnor* had a lugubrious sound; but this is an error, since **wmhy rwnkk** refers to the *vibration of the chords*, and not to the sound of the instrument (Gesenius and Hitzig, in *Comment.*).

Touching the shape of the *kinnor*, a great difference of opinion prevails. The author of *Shilte Haggibborimn* (c. 6) describes it as resembling the modern harp; Pfeiffer gives it the form of a guitar; and St. Jerome declares that it resembled in shape the Greek letter *delta* (quoted by Joel Brill in the preface to Mendelssohn’s *Psalms*). Josephus records (*Ant.* 7:12, 3) that the *kinnor* had ten strings (compare Theodoret, *Quaest.* 34 on 1 Kings), and

that it was played on with the plectrum; others assign to it twenty-four; and in the *Shilte Haggibborim* it is said to have had forty-seven. Josephus's statement, however, ought not to be received as conclusive, as it is in open contradiction to what is set forth in the 1st book of Samuel (16:23; 18:10), that David played on the *kinnor* with his *hand*. As it is reasonable to suppose that there was a smaller and a larger *kinnor*, inasmuch as it was sometimes played by the Israelites whilst walking (<sup><Q015></sup>1 Samuel 10:5), the opinion of Munk. "On jouait peutetre des deux manieres, suivant les dimensions de l'instrument" is well entitled to consideration. The Talmud (*Berachoth*) has preserved a curious tradition, to the effect that over the bed of David, facing the north, a *kinnor* was suspended, and that when at midnight the north wind touched the chords they vibrated, and produced musical sounds.

### Picture for Harp 4

### Picture for Harp 5

The **tynymçh l [ rwnbk** — "harp on the Sheminith" (<sup><B152></sup>1 Chronicles 15:21) was so called from its eight strings. Many learned writers, including the author of *Shilte Haggibborim*, identify the word. "sheminith" with the *octave*; but it would indeed be rash to conclude that the ancient Hebrews understood the octave in precisely the sense in which it is employed in modern times. **SEE SHEMINITH**. The skill of the Jews on the *kinnor* appears to have reached its highest point of perfection in the age of David, the effect of whose performances, as well as of those by the members of the "schools of the prophets," are described as truly marvelous (<sup><Q015></sup>1 Samuel 10:5; 16:23; and 19:20).

### Picture for Harp 6

### Picture for Harp 7

Two instruments of the lyre species are delineated on a bass-relief of the Assyrian monuments, representing the return of a monarch celebrated by a procession of musicians (Layard, *Nineveh and Bab.* p. 388 sq.). The ancient Babylonian instrument is probably that represented in a single instance on the Assyrian monuments at Khorsabad, depicting three short-bearded performers on the lyre ushered into the great chamber by two eunuchs. The musicians are clad in a short tunic held fast by a girdle, and their hair is drawn back, and terminates above the shoulders in a single row

of curls. They proceed with measured step, singing and twanging their lyres, which are suspended by a broad band passing over the right shoulder. The instrument itself somewhat resembles the Greek lyre: it has a square body and upright sides, the latter being connected by a crossbar, to which are fixed strings that seem to have been rather numerous, for we can count eight at least, and in the part that is corroded away there is room for three or four more. Exactly similar instruments are now seen in Nubia and Dongola; and the mode of playing is that the right hand holds a short plectrum to strike the intervals, while the left is used to stop and twang the cords (Bonomi's *Nineveh*, p. 187).

Harp or guitars are constantly, in the Holy Scriptures, instruments of joy. They are mentioned in very ancient times as musical instruments, used both by Jews and Gentiles, and their employment in the Temple worship frequently occurs. Moses has named their original inventor in <sup><0021></sup>Genesis 4:21, viz. Jubal; and in <sup><0327></sup>Genesis 31:27, Laban says to Jacob, "Why did you not tell me, that I might have sent you away with mirth and songs, with tabret and with *harp*?" Even in that very ancient writing, the book of Job (21:12), that patriarch, speaking of the prosperity of the wicked, says, "They take the timbrel and harp, and rejoice at the sound of the organ." So, when complaining of his own condition (30:31), he says, "My harp also is turned into mourning, and my organ to the voice of them that weep." Isaiah speaks of the harp under the same character, as an instrument of joy (24:8). Divine subjects used to be brought forward with the accompaniments of the harp (<sup><0905></sup>Psalm 59:5), and the high praises of God were so celebrated (<sup><0902></sup>Psalm 33:2; 53:4; 57:8; see also <sup><0912></sup>Psalm 71:22, 23; 92:4, 5, 6; 98:5; 147:7; 150:3). That harps are used to celebrate the praises of heroes is well known. Harps, in Solomon's day, were made of the almug-tree, as our translators have it (<sup><1101></sup>1 Kings 10:11,12). They were often gilded, and hence called golden harps (<sup><0608></sup>Revelation 5:8). A harp of *eight* strings is mentioned (<sup><1352></sup>1 Chronicles 15:21), called in our version "harp on the Sheminith." But amongst the Greeks it had, for the most part, seven strings. Josephus (*Ant.* 7, 12) describes a harp of ten strings. The distinct sounds uttered by these strings or chords are alluded to by Paul in <sup><0447></sup>1 Corinthians 14:7. Its soothing effect was exemplified in 1 calming down the furious spirit of Saul (<sup><0967></sup>1 Samuel 16:17, 17:24; 18:9; 19:9). The spirit of prophecy appears to have been excited by instrumental music of this kind (<sup><0201></sup>2 Kings 3:15). Harpers held the instrument in the hand, or placed it on a pillar, or sat down by a riverside (Ovid, *Fasti*, 2, 115).



Sometimes they suspended them from trees, to which there is an allusion in <sup><4970></sup>Psalm 137:1, 2. The harp was used in processions and public triumphs, in worship and the offices of religion, and was sometimes accompanied with dancing (<sup><4998></sup>Psalm 149:3). They were also used after successful battles. (see <sup><4488></sup>2 Chronicles 20:28; 1 Macc. 13:51). Isaiah alludes to this custom (<sup><2382></sup>Isaiah 30:32). So in the victory of the Lamb. (<sup><6641></sup>Revelation 14:1, 2): “I heard the voice of harpers harping with their harps;” the Church in heaven being represented as composing a grand chorus, in celebration of the triumphs of the Redeemer. At solemn feasts, and especially of the nuptial kind, harps were employed. To this the prophet Isaiah alludes (<sup><2515></sup>Isaiah 5:11, 12). The use of harps in worship has already been adverted to, and that the heathen employed them on such occasions appears from <sup><2785></sup>Daniel 3:5, 7, 15. “Harpes of God” (<sup><6632></sup>Revelation 15:2) are either a Hebraism to show their excellence, as the addition of *God* often signifies (the most excellent things in their kind being in the Scriptures said to be of God), as a prince of God (<sup><0236></sup>Genesis 23:6, in the original), the mountains of God (<sup><0985></sup>Psalm 36:6, in the original), cedars of God (<sup><0801></sup>Psalm 80:11, in the original), and the like; or else they mean harps given as from God; or harps of God may be harps used in the service of God, in opposition to harps common and profane (<sup><3162></sup>1 Chronicles 16:42; <sup><4076></sup>2 Chronicles 7:6).

### Harpius, Henri

a Flemish mystic, was born at Erp (whence he is sometimes called also ERPIUS or ER-PEN), in Brabant, towards the beginning of the 15th century. He entered the order of St. Francis, in which he soon became distinguished for his learning, particularly in mystical theology. He attained the highest dignities of the order, and succeeded in restoring the discipline in several convents of gray friars where it had been relaxed. He died at Mechlin Feb. 22, 1478. The Franciscans count him among the blessed, yet Bossuet: seems to have considered him only as an enthusiast and visionary. He wrote *Le Directoire des Contemplatis* first published in Low Dutch, then in Latin by Blomeven, under the title *Directorium aureum Contemplativorum* (Cologne, 1513, 8vo, Antw. 1513. 12mo); there are generally three other works of Harpius published with; it: *Tractatus de Eliusione Cordis: — Modus legendi rosarium Virginis Marice: — Remedia contra Distractiones*. The *Directorium aureum* was republished with commentaries and corrections (Paris, without date, 12mo; Cologne, 1527, 12mo; 1611, 16mo; 1645, fol.; Antwerp, 1536, 12mo; Cologne,

1555, fol.; Rome, 1585, 4to; Brescia, 1601, 4to; translated into French by Mme. E. B., Paris, 1552, 16mo): — *Sermons*, etc., with *Trois Parties de la Penitence* and *Triple Avenement de Jesus Christ* (these works, written at first in Flemish, were translated into Latin, Nuremberg, 1481, 4to; Spire, 1484, 4to): — *Speculum aulreum decem Preceptorum Dei*, etc. (Mayence, 1474, 4to): — *Speculum Perfectionis* (Venice, 1524, 12mmo; transl. into Italian, 1546, 12mo): — *Explicatio succincta et perspicuac Novena Rupium* (of Suso), written first in Low Dutch, then transl. into Latin by Surius, and inserted in the *Opera omnia* of Henry Suso (Cologne, 1533, 1555, 1588, and 1615, 12mo; Naples, 1658, 12mo): — *De Mortificatione pravorum Affictuums* (Cologne, 1604, 16mo): — *Cantici Canticorum mystica Explicatio* (Cologne, 1564, fol.). See Trithemius, *De Scriptoribus ecclesiasticis* (col. 817); Bellarmin, *De Scriptoribus ecclesiasticis*, p. 415; Wadding, *Script. Ordinis Minorum*, p. 164; Fleury, *Hist. Ecclesiastique*, vol. 16, lib. 79, p. 5; Quètif and Echard, *Script. Ordinis Prædicatorum*, 2, 558; Hoefer, *Nouv. Biogr. Généralé*, 23, 439; Dupin, *Eccles. Writers*, cent. 15

### Harfsfeld or Harpsfield, John

was born about 1510, and died in London in 1578. He was educated at Winchester School and New College, Oxford, whereof he was admitted fellow in 1534. He became chaplain to 'bishop Bonner, whose bitter persecuting spirit he shared, and was collated to St. Martin's, Ludgate, in 1554, but resigned in 1558, on being presented to the living of Lavndon in Essex. Shortly before the death of queen Mary he was made dean of Norwich, but on the accession of Elizabeth was deprived of that post, and committed to the Fleet Prison until he gave security for his good behavior. His published works are *Concio ad Clerum* (London, 1553, 8vo): — *Homilies* (London, 1554-56; he wrote 9 of Bonner's Homilies) — *Supputatio tempoumn a diluvio ad a. D. 1559* (London, 1560). He wrote also some *Disputations* and *Epistles* to be found in Fox's *Acts and Monuments*. — Rose, *New Généralé Biog. Dict.* 8: — 212; Hoefer, *Nouv. Biog. Généralé*, 23, 442 Allibone, *Dictionary of Authors*, 1, 788; Wood, *Athen. Oxon.* 1. (J. W. M.)

### Harpsfield, Nicholas

an English Roman Catholic historian, and brother of the preceding, was also educated at Winchester School and New College, Oxford, where he

was admitted fellow in 1536, and bachelor of laws in 1543. He was made principal of Whitehall in 1544, regius professor of Greek in 1546, archdeacon of Canterbury and prebendary of St. Paul's in 1554. He also received the living of Layndon, but resigned it to his brother John in 1558. He was a very zealous Roman Catholic, and, on the accession of Elizabeth, refusing to acknowledge her supremacy, he was deprived of his preferments and imprisoned, or at least kept under restraint until his death in 1583. During his imprisonment (receiving every needed help from his custodian. bishop Parker) he composed his *Historia Anglicana Ecclesiastica* (Douay, 1622, fol.). To this there is appended, according to Nutt's catalogue (1837), a treatise entitled *Brevis Narratio de Divortio Henrici VIII ab E. Campiana*, which may be the "Treatise concerning Marriage" mentioned by Wood (see Appendix to Butler's *Hist. of Reformation*). His other works are *Historia haeresis Wickliance* (published with *Hist. Ang.*) *Chronicon a Diluvio Noe ad annum 1559*; and a very bitter attack upon the Protestant ecclesiastical historians, Fox in particular, which was conveyed secretly to the Netherlands, and published by his friend Alan Cope under his own name, to screen the real author from punishment at the hands of Elizabeth—the title in full is *Alani Copi Dialogi ix contra Summi Pontificatus, Monastici Vitae Sanctorum, S. Imaginum oppugnatores et pseudo-Martyres: in quibus Centurionum Magdeburgeensium, Auctorum Apologice Anglicanae, Pseudo-Martyrologorum nostri temporis, maxime vero Job. Foxi et aliorum, varice fraudes, putida calumniae et insignia mendacit., deteguntur* (Antwerp, Plautin, 1556, 4to). He left also many MSS. — Rose, *New Genesis Biog. Dict.* 8, 212; Hoefler, *Nouv. Biog. Généralé*, 23, 442; Allibone, *Dict. of Authors*, 1, 788. (J. W. M).

### Harris, Howell

an eminent Welsh evangelist, was born at Trevecca in 1714. In 1735 he went to Oxford to study for the Church, but disgust at the infidelity and immorality which prevailed there drove him away. Returning to Wales, he began to exhort the neglected poor in their cottages, and was so successful that in a few months he formed several societies among them, thus affording another of those providential coincidences which mark the religious history of the times. Thirty of these organizations were sustained by him at the time of Whitefield's arrival in Wales in 1739, and in three years more they numbered three hundred. He lived and died a Churchman, but received little sympathy from the established clergy, and, until the visits

of the Methodist founders, pursued his evangelical labors almost alone, apparently without anticipating that they would result in a widespread evangelical dissent. In 1715 there were only thirty Dissenting chapels in the principality, and in 1736 only six in all north Wales in 1860 there were 2000. Harris was a lay preacher; he applied repeatedly for ordination, but was denied it by the bishops on account of his irregular modes of labor. Whitefield passed from Kingswood to Cardiff, and there saw him for the first time. Their souls met and blended like two flames, and “set the whole principality in a blaze.” For years the laborious layman traveled, and preached twice or three times every day. “He is full of the Holy Ghost,” wrote Whitefield; “blessed be God, there seems a noble spirit gone out into Wales.” Wesley speaks of him as “a powerful orator” (*Journal*, 1756). He was repeatedly assaulted by mobs, and suffered many forms of persecution from the magistrates, clergy, and people, but his courage and zeal never failed. At last his health declined, and he returned to Trevecca, where he organized a Christian household, built a chapel, and arranged his grounds with great taste. Wesley calls it “one of the most beautiful places in Wales” (*Journal*, 1763, p. 156). In the French war, when England was threatened with invasion, he thought it his duty to take a commission in the army, which he held for three years, preaching wherever he went with his regiment. He died in great peace, July 21, 1773. See Jackson, *Christian Biography*, 12:168; Stevens, *History of Methodism*, i, 118; 2, 86.

### Harris, John, D.D., F.R.S.

an English divine, was born about 1667. He studied at St. John’s College, Cambridge, and became successively rector of St. Mildred’s London; perpetual curate of Stroud, prebendary of Rochester, and fellow, secretary, and vice-president of the Royal Society. He died in 1719. Dr. Harris was the first compiler of a dictionary of arts and sciences in England (1708, 2 vols. fol.), and was a careful and able editor; but he was improvident, and died completely destitute. He wrote *A Refutation of the atheistical Objections against the Being and Attributes of God* (London. 1698, 4to): — *Sermon, John- 16:2: — The Wickedness of the Pretence of Treason and Rebellion for God’s sake* (Nov. 5th) (London, 1715, 8vo); and compiled a *Collection of Voyages and Travels* (Lond. 1702; revised by Campbell 1744, 2 vols. fol.). — Darling, *Cyclopaedia Bibliographica*, 1, 1403; Allibone, *Dictionary of Authors*, 1, 790.

## Harris, John, D.D.

an eminent Independent minister and scholar, was born at Ugborough, in Devonshire. March 8, 1802, and was admitted a student at the Hoxton Academy for the education of ministers belonging to the Independent denomination in 1821. In 1827 he settled at Epsom as a minister amongst the Independents. His first literary work, entitled *The Great Teacher*, was favorably received; but he became most widely known as the successful competitor for a prize of one hundred guineas, offered by Dr. Conquest for the best essay on the subject of "Covetousness." Mr. Harris's essay was entitled *Mammon*, and had a large sale, upwards of thirty thousand copies having been sold in a few years. He subsequently obtained two other prizes for essays—one entitled "Britannia on the Condition and Claims of Sailors;" the other on Missions, with the title *The Great Commission*. "On account of the reputation brought by these works, he received the degree of D.D. from Amherst College, and was also invited to fill the post of president in lady Huntingdon's Theological College at Cheshunt. Here he remained till the union of the three Independent colleges of Highbury, Homerton, and Coward in New College, when he accepted the office of principal, and conducted several of the theological courses in that institution. He filled this position with efficiency, and by his industry and amiable character contributed to the success which has attended this establishment. Whilst at Cheshunt, Dr. Harris published the first of a series of works, in which his object was to illustrate the history of man from a theological point of view. The first volume was entitled *The Pre-Adanite Earth* (1847). In it he displayed a great amount of learning, and especially an acquaintance with the natural sciences, which he brought to bear on his theological views. The second volume of the series was entitled *Man Primeval* (1849), in which the intellectual, moral, and religious character of man is discussed. A third volume, entitled *Patriarchy, or the Family*, appeared in 1854. Two other volumes were to have completed the series, and to have been devoted to the 'State,' or the political condition of man, and the 'Church,' or his religious relations; but the plan was cut short by the death of Dr. Harris, Dec. 21, 1856." These Writings evince careful study and a broad range of thought. Dr. Harris's practical writings have had an immense circulation both in England and America. See Fish, *Pulpit Eloquence* (1857); Gilfillan, *Modern Masterpieces of Pulpit Oratory*; Hoefler, *Nouv. Biog. Généralé*, 23, 455; *British Quarterly Review*, 5, 387; *N. American Review*, 70, 391; Allibone, *Dictionary of Authors*, 1, 791.

### Harris, Robert, D.D.

a pious and learned Puritan divine, was born in Gloucestershire, 1578, and was educated at Magdalen Hall, Oxford. He afterwards took orders, and obtained the living of Hanwell, near Banbury, Oxfordshire, where he was extremely useful in confirming the people's, minds in the Protestant faith. On the commencement of the Civil War he removed to London, and became a member of the Assembly of Divines, but appears to have taken no active part in their proceedings. He officiated at the church of St. Botolph, Bishopsgate Street, until 1648, when he was appointed president of Trinity College, which office he retained until his death in 1658. His works include *The Way to True Happiness*, in twenty-four sermons on the Beatitudes; and *A Treatise on the New Covenant*, which, with other writings, were published in his *Works, revised and collected* (Lond. 1654, fol.). — Hook, *Eccl. Biog.* 5, 546.

### Harris, Samuel, D.D.

was born in the county of Middlesex about the year 1683. He was educated in Merchant Taylor's school, of which he was head boy in 1697, and was admitted a pensioner of Peter House, Cambridge, May 15, 1700. Upon the foundation of the chair of Modern History in the University of Cambridge by George I in 1724, Harris was appointed the first professor. He died Dec. 21, 1733. He was the author of,

1. *Scripture knowledge promoted by catechizing* (London, 1712, 8vo): —
2. *A Commentary on the Fifty-third chapter of Isaiah, with an appendix of Queries concerning Divers Ancient Religious Traditions and Practices, and the sense of many texts of Scripture which seem to allude to or express them* (Lond. 1735 [not' 1739, as frequently stated], 4to). In some copies this work has a different titlepage, namely, *Observations, Critical and Miscellaneous on several remarkable Texts of the Old Testament, to which is added a Commentary*, etc. Prefixed are three dissertations, 1. On a Gnozer or Advocate; 2. On a Dour or Generation; and, 3. On the ancient method of propounding important points by way of question. This work was published shortly after the death of the author by his widow. It exhibits much curious learning, and is several times referred to by Doddridge in his lectures."—Kitto, *Cyclopedia*, 2, 236.

### Harris, Thaddeus Mason, D.D.

a Unitarian divine, was born in Charlestown, Mass., in 1768, graduated A.B. at Harvard in 1787, and became pastor at Dorchester in 1793. He was librarian of Harvard College from 1791 to 1793, and afterwards librarian of the Massachusetts Historical Society till his death in 1842. His most important publication is a *Natural History of the Bible* (1793, 12mo; again in Boston, 1821, 8vo; also published in London, with additions, under the title *Dictionary of the Natural History of the Bible*, 1824; new ed. by Conder, 1833, 12mo). This work received great praise for its accuracy and utility (see Horne, — *Bibliographical Appendix*). Dr. Harris also published *Memorials of the First Church in Dorchester* (Boston, 1830, 8vo): — *Discourses on Freemasonry* (Charlestown, 5801 [1801], 8vo). See Allibone. *Dictionary of Authors*, 1, 792.

### Harris, Walter, D.D.

a Congregational minister, was born in Lebanon, Conn., in 1761. He graduated at Dartmouth College in 1787, was ordained pastor at Dunbarton Aug. 26, 1789, and died Dec. 25, 1843. Dr. Harris published *An Address before the Pastoral Convention. of New Hampshire* (1834), and a number of occasional sermons. — Sprague, *Annals*, 2, 277.

### Harris, William, D.D.

an eminent English dissenting divine, is supposed to have been born at London, about 1675. He became pastor of a church at Crutched. Friars, London, in 1698. He was also for some thirty years one of the preachers of a Friday evening lecture at the Weigh-house, and succeeded Mr. Tong as lecturer at Salter's Hall. He died in 1740. "He was a concise, clear, and nervous writer; his works evince a strong sense joined to a lively imagination, and regulated with judgment." He was one of the continuators of Matthew Henry's Commentary (those on Philippians. and Colossians). Besides a number of occasional sermons, he wrote *Funeral Discourses, in two Parts: (I), Consolations on the Death of our Friends; (II) Preparations for our own Death* (Lond. 1736, 8vo): — *The Life and Character of Dr. Thomas Manton* (London, 1725,. 8vo): — *A practical Illustration of the Book of Esther* (London, 1737, 8vo), etc. — Darling, *Cyclopedia Bibliographica*, 1, 1406; Bogue and Bennett, *History of Dissenters*, 2, 372.

### Harris, William, D.D.

a Protestant Episcopal minister, was born at Springfield, Mass., and passed A.B, at Harvard College in 1786. He was first licensed as a minister in the Congregational Church, but, on perusing a compend of Hooker's *Ecclesiastical Polity*, his mind and feelings were drawn to the Protestant Episcopal Church, in which he was shortly after ordained. Hethen took charge of St. Michael's Church, Marblehead, and in 1802 became rector of St. Mark's, New York. In 1811 he was chosen president of Columbia College. In 1816 he resigned his rectorship, and attended thereafter exclusively to the presidency of the college. He died Oct. 18, 1829. He published several occasional sermons. Sprague, *Annals*, 5, 383.

### Harrison, William Henry, D.D.

was born Jan. 12, 1819, in Frederick County, Md. He entered the preparatory department of Pennsylvania College in 1838, and was graduated in 1843 with the *valedictory* of his class. He early developed a taste for literary research; and, while others were often engaged in recreation and amusement, he was in his room busily engaged in the investigation of some question of interest, and in the acquisition of knowledge. The one thing in which, perhaps, he excelled all others was the moral influence which he exercised over his companions. His very presence, even when he kept silent, was felt. Immediately after his graduation in college he commenced his theological studies in the Theological Seminary at Gettysburg. On their completion in 1845 he was licensed to preach the Gospel by the Synod of Maryland. He was elected assistant professor of ancient languages in: Pennsylvania College, and served for a season as general agent of the Parent Education Society. The following: year he accepted a call to the English Lutheran Church of Cincinnati, as he felt that he could be more useful and efficient in the pastoral work. Here he labored with great success till his death. His labors were unwearied and abundant. His life was regarded as a sacrifice to the cause of humanity and religion. He died of Asiatic cholera during the prevalence of the epidemic' in Cincinnati, Nov. 3, 1866, and, although comparatively a young man, he was at the time of his death the senior pastor of the city. He was a good scholar, a sound theologian, and a clear, practical, and instructive preacher. He received the doctorate from Wittenberg College in 1861. (M. L. S.)



## Harrow

### Picture for Harrow

is the rendering in the Eng. Vers. of the following Hebrew words: *lyrjæ charits'* (lit. a *cutting*, hence a *slice* of curdled milk, "cheese," <sup><0978></sup>1 Samuel 17:18) 'a *tribulum* or threshing (q.v.) *sledge* (<sup><3023></sup>2 Samuel 12:31; <sup><3308></sup>1 Chronicles 20:3); elsewhere only the verb *ddc*; *sadad'* (lit. to *level* off), to *harrow* a field (<sup><8910></sup>Job 39:10; "break the clods," <sup><2304></sup>Isaiah 28:4; <sup><3011></sup>Hosea 10:11). See Kitto, *Daily Bible Illust.* 3, 39, 6, 397. The form of the ancient Hebrew harrow, if any instrument properly corresponding to this term existed, is unknown. Probably it was, — *as* still in Egypt (Niebuhr, *Trav.* 1, 151), merely a board, which was dragged over the fields to level the lumps. Among the Romans it consisted of a *hurtle* (*crates*) of rods with teeth (Pliny, 18. 43; comp. Virg. *Georg.* 1, 94). See generally Ugolini, *Comm. de re rustica vet.* Hebr. 5, 21 (in his *Thesaur.* 29:p. 332 sq.); Paulsen, *Ackerb.* p. 96. "In modern Palestine, oxen are sometimes turned in to trample the clods, and in some parts of Asia a bush of thorns is dragged over the surface; but all these processes, if used, occur (not after, but) before the seed is committed to the soil." **SEE AGRICULTURE.**

## Harsa

**SEE TEL-HARSA.**

## Har'sha

(Heb. *Charsha'*, *avrj i* a Chaldaizing form, *worker* or *enchanter*; Sept. *Ἀρσά* and *Ἄδασάν*), one of "the Nethinim whose descendants (or rather, perhaps, a place whose inhabitants) returned from Babylon with Zerubbabel (<sup><8182></sup>Ezra 2:52; <sup><3675></sup>Nehemiah 7:54). B. C. ante 536. Schwarz (*Palest.* p. 116) thinks it may be identical with the ruins called by the Arabs *Charsha* (on Zimmerman's *map, Khuras*), situated south of wady Sur, about half-way between Beit-Jibrin (Eleutheropolis) on the W., — and Jedur (Gedor) on the E.

## Harsnet Samuel

archbishop of York, was born at Colchester in 1561; was educated as a sizer at King's — College, Cambridge; and was subsequently elected fellow of Pembroke Hall. In 1580 he took the degree of B.A., and in 1584

that of M.A. He then applied him-self to theology, in which he soon made his mark by a sermon preached in 1584 at St. Paul's Cross (first printed at the end of three of Dr. Stewart's sermons in 1658), in which he boldly attacked the doctrine of unconditional predestination, then to some extent prevailing in the Church of England. He became successively proctor of the university in 1592, vicar of Chigwell, in Essex, in 1595, and archdeacon of Essex in 1602, but resigned all these offices on being appointed rector of Shenfield, in Essex, and of St. Margaret's, New Fish Street; London, in 1604. He became master of Pembroke College in 1605, and bishop of Chichester in 1609. He was translated to Norwich in 1619. While in the latter see, the Dissenters prevailing in the House of Commons, he was accused before the last Parliament of James I of several misdemeanors, and of Romanist tendencies. He made a defense, in which, among other points, he says, "that popery is a fire that never will be quiet; he had preached a thousand sermons, and nothing of popery can be imputed to him out of any of them. That there were divers obstacles to keep him from popery: among them, the usurpation of the pope of Rome; their religion dyed in blood; their juggling and feigned miracles, of which he wrote a book against them, and their equivocations." He concluded by proclaiming that in his view the Church of England came nearest to the primitive Church, and that its principles were not derived from Wickliffe, Huss, or Luther, but from the four first centuries after Christ. This defense was considered valid, and in 1628 Dr. Harsnet was translated to the archbishopric of York. He died in May 1631.

Among his works we notice *A Discovery of the Fraudulent Practices of John Darrell, Bachelor of Arts*, etc. (Lond. 1599, 4to): — *Declaration of egregious Popish Impostures*, etc. (Lond. 1603, 4to), against an exorcist named Edmonds, alias Weston, a Jesuit. See Collier, *Eccles. History*; Strype, *Memorials*; *Biog. Brit.*; Hook, *Eccles. Biography*, v, 546 sq.

## Hart

### Picture for Hart

(**I Yaj** *ayal'*, always masc., but in <sup><1941></sup>Psalm 42:1, joined with a fem. noun to denote a *hind*), a *stag* or male deer, but used by the Hebrews also to denote all the various species of deer and antelopes, which resemble large rams. **SEE DEER**. The hart is reckoned among the clean animals (<sup><6125></sup>Deuteronomy 12:15; 14:5; 15:22), and seems, from the passages

quoted, as well as from <sup><1023></sup>1 Kings 4:23, to have been commonly killed for food. Its activity furnishes an apt comparison in <sup><2316></sup>Isaiah 35:6, though in this respect the hind was more commonly selected by the sacred writers. The proper name Ajalon is derived from *ayal*, and implies that harts were numerous in the neighborhood. **SEE GOAT**. The Heb. masc. noun *ayal*, which is always rendered ἔλαφος by the Sept., denotes, there can be no doubt, some species of *Cervidae* (deer tribe), either the *Dama vulgaris*, fallow-deer, or the *Cervus Barbarus*, the Barbary deer, the southern representative of the European stag (*Celaphus*), which occurs in Tunis and the coast of Barbary. We have, however, no evidence that the Barbary deer ever inhabited Palestine, though it may have done so in primitive times.

Hasselquist (*Trav.* p. 211) observed the fallow-deer on Mount Tabor. Sir G. Wilkinson says (*Anc. Egypt. 1, 227*, abridgm.), “The stag with branching horns figured at Beni Hassan is also unknown in the valley of the Nile, but it is still seen in the vicinity of the Natrona lakes, as about Tunis, though not in the desert between the river and the Red Sea.” This is doubtless the *Cervus Barbarus*. **SEE STAG**.

Most of the deer tribe are careful to conceal their calves after birth for a time. May there not be some allusion to this circumstance in <sup><830></sup>Job 39:1, “Canst thou mark when the hinds do calve?” etc. Perhaps, as the Sept. uniformly renders *ayal* by ἔλαφος, we may incline to the belief that the *Cervus Barbarus* is the deer denoted. The feminine noun **hl Yai**, *ayaldh*, occurs frequently in the O.T. **SEE HIND**.

### Hart, Levi. D.D.

a Congregational minister, was born April 10, 1738, at Southington, Conn. He graduated at Yale College in 1760, studied under Dr. Bellamy, was licensed June 2, 1761, and was ordained pastor at ‘Griswold, Conn., Nov. 4, 1762, where he labored until his death, Oct. 27, 1808. During his long career as pastor he trained many young men for the ministry. In 1784 he was made a member of Dartmouth College Corporation, and of Yale in 1791. He published several occasional sermons. — Sprague, *Annals*, 1, 590.

### Hart, Oliver

a Baptist minister, was born in Warminster, Pa., July 5, 1723, joined the Baptist Church in 1741, was licensed to preach in 1746, and was ordained

in 1749. In that year he became pastor of the Baptist church in Charleston, S. C., and remained in that office thirty years, with eminent success both as preacher and pastor. In the Revolution he espoused the Whig cause with great ardor, and had to flee from Charleston in 1780 to avoid falling into the hands of the British. He settled as pastor of the Baptist Church at Hopewell, N. J., where he died Dec. 31, 1795. He published a *Discourse on the Death of W. Tenant: — Dancing Exploded: — The Christian Temple: — A Gospel Church portrayed.* — *Benedict, Hist. of the Baptists*, vol. 2; Sprague, *Annals*, 6, 47.

### Hartley, David

an English practitioner of medicine, and a philosopher of considerable, but transitory reputation. The Scotch school of metaphysics borrowed much from his conclusions; and the long-prevalent theory of Beauty, which was elaborated in Alison's *Principles of Taste*, derived from them its cardinal doctrines. Dr. Hartley occupies a notable position in the history of speculation on other grounds. He presented a curious example of the partial conciliation of Des Cartes, Newton, and Locke; he inaugurated the impulse which transmuted the system of the last of these great men into the materialism of the French *Encyclopedia*; he preceded Bonnet, of Geneva, in applying physiological observation to psychological discussion, and thus became the precursor of Cabanis and Broussais, of Moleschott and Huxley. He was contemporary with Collier, and Berkeley, and Hume, and Reid. While the two first were undermining the philosophy of Locke by questioning the credibility of the senses, and Hume was achieving a similar result by impugning the evidences of consciousness, to be imperfectly refuted by Reid's exaggeration of the reliability of external perception, Hartley was still further invalidating the authority of Locke by proposing a purely mechanical explanation of the processes of thought. He is thus even more noteworthy for his relations to the revolutions of opinion in the 18th century than for the positive additions he is supposed to have made to the science of the human mind. He was one of the dominant spirits of that agitation of the intellectual waters, which heralded and produced the political convulsions of the last century. At the same time, he is the link between widely separated dogmas: furnishing a bond between Des Cartes and Stewart; connecting Locke with Condillac and French sensationalism; reviving neglected positions of Aristotle, and prefiguring many of the latest manifestations of scientific materialism.

*Life.* — The biography of Dr. Hartley is singularly devoid of salient incidents and of general interest. He belonged to that numerous class of very worthy men who run their eminently useful career without experiencing or occasioning violent excitement of any kind. But for his philosophical productions, his epitaph might have been *Vivens moriensque fefellit*. He was the son of a respectable clergyman, and was born Aug. 30, 1705, at Armley, Yorkshire, of which parish his father was vicar. He completed his education at Jesus College, Cambridge, and was designed for the paternal vocation. But he was induced to divert his attention to medicine, in consequence of scruples about subscribing the XXXIX Articles, for religious opinion within the bosom of the Anglican Church was much divided at the time by the recent issues of the “Bangorian Controversy.” His experience was frequently repeated in other cases in the ensuing years. He retained, however, the fervent but simple piety appropriate to his meditated profession, and never withdrew his interest from the subjects which attract the intelligent theologian. He informs us that the seeds of his own doctrine began to germinate when he was twenty-five years of age, though their elaboration was not completed till he was more than forty. His views were given to the world in 1749, in a work entitled *Observations on Man, his Frame, his Duties, his Expectations*. He survived its publication about eight years, and died at Bath Aug. 28, 1757, when within a fortnight of completing his fifty-third year. His life had been expended in the diligent and kindly pursuit of his calling at Newark, Bury St. Edmund’s, London, and Bath.

Mackintosh and Coleridge, while presenting diverse views of Hartley’s doctrine, are lavish of encomiums upon his virtues and purity of character. A very brief and very dry biography was composed by his son, with filial regard and quaint delineation. A few fragments from this recondite production will present the philosopher “in the habit and manner as he lived.” “His person was of middle size and well proportioned. His complexion fair, his features regular and handsome. His countenance open, ingenuous and animated. He was peculiarly neat in person and attire. He lived in personal intimacy with the learned men of his age,” among whom are enumerated Law, bishop of Carlisle; Butler, bishop of Durham; Warburton, bishop of Gloucester; Hoadley, successively bishop of Bangor, Hereford, and Winchester; Pope and Young; Dr. Jortin and Dr. Byrom; Hawkins, Browne, and Hooke, the forgotten historian of Rome. The list is sufficiently heterogeneous. “His mind was formed to benevolence and

universal philanthropy. His genius was penetrating and active, his industry indefatigable, his philosophical observations and attentions unremitting. His natural temper was gay, cheerful, and sociable. He was addicted to no vice in any part of his life, neither to pride, nor to sensuality, nor intemperance, nor ostentation, nor envy, nor to any sordid self-interest; but his heart was replete with every contrary virtue.”

*Philosophy.* — Hartley neither proclaimed nor produced any scheme of speculation, nor did he pretend that his views were characterized by any marked degree of originality. He investigated and endeavored to explain certain phenomena of the human mind, and to discover the machinery of thought. He has bequeathed a doctrine which has been in part generally adopted, and which has been frequently exaggerated by admirers who have repudiated, ignored, or been ignorant of the characteristic groundwork on which it had been erected. The source and filiations of his tenets have been indicated by him with what Sir James Mackintosh conceives to have been extravagant generosity. Hartley’s acknowledgments are, however, made in ignorance of his much larger, but more remote obligations to Aristotle. “About eighteen years ago,” says he, in ‘the preface of his work, “I was informed that the Rev. Mr. Gay, then living, asserted the possibility of deducing all our intellectual pleasures and pains from association. This put me upon considering the power of association. By degrees many disquisitions foreign to the doctrine of association, or, at least, not immediately connected with it, intermixed themselves.” “I think, however, that I cannot be called a system maker, since I did not first form a system, and then suit the facts to it, but was carried on by a train of thoughts from one thing to another, frequently without any express design, or even any previous suspicion of the consequences that might arise.” Assuredly this is neither a systematic nor a philosophical method of procedure. But this easy divagation of thought explains the instability, want of consistency, and partial incoherence of Hartley’s speculations. It also explains the facility and unsuspected inconsequence with which a portion of the doctrine has been separated from its accompaniments for special acceptance and development.

The characteristic tenets of Hartley have been very clearly and concisely stated by Morell. “The objects of the external world affect in some manner the extreme ends of the nerves, which spread from the brain as a center to every part of the body. This affection produces a vibration, which is continued along the nerve by the agency of an elastic ether until it reaches

the brain, where it produces the phenomenon we term sensation. When a sensation has been experienced several times, the vibratory movement from which it arises acquires the tendency to repeat itself spontaneously, even when the external object is not present. These repetitions, or *relics* of sensation, are *ideas*, which in their turn possess the property of recalling each other by virtue of mutual association among themselves... The subordinate effects of these principles are easy to be imagined. If all our ideas are but relics of sensations, and all excited spontaneously by the laws of association, it is abundantly evident that the power of the will must be a nonentity, that man can really have no control of his own mind, that he is the creature of irresistible necessity. Hartley was accordingly a firm necessarian. Another natural effect of the theory of vibrations is materialism." The pernicious consequences of their dogmas are perspicaciously displayed by Coleridge, who had at one time been so devoted to their teachings that he bestowed the name of their author upon his son; Hartley Coleridge.

In this speculation there are three distinct but intimately connected doctrines.

1. The theory of the association of ideas.
2. The physiological and physical mode of accounting for this association and for perception by the vibrations of an elastic ether through the medullary substance of the nerves.
3. The assertion of the necessity of human actions. The last of these connects itself with the optimism of Leibnitz and the fatalism of Spinoza, through King's *Origin of Evil*. The second dogma was early abandoned, at least in the form in which it was presented by this author. It was not entirely novel, but it was the most original portion of Hartley's labors, and through it he mainly influenced the development of the French philosophy. It was suggested-by one of the queries in Newton's *Optics*, and may be traced through the animal spirits of Locke and Des Cartes, and the vortices and elastic ether of Des Cartes to the earlier philosophers, and up to Epicurus and Leucippus. It may merit renewed consideration if the physiological psychology now in prospect should gain acceptance. The doctrine of Association is regarded as being peculiarly Hartley's own. It was not altogether novel: he himself ascribes its first suggestion to Gay. It is presupposed in many suggestions of Locke, and is descended from a more remote and illustrious ancestry, which runs back to the Stagyrite —

the reputed fountain of so much error, the father of so much wisdom. It received, however, such an ingenious and extensive development from Hartley that Sir James Mackintosh rightly disregards the claims of Gay, but wrongly neglects earlier obligations.' It is largely incorporated into recent schemes of metaphysics, ethics, and aesthetics, but severed from the mechanical hypothesis which gave it its chief originality and its distinctive complexion. In this mutilated form it possesses unquestionable truth; but still it is only an imperfect explanation of a limited class of mental and moral phenomena, and is easily pressed, as it has often been pushed, to absurd and hazardous conclusions. Coleridge has forcibly signalized its dangers, and has declared that, wherever it deviates from the simpler exposition of Aristotle, it declines into error and immoral courses.

*Literature.* — Hartley, *Observations on Man, his Framer his Duty, his Expectations*, with Notes and Additions by Herman Andrew Pistorius (Lond. 1791, 3 vols. 8vo). An abridgment of the original edition had been published by Dr. Priestley (Lond. 1775), with the omission of the doctrine of vibrations and vibratiuncules. It is from this mutilated presentment that the theory of Association has been principally derived. Hume, *Inquiry concerning the Human Understanding*, sec. 2-7; Reid, *On the Intellectual Powers*, Essay 2, ch. 3, ed. Hamilton — unfortunately, Sir William never supplied the notes to Reid, which he indicates by numbers: Mackintosh, *On the Progress of Ethical Philosophy*; Dugald Stewart, *On the Progress of Metaphysical, Ethical, and Political Philosophy (Philosophical Essays, Works*, edit. Sir W. Hamilton); Coleridge, *Biographia Literaria*. ch. 5-7 Morell, *History of Modern Philosophy*. (G. F. H.)

### Hartlib, Samuel

an English writer of the 17th century, was born of Polish Protestant parents. He came to England about 1640, took an active part in the theological questions of the day, and endeavored to bring about a union of the different churches. He afterwards devoted himself to the improvement of agriculture, etc. Having spent all his fortune in these attempts, he received from Cromwell a pension of £300, which was suppressed at the Restoration. He spent the latter part of his life in retirement, and perhaps in want. The exact time of his death is unknown. He wrote *A Relation of that which hath been lately attempted to pro-cure Ecclesiastical Peace among Protestants* (Lond. 1641). — *Considerations concerning England's Reformation in Church and State* (1647, 4to): — Twisse's doubting



*conscience resolved* (1652, 8vo); some works on Husbandry, etc. Milton addressed his *Essay on Education* to Hartlib. See *Gentleman's Magazine*, 72; *Censura literaria*, vol. 3; Chalmers, *General Biographical Dictionary*.

### Hartmann, Anton Theodor

a German Protestant theologian and Orientalist, was born at Dusseldorf June. 25, 1774. He studied at Osnabruck, Dortmund and Göttingen. After being successively corrector of the gymnasium of Saest in 1797, rector of the gymnasium of Herford in 1799, and professor in that of Oldenburg in 1804, he was appointed professor of theology in the University of Rostock in 1811. He died at Rostock April 21, 1838. He is especially known for his works on antiquities, and on Hebrew and Arabic literature, the principal of which are *Aufkldrung u. Asien f: Bibelforscher* (Oldenburg, 1806-7, 2 vols. 8vo): — *Die Hebrdermin am Putztische u. als Braut* (Amst. 1809-1810, 3 vols. 8vo): — *Supplementa ad J. Buxtoifii et W. Gesenii Lexic.* (Rostock, 1813, 4to): — *Thesauri Linguae Hebraicae e Michna augendi* (Rostock, 1825-1826, 3 parts, 4to): — *Linguistische Einleitung in d. Studiums der Bicher des A. T.* (Rostock, 1818, 8vo): — *Hist. Krit. Forschungen über die Bildung, d. Zeitalter u. Plan d. fünf Bücher Moses* (Rostock et Gustrow, 1831, 8vo): — *Die enge Verbindung d. A. T. mit d. N.* (Hamb. 1831, 8vo): — *Blicke in d. Geist d. Urchristenthums* (Dusseldorf, 1802, 8vo). See Haag, *La France Protestante*; Hoefer, *Nouv. Biog. Généralé*, 23, 474.

### Hartwig, John Christopher

came to America as chaplain to a German regiment in the service of England during the first French war, as it is called. He was a member of the first Lutheran synod held in this country in 1748. His first regular charge combined several congregations in Hunterdon Co., N. J. He labored for a brief period in Pennsylvania, but the larger portion of his ministry was spent in the state of New York. He died in 1796. The manner of his death furnishes a remarkable instance of the power of the imagination. Forty years before, the impression from a dream on his birthday, that he would live just forty years longer, had become so strong that he felt persuaded the dream would be fulfilled, and his life protracted to the close of his eightieth year. On the day preceding its completion he came to the residence of the Hon. J. R. Livingston, and announced that he had come to his house to die. In the evening he conducted the family devotions, and the next morning

arose in apparent health. He breakfasted with the family, and entered freely into conversation until the approach of the hour, as he supposed, for his departure, 11 o'clock A.M. A few minutes before the time, he requested permission to retire. Mr. Livingston, unobserved by him, followed, and noticed that he was undressing. Just as the clock tolled the hour, he was in the act of removing the stock from the neck; at that moment he fell back and expired. Notwithstanding his eccentricities, he possessed many noble qualities, and his name will ever be associated with the institution in Otsego Co., N.Y., which bears his name, and of which he may be said to be the founder. The tract of land he received for his services as chaplain he bequeathed principally for the establishment of a theological and missionary institution for the instruction of pious young men for the Lutheran ministry, and for the education of Indians in the Christian religion as missionaries among their own tribes. (M. L. S.)

### Ha'rum

(Heb. *Harem'*, **מֵרֵם**; *elevated*; Sept. **Ἰαρείμ**), the father of Aharhel, the "families" of which latter are enumerated among the posterity of Coz, of the tribe of Judah (<sup><1308></sup>1 Chronicles 4:8). B.C. post 1612.

### Haru'maph

(Heb. *Charunzaph'*, **חַרְנָפִי** } *Snub-nosed*; Sept. **Ἐρωμάφ** v.r. **Ἐρωμάθ**), "father" of Jediah, which latter was one of the priests who repaired part of the walls of Jerusalem (<sup><1680></sup>Nehemiah 3:10). B.C. ante 446.

### Ha'rurhite

(Heb. *Charuphi'*, **חַרְפִּי** } with the art.; for which the Masoretic margin more correctly reads **חַרְפִּי** } *Hariphite*; Sept. **Ἀρουφί** v.r. **Χαριφιήλ**, Vulg. *Haruphites*), an epithet of Shephatiah, one of the brave adventurers who joined David at Ziklag (<sup><1325></sup>1 Chronicles 12:5); so called, probably, as being a native of HARIPH. "Josabad the Gederathite," of the preceding verse, was probably from the same place; and as he was so called from being a resident of Gedor (q.v.), it would seem that the epithet "Haruphite" was an equivalent one, as a descendant from Hareph (q.v.), the founder of Geder (<sup><1325></sup>1 Chronicles 2:51).

## Ha'ruz

(Heb. *Charuts'*, /ʍrj ; *eager*, as in <sup><1027></sup>Proverbs 12:27, etc.; Sept. Ἀροῦς), a citizen of Jotbah, and father of Meshullemeth, who became the wife of king Manasseh, and mother of king Amon (<sup><1219></sup>2 Kings 21:19). B.C. ante 664.

## Harvard, John

founder of Harvard College, Cambridge, Mass., was born in England, studied at Emanuel College, Cambridge, where he became A.M. in 1635, and entered into the ministry among the Dissenters. Emigrating to America, he became pastor of a Congregational society at Charlestown, Mass., where he preached but a short time, and died Sept. 14, 1638. In his will he left a legacy of nearly £800 to the high school of Cambridge. This bequest laid the foundation of the college, to which the trustees gave the name of its benefactor.

## Harvest

### Picture for Harvest

(*ryxæp katsr'*, i.e. *reaping*; *θερισμός*), the season of gathering grain or fruits. In general, this fell, as now in Palestine, in the middle of April or Abib (<sup><1015></sup>John 4:35), although in many parts, e.g. at Jericho (whose inhabitants were the first to present the first fruits, Mishna, *Pesach*, 4:8), it began as early as March (Shaw, *Tray*. p. 291). (See Gerdes, *De tempore messis Hebraeorum*, Utrecht, 1720.) Dr. Robinson says: "On the 4th and 5th of June, the people of Hebron were just beginning to gather their wheat; on the 11th and 12th, the threshing-floors on the Mount of Olives were in full operation. We had already seen the harvest in the same state of progress on the plains of Gaza on the 19th of May; while at Jericho, on the 12th of May, the threshing-floors had nearly completed their work" (*Bib. Res.* 2, 99, 100). On the sixteenth day of the first month, Abib or Nisan (Josephus, *Ant.* 3, 10, 5), a handful of ripe ears was offered before the Lord as the first-fruits; after which it was lawful to put the sickle to the corn (<sup><1219></sup>Leviticus 23:9-14). (See Schramm, *De manipulo hordeaceo*, Frckft. a. O. 1706.) The harvest is described as beginning with the barley, and with the festival of the Passover (<sup><1219></sup>Leviticus 23:9-14; <sup><1010></sup>2 Samuel 21:9, 10; Ruth 2, 23), and ending with the wheat (<sup><1014></sup>Genesis 30:14; <sup><1242></sup>Exodus 34:22), and with the festival of Pentecost (<sup><1216></sup>Exodus 23:16).

(See Otho, *Lex. Rabb.* p. 684.) In the most ancient times the corn was plucked up by the roots. When the sickle was used, the wheat was either cropped off under the ear, or cut close to the ground; in the former case, the straw was afterwards plucked up for use; in the latter, the stubble was left and burnt on the ground for manure (<sup><237B></sup>Isaiah 17:5; <sup><132B></sup>Job 24:24). The sheaves were collected into a heap, or removed to the threshing-floor (<sup><037B></sup>Genesis 37:7; <sup><033B></sup>Leviticus 23:10-15; <sup><007B></sup>Ruth 2:7-15; <sup><134B></sup>Job 24:10, <sup><242B></sup>Jeremiah 9:22; <sup><304B></sup>Micah 4:12; <sup><302B></sup>Amos 2:13). In Palestine at the present day, the grain is not bound into sheaves, but is gathered into two large bundles, which are carried home on either side of the backs of animals (Thomson, *Land and Book*, 2, 323). The reapers were the owners and their children, and men and women servants (<sup><004B></sup>Ruth 2:4, 8, 21, 23; <sup><006B></sup>John 4:36; James 5, 4). Refreshments were provided for them, especially drink, of which the gleaners were often allowed to partake (<sup><009B></sup>Ruth 2:9); so in the Egyptian scenes we see reapers drinking, and the gleaners applying to share the draught. The time of harvest was a season of very great enjoyment, especially when the crops had been plentiful (<sup><036B></sup>Psalms 126:1-6; <sup><203B></sup>Isaiah 9:3). The harvest in Scripture is likewise put for a time of *destruction* (<sup><261B></sup>Hosea 6:11), according to Newcome; but according to Horsley, for a time of *mercy*. Of the former sense there is an example in <sup><263B></sup>Jeremiah 51:33, plainly referring to the judgments of God upon Babylon. So in the oracle concerning Damascus (<sup><237B></sup>Isaiah 17:5), as Lowth observes, the king of Assyria shall sweep away the whole body of the people, as the reaper strips off the whole crop of corn, and the remnant shall be no more in proportion than the scattered ears left to the gleaner. In <sup><243B></sup>Joel 3:13, the last words explain the figurative language which precedes: they are ripe for excision. The same comparison is used in Rev. 14:14; 15:18, where the person referred to as executing vengeance is Jesus Christ himself, though angels assist in the execution. But *harvest* is also used in a good sense, as in <sup><007B></sup>Matthew 9:37; <sup><200B></sup>Luke 10:2; <sup><005B></sup>John 4:35. So in <sup><240B></sup>Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved;" i.e. the time in which we expected to be saved is past. The *harvest*, in agricultural reckoning, is considered to be the *end* of the season, being the time appointed for gathering in the fruits of the earth, and finishing the labors of the year. So, in <sup><013B></sup>Matthew 13:39, our Lord says, "The harvest is the *end* of the world, and the reapers are the angels" In <sup><006B></sup>Matthew 9:36, our Lord, seeing multitudes coming to hear him, remarks, "The harvest truly is plenteous;" i.e. many are willing to receive instruction. *SEE AGRICULTURE.*

## Harwood, Edward

a learned Unitarian minister, was born in 1729 in Lancashire. In 1754 he became master of a school at Congleton, in Cheshire, from whence he removed in 1765 to Bristol, where he was ordained over a Presbyterian congregation. In 1768 he obtained his degree of D.D. from Edinburgh, through the interest of Dr. Chandler, whose daughter he married. His character, however, was so immoral that his congregation dismissed him; on which he came to London, where he supported himself by teaching the classics and correcting the press. He died poor in 1794. His principal works are,

1. *A View of the various editions of the Greek and Roman Classics* (London, 4th edit., 1791, 12mo): —
2. *An Introduction to the New Testament* (Lond. 1773-81, 2 vols. 8vo): —
3. An edition of the *Greek Testament* (2 vols. 8vo): —
4. *A Liberal Translation of the New Testament* into polite English (or, in other words, a burlesque of the sacred Scriptures) (Lond. 1768, 2 vols. 8vo): —
5. *The New Testament, collated with the most approved MSS., with select Notes* (1776, 2 vols. 12mo). See *Gentleman's Mag.* vols. 62-64; Watt, *Bibl. Britannica*.

## Hascall, Daniel

a Baptist minister, was born at Bennington, Vt., Feb. 24, 1782, graduated at Middlebury College in 1806, and afterwards studied theology while engaged as a teacher in Pittsfield, Mass. In 1808 he became pastor of the Baptist church in Elizabethtown, Essex Co., N. Y., where he was ordained Sept. 7th, and in 1813 he accepted a call from the Baptist Church of Hamilton, N.Y. In 1815 he began to receive pupils in theology, and after establishing the Baptist Education Society of New York in 1817, his little school was in 1820 transformed into the "Hamilton Literary and Theological Institution" (now Madison University), which was opened under his charge, and to which he afterwards exclusively devoted himself, dissolving his pastoral connection in 1828. He however left it in 1835, and gave his attention to an academy which, two years before, had been started

mainly through his agency in: Florence, Oneida Co., N. Y. In 1848 he resumed his ministerial labors as pastor of the Baptist Church in Lebanon, N. Y. He died June 28, 1852. Mr. Hascall's publications were, *Elements of Theology*, designed for family reading and Bible-classes; a smaller work of the same kind for Sabbath-schools; *Caution against False: Philosophy*, a sermon (1817); and a pamphlet entitled. *Definitions of the Greek Bapto, Baptizo*, etc. (1818). Sprague, *Annals*, 6, 547.

### Hasadi'ah

(Heb. *Chasadyah'*, *חַסְדִּיָּהוּ* favored by Jehovah; Sept. *Ἀσάδῖα*), one of the five sons of Pedaiah. (not of Zerubbabel, who was a sixth), of the descendants of David (<sup><330></sup>1 Chronicles 3:20); probably the same otherwise called JUSHAB-HESED in the same verse (see Strong's *Harm. and Expos. of the Gospels*, p. 17). B.C. cir. 536.

### Hasenkamp

the family name of several German theologians.

JOHANN GERHARD was born in Wechte, Prussia, June 12, 1736. Having become a student at the Academy of Lingen, 1753-55, he distinguished himself by an eager thirst for knowledge, and by great earnestness of religious activity. For preaching without license he was several times arrested. After eleven years' suspension he was made rector of the Gymnasium in Duisburg in 1766, and soon after married, and settled down earnestly to his work of restoring the fallen fortunes of the gymnasium. His religious tendencies always inclined him to favor pietism, and to urge the necessity of deep Christian experience. He therefore sympathized fully with. Collenbusch (q.v.) and Oetinger (q.v.). He was again: suspended as a "mystic" and disturber, but was soon restored by the higher Church authorities at Berlin. He died July 10, 1771. His autobiography, extending to 1766, and continued by his son, was published in the journal *Wahrheit z. Göttseligkeit* (vol. 2, 5, 6, 1836). He also published *Predigte and. Geschmack der drei ersten Jahrhunderte* (Frankfort, 1772). His other writings are of little importance.

FRIEDRICH ARNOLD, his half-brother, born Jan. 11., 1747, succeeded Johann as rector of Duisburg, and married his widow. Following in the footsteps of his brother, he shared his religious opinions and feelings, and wrote several pamphlets in exposition of the views of the so-called

“mystical” school of Stilling and Lavater. He also wrote against Semler and other rationalists, who fared badly under his fiery attacks. See his *U. die ver-dunkelnde Aufklärung* (Duisb. 1789): — *Briefe über Propheten* (Duisb. 1791), etc. He died in 1795.

JOHANN HEINRICH, another brother, was born Sept. 19, 1750. After helping his parents until he was sixteen years old, he began his studies, was from 1776 to 1779 rector at Emmerich, and, having been appointed pastor of a small congregation near Altona, remained there during the last thirty-five years of his life. The loneliness of his life in the solitude of his remote parish influenced his character, yet he is the most genial of the three brothers, as is seen in his *Christliche Schriften* (Munster, 1816-19, 2 vols.). He died July 17, 1814. Herzog, *Real-Encyclop.*; Pierer, *Universal-Lexikon*, s.v. (J. N. P.)

### Hasenu'ah

or rather SENUAH (j aʷns] a *bristling* [Gesén.] or *hated* [Furst], with the art. haʷnShi, *has-Senuah'*), the name of two Benjamites (but the name has the fem. termination).

1. (Sept. Ἀσανουά, Eng. Vers. “Hasenuah.”) Father of Hodaviah and ancestor of Sallu, which last was; a chief resident of Jerusalem, apparently after the Captivity (<sup><1300></sup>1 Chronicles 9:7). B.C. ante 536.
2. (Sept. Ἀσανά, Eng. Vers. “Senuah.”) Father of Judah, which latter was “second over the city,” after the return from Babylon (<sup><1610></sup>Nehemiah 11:9). B.C. cir. 440.

### Hashabi'ah

(Heb. *Chashabayah'*, hybʷj ] and in <sup><1320></sup>1 Chronicles 25:3; 26:20; <sup><1480></sup>2 Chronicles 35:9, the prolonged form *Chashabya'hu*, Whybæj ], regarded by *Jehovah*; Sept. Ἀσεβί, Ἀσώβ, Ἀσεβίας, Ἀσαβία, etc.), the name of at least nine descendants of Levi.

1. Son of Amaziah and father of Malluch, of the family of Merari (<sup><1365></sup>1 Chronicles 6:45). B.C. long ante 1014.
2. A son of Jeduthun, appointed by David over the twelfth course of Levitical singers (<sup><1320></sup>1 Chronicles 25:3, 19). B.C. 1014.

- 3.** Son of Kemuel, of Hebron, appointed by David at the head of the officers to take charge of the sacred revenue west of the Jordan (<sup><1351></sup>1 Chronicles 26:30; 27:17). B.C. 1014.
- 4.** One of the chief Levites who made voluntary offerings of victims for the renewal of the Temple services under Josiah (<sup><1489></sup>2 Chronicles 35:9). B.C. 623.
- 5.** Son of Bunni and father of Azrikam, of the family of Merari (<sup><1394></sup>1 Chronicles 9:14; <sup><16115></sup>Nehemiah 11:15). B.C. considerably ante 440.
- 6.** Son of Mattaniah and father of Bani, Levites (<sup><16122></sup>Nehemiah 11:22). B.C. ante 440. **7.** One of the chief priests entrusted by Ezra with the bullion and other valuables for the sacred vessels at Jerusalem (<sup><15894></sup>Ezra 8:24). He is probably the same whose father Hilkiah is mentioned in <sup><16221></sup>Nehemiah 12:21. B.C. 536.
- 8.** A descendant of Merari, who complied with Ezra's summons for persons to perform the proper Levitical functions at Jerusalem (<sup><1589></sup>Ezra 8:19). B.C. 536.
- 9.** A chief of the Levites (<sup><16224></sup>Nehemiah 12:24), "ruler of the half part of Keilah," who repaired part of the walls of Jerusalem (<sup><16187></sup>Nehemiah 3:17), and subscribed the covenant of fidelity to Jehovah (<sup><16011></sup>Nehemiah 10:11). B.C. 446-410.

### Hashab'nah

(Heb. *Chashabnah*', **hnbʿlj** } prob. for **hybʿlj** } *Hashabiah*; Sept. **Ἐσαβανά**, Vulg. *Hasebna*), one of the chief of the people who subscribed Nehemiah's covenant (<sup><16025></sup>Nehemiah 10:25). B.C. cir. 410.

### Hashabni'ah

(Heb. *Chashabneyah*', **hybʿlj** } i.q. **hynbʿaj** } *Hashabnah*; Sept. **Ἀσβανία**, **Σεβανί**), the name of two men about the time of the return from Babylon.

- 1.** Father of Hattush, which latter repaired part of the walls of Jerusalem (<sup><16180></sup>Nehemiah 3:10). B.C. ante 446.
- 2.** One of the Levites appointed by Ezra to interpret the law to the people (<sup><16015></sup>Nehemiah 9:5). B.C. cir. 410.



## Hashbad'ana

(Heb. *Chashbaddanah*', **חנדיב**] ifor **חנדיבנ**] *reconsideration in judging*, perh. q.d. *considerate judge*; Sept. **Ἀσαβαδμά**, Vulg. *Hasbadana*), one of these who stood at Ezra's left hand while he read the law to the people (<sup><1680></sup>Nehemiah 8:4). B.C. cir. 410.

## Hash-Baz

SEE MAHER-SHALAL-HASH-BAZ.

## Ha'shem

(Heb. *Hashem*', **שם**; perh. i.q. **שמן**; *fat*; Sept. **Ἀσάμ**, Vulg. *Aasem*), a native of Gizoh, and ancestor of two of David's heroes (<sup><1313></sup>1 Chronicles 11:34; the JASHEN SEE JASHEN (q.v.) of <sup><1072></sup>2 Samuel 23:32). B.C. ante 1014.

## Hashishim

SEE ASSASSINS.

## Hashmannim

(Hebrew *Chashmannim*', **שַׁמַּנִּים**] ; Sept. **πρέσβεις**, Vulg. *legati*), a plur. form occurring only in the Heb. of <sup><1681></sup>Psalms 68:31: "*Hashmannim* [A. Vers. "princes"] shall come out of Egypt, Cush shall make her hands to hasten to God." The word has usually been derived from the Arabic *Mashmin*, *rich*, hence influential or noble; but a derivation from the civil name of Hermopolis Magna in the Heptanomis, preserved in the modern Arabic *Ashmunyen*, "the two Ashmins," seems more reasonable. The ancient Egyptian name is *Hashmen* or *Hashmun*, "the abode of eight;" the sound of the signs for eight, however, we take alone from the Coptic, and Brugsch reads them *Sesennu* (*Geog. Inschr.* 1, 219, 220), but hardly on conclusive grounds. If we suppose that Hashmannim is a proper name and signifies *Hermopolites*, the mention might be explained by the circumstance that Hermopolis Magna was the great city of the Egyptian Hermes, Thoth, the god of wisdom and the meaning might therefore be that even the wisest Egyptians should come to the Temple, as well as the distant Cushites. — Smith, s.v. We may add that the name *Hasmonean*, which was given to the Maccabees or Jewish princes in the interval between the O.T. and N.T.

was, it is supposed, derived from Hashmannim (Hengstenberg, *Psalms*, 2, 369).

### Hashmo' nah

(Heb. *Chashmonah'*, **חנ/מנ** } *fatness*; Sept. **Ἀσσεμωνᾶ** v.r. **Ἀσελμωνᾶ** and **Σελμωνᾶ**) the thirtieth station of the Israelites during their wandering, situated not far from Mount Hor (Moseroth), in the direction of the desert (<sup><4839></sup>Numbers 33:29, 30); apparently near the intersection of wady el-Jerafeh with wady el-Jeib, in the Arabah. *SEE EXODE*.

### Ha'shub

(Heb. *Chashshub'*, **בשׁוׁב** } *intelligent*; Sept. **Ἀσοῦβ**, in <sup><46115></sup>Nehemiah 11:15 **Ἀσσοῦβ**, in <sup><4394></sup>1 Chronicles 9:14 **Ἀσῶβ** Vulg. *Hasub*, in <sup><4394></sup>1 Chronicles 9:14 *Hassub*), the name of two *or* three men about the time of the return from Babylon.

1. A Levite of the family of Merari, son of Azrikam, and father of Shemaiah, which last was one of those resident in the “villages of the Netophathites,” and having general oversight over the Temple (<sup><46115></sup>Nehemiah 11:15; <sup><4394></sup>1 Chronicles 9:14, in which latter passage the name is more accurately Anglicized “Hasshub”). B.C. ante 440.
2. A person who repaired part of the walls of Jerusalem opposite his house (<sup><4612></sup>Nehemiah 3:21); perhaps the same with the foregoing. B.C. 446.
3. “Son” of Pahath-Moab, and one of those who re-paired part of the walls of Jerusalem (<sup><4611></sup>Nehemiah 3:11). B.C. 446. He is probably the same with one of the chief Israelites who joined-in the sacred covenant o' Nehemiah (<sup><4612></sup>Nehemiah 10:23) B.C. cir. 410.

### Hashu'bah

(Heb. *Chashubah'*, **חשׁוּבָה** } *esteemed*, a Chaldaizig form for **בשׁוׁב** } ; Sept. **Ἀσεβά**, Vulg. *Hasaban*), one of the five sons (exclusive of Zerubbabel) of Pedai'ah, the descendant of David (<sup><4321></sup>1 Chronicles 3:20); not of Zerubbabel, as at first appears (see Strong's *Harmony and Expos. of the Gospels*, p. 17). B.C. cir. 536.

## Ha'shum

(Heb. *Chashum'*, מַשׁוּם; *opulent*; Sept. Ἀσοῦμ, Ἀσήμ, Ησαμί, Ωσοῦμ, Ἡσόμ), the name apparently of two or three men about the time of the Captivity.

1. An Israelite whose posterity (or rather, perhaps, a place whose inhabitants), to the number of 223 males, or 328 in all, returned from Babylon with Zerubbabel. (<sup><1219></sup>Ezra 2:19; <sup><1222></sup>Nehemiah 7:22); some of whom afterwards divorced their Gentile wives (<sup><1233></sup>Ezra 10:33). The associated names seem to indicate a locality in the northwestern part of the territory of Benjamin. B.C. ante 536.
2. One of those who stood at Ezra's left hand while he was reading the law to the people (<sup><1204></sup>Nehemiah 8:4); probably the same with one of the chief of the people who subscribed Nehemiah's covenant (<sup><1208></sup>Nehemiah 10:18). B.C. cir. 410.

## Hashu'pha

(<sup><1246></sup>Nehemiah 7:46). *SEE HASUPHA.*

## Haskell, Daniel

a Congregational minister, was: born at Preston, Conn., June, 1784. He graduated at Yale College, 1802; was installed pastor in Burlington, Vt., April 10, 1810, where he remained until 1821, when he was made president of the University of Vermont. He resigned this office in 1824, and died Aug. 9, 1848. Mr. Haskell published an ordination sermon (1814); with the assistance of J. C. Smith, *A Gazetteer of the United States* (1843, 8vo); *Chronological View of the World* (1845, 12mo); and a few occasional discourses. He also edited McCulloch's Geographical Dictionary, published by the Harpers (1843-44). — Sprague, *Annals*, 2, 526.

## Hasmonleans

*SEE ASMONAAN.*

## Haspeya

(אֶפְסַי), a river and tow of Palestine, near Lebanon, mentioned in the Talmud (*Demay*, 2); according to Schwarz (*Palest.* p. 65), identical with

the modern Arabic *Koroni*, near the source of the Jordan; evidently the modern *Hasbeia*, an important place in that region (Robinson, *Researches*, new ed. 3, 380).

### Has'rah

(Heb. *Chasrah'*, *hṛsʾj* *j* poverty; Sept. Ἐσσεπί v.r. Ἀράς, Vulg. *Hasra*), the father (or mother) of Tikbath, and grandfather of Shallum, which last was husband of Huldah the prophetess (<sup><1482></sup>2 Chronicles 34:22). The parallel passage (<sup><1224></sup>2 Kings 22:14) gives the name, prob. by transposition, in the form HARHAS (*sj rj* i Sept. Ἀράς, Vulg. *Araas*). Hasrah is said to have been “keeper of the wardrobe,” perhaps the sacerdotal vestments; if, indeed, that epithet does not rather refer to — Shallum. B.C. considerably ante 623.

### Hassan

SEE ASSASSINS.

### Hasse, Freidrich Rudolf

a German theologian, was born at Dresden June 29, 1808. After studying at Leipzig and Berlin, he established himself, in 1834, at the university of the latter city as *privatdocent*; in 1836 he became extraordinary professor of Church History at the University of Greifswald, and in 1841 ordinary professor at the University of Bonn. Subsequently he was also appointed consistorial councilor. He died in 1862. His principal work is the excellent monograph *Anselm von Canterbury* (Leips. 1843- 52,2 vols.), one of the best works of this class, and which had the merit of causing amore scientific treatment of the history of scholasticism. His *Geschichte des alten Bundes* (Leips. 1863) is a course of lectures, and, as such, is meritorious. His *Kirchengeschichte* was published after his death by Koher (Leips. 1864, 3 vols.). See Krafft, *F. R. Hasse* (Bonn, 1865); *Studiel u. Kritik*, 1867, p. 823.

### Hassena'ah

(<sup><1678></sup>Nehemiah 3:3). SEE SENAAH.

### Has'shub

(<sup><1394></sup>1 Chronicles 9:14). SEE HASHUB.

## Hasu'pha

(Heb. *Chasupha*', אפּׁלׁצׁ } *uncovered*; 'Sept. Ἀσουφά, Ἀσειφά; Vulg. *Harupha*), one of the Nethinim whose descendants returned from Babylon with Zerubbabel (<sup><1388></sup>Ezra 2:43; <sup><1674></sup>Nehemiah 7:46, in which latter passage the name is less correctly Anglicized "*Hashpha*"). B.C. ante 536.

## Hat

is the rendering of the Eng. Bible for the Chald. al BḥKi (*karbela*', according to Gesenius from. I BeKa to *gird* or *clothe*, as in <sup><1357></sup>1 Chronicles 15:27), a *mantle* or *pallium* (<sup><2721></sup>Daniel 3:21; marg. "turbans"). *SEE DRESS*.

## Ha'tach

(Heb. *Hathak*', Ἐτῆ} perhaps from Persic, *verity*; Sept. Ἀρχαθᾶ ιος, Vulg. *Athach*), one of the eunuchs in the palace of Xerxes, appointed to wait on Esther, whom she employed in her communications with Mordecai (<sup><1745></sup>Esther 4:5,6,9,10). B.C. 474.

## Hatchment

a word corrupted from *achievement*, and signifying, in heraldry, the armorial bearings of any person fully emblazoned with shield, crest, supporters, etc. The word is used in England for the escutcheon hung up over a door after a funeral, and often in the church. Heraldry is thus supposed to have been formerly connected with religion. The coat was said to be assumed with religious feeling, and at length restored to the sanctuary, in token of thankful acknowledgment to Almighty God. — Farrar, *Eccles. Dictionary*, s.v.

## Hate

(properly *ane*; μισέω), to regard with a passion contrary to love (<sup><2444></sup>Jeremiah 44:4). God's hatred is towards all sinful thoughts and ways. It is a feeling of which all holy beings are conscious in view of sin, and is wholly unlike the hatred which is mentioned in the Scriptures among the works of the flesh (<sup><4521></sup>Galatians 5:20). *SEE ANGER*. When the Hebrews compared a stronger affection with a weaker one, they called the first *love*, and the other *hatred*, meaning to love in a less degree — "Jacob have I

loved, and Esau have I hated” (<sup><8193></sup>Romans 9:13); i.e. on Jacob have I bestowed privileges and blessings such as are the proofs of affection; I have treated him as one treats a friend whom he loves; but from Esau have I withheld these privileges and blessings, and therefore treated him as one is wont to treat those whom he dislikes. That this refers to the bestowment of temporal blessings, and the withholding of them, is clear, not only from this passage, but from comparing <sup><3010></sup>Malachi 1:2,3; <sup><0253></sup>Genesis 25:23; 27:27-29, 37-40. Indeed, as to *hated*, its meaning here is rather *privative* than *positive*. So, “If a man have two wives, — one beloved and another hated” (<sup><0215></sup>Deuteronomy 21:15); i.e. less beloved. When our Savior says that he who would follow him must *hate* father and mother, he means that even these dearest earthly friends must be loved in a subordinate degree; so, in the same sense, the follower of Christ is to hate his own life, or be willing to sacrifice it for the love and service of the Redeemer (<sup><0230></sup>Genesis 29:30; <sup><0216></sup>Deuteronomy 21:16; <sup><0134></sup>Proverbs 13:24; <sup><0121></sup>Matthew 6:24; 10:37; <sup><0145></sup>Luke 14:26; 16:13; <sup><6125></sup>John 12:25). *SEE LOVE*.

### Ha'thath

(Heb. *Chathath'*, **t t j** } *terror*, as in <sup><1861></sup>Job 6:21; Sept. **Ἀθάθ**), son of Othniel and grandson of Kenaz, of the tribe of Judah (<sup><1343></sup>1 Chronicles 4:13), consequently also grand-nephew and grandson of Caleb, son of Jephunneh (see ver. 15, and comp. <sup><0013></sup>Judges 1:13). B.C. post 1612.

### Hat'ipha

[many *Hati'pha*] (Hebrew *Chatipha'*, **ap y f j e** } *captured*; Sept. **Ἀτιφά, Ἀτειφά**), one of the Nethinim whose posterity returned from Babylon with Zerubbabel (<sup><1524></sup>Ezra 2:54; <sup><4075></sup>Nehemiah 7:56). B.C. ante 536.

### Hat'ita

[some *Hati'ta*] (Heb. *Chatita'*, **a f y f j e** } *exploration*; Sept. **Ἀτιτά**), one of the “porters” (i.e. Levitical *Temple-janitors*) whose posterity returned from Babylon with Zerubbabel (<sup><1522></sup>Ezra 2:42; <sup><4075></sup>Nehemiah 7:45). B.C. ante 536.

### Hatsi ham-Menuchoth

(**t / j n M h i y x j e** } *Chatsi'*, etc., *midst of the resting-places*; Sept. **Ἐσεί Ἀμμάνιθ**, Vulg. *dimidium requietionum*, Eng. Vers. “half of the

Manahethites,” marg. “half of the Menuchites,” or “Hatsiham-Menuchoth”), one of the two sons of Shobal, the “father” of Kirjath-Jearim (~~1~~ 1 Chronicles 2:52); whence the patronymic for his descendants, HATSI-HAMMANACHTHITES (יְהוֹשָׁפָט מִן יִשְׂרָאֵל Sept. ἡμῶν τῆς Μανόθ, Vulg. *dimidium requietionis*, Eng. Vers. “half of the Manahethites,” or “half of the Menuchites”), inverse 54. B.C. between 1612 and 1093. *SEE MENUCHITE.*

### Hat-Temarim

*SEE IR-HAT-TEMARIM.*

### Hat-Taavah

*SEE KIBROTH-HAT-TAAVAH.*

### Hat-Ticon

*SEE HAZAR-HAT-TICON.*

### Hattem, Pontian van

*SEE HATTEMISTS.*

### Hattemists

a Dutch sect, named from Pontianus van Hattem, a minister in Zealand towards the close of the 18th century, who imbibed the sentiments of Spinoza, and was degraded from the pastoral office. He wrote a treatise on the Heidelberg Catechism. The Verschorists (q.v.) and Hattemists resemble each other, though Van Hattem tried in vain to unite the Verschorists with his own followers. “The founders of these sects followed the doctrine of absolute decrees into its farthest logical results; they denied the difference between moral good and evil, and the corruption of human nature; from whence they further concluded that the whole of religion consisted, not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one—that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a perfect tranquility of mind. Thus far they agreed; but the Hattemists further affirmed that Christ made no expiation for the sins of men by his death, but had only suggested to us, by his mediation, that there was nothing in us that could offend the Deity: this, they say, was

Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguishing tenets that God does not punish men *for* their sins, but *by* their sins." — See Mosheim, *Ch. History cent.* 17 sec. 2, pt. 2, ch. 2; Buck, *Theological Dictionary*, s.v.; Paquot, *Memoires pour servir a l'histoire des Pays-Bas*, 9, 96-98; Hoefer, *Nouvelle Biog. Généralé*, 23, 539.

## Hat'til

(Heb. *Chattil'*, *lyfjæ* waving; Sept. Ἀτίλ, Ἐττήλ), one of the descendants of "Solomon's servants" i.e. perhaps Gibeonitish Temple slaves), whose posterity returned from Babylon with Zerubbabel (<sup><18157></sup>Ezra 2:57; <sup><18159></sup>Nehemiah 7:59.) B.C. ante 536.

## Hatto

bishop of Basel, was born 763, made bishop in 805, and abbot of Reichenau in 806. He was employed by Charlemagne in an embassy to the Greek emperor Nicephorus, to settle the boundaries of both empires. Having, in 823, laid aside his titles and dignities, he died in 836 as a simple monk at Reichenau. Two of his works have descended to us: *De visione Wettini* (Visions of his disciple Wettin on those suffering in Purgatory and on the Glory of Saints, done into verses by Walafrid Strabo, and printed in Mabillon, *Acta S. Bened.* 4, 1, 273); *25 capita* (*D'Acheri*, 1, 584). — Herzog, *Real-Encyklopadie*, s.v.; Clarke, *Succession of Sac. Liter.* 2, 471. (J. N. P.)

## Hatto or Otho I

tenth archbishop of Mentz. The time and place of his birth are unknown. In 888 he succeeded Rudolf as abbot of Reichenau, then one of the richest monasteries in Germany. He was in such favor with king Arnulf — thanks to his skill and utter want of principle—that he is said to have held at the same time eleven other abbeys. In 891 he was elected archbishop of Mentz: here he built a church to St. George, having obtained the head and another part of the body of the saint from pope Formosus! In August, 895, he presided at the Council of Tribur, where the emperor and 22 bishops were present. They voted 58 canons, mostly for the repression of crime. The 8th canon gives an idea of the power Rome held even at that period over the German churches: *Honoremus sanctam romanam et apostolicam sedem, ut quæ nobis sacerdotalis nutter est dignitatis, debeat esse nagistra*



*ecclesiasticæ rationis quare.... licet vix frendum ab ilia sancta sede imponatur jugum, conferamus et pia devotione toleremus.* After Louis's death, in October, 911, Hatto was retained in the council of his successor, Conrad. Having departed on a journey to Rome, March 13, 913, he died a few days after of fever, according to one account; but, according to others, he was killed at the battle of Heresburg in January, 913. — Hoefer, *Nouv. Biog.* — *Généralé*, 23, 539 sq.; Mabillon, *Acta Sanct. Ord. Bened.* 7, 118. (J. N. P.)

## Hatto or Otho II

surnamed *Bonose*, 15th archbishop of Mentz. He was abbot of Fulda, and, at the death of archbishop William of Saxony, March 2, 968, was appointed his successor by Emperor Otho I. Hatto died in 969. The *Magdeburg Centuries* state that he was eaten alive by rats as a punishment for his avarice, and because he had, during a famine, compared the poor to these animals; and he is the subject of the well-known legend of the *Rat Tower* on the Rhine. — See *Gallia Christiana*, 5, col. 456; Hoefer, *Nouv. Biog. Généralé*, 23, 541. (J. N. P.)

## Hat'tush

(Heb. *Chattush'*,  $\sqrt{WFj}$  i prob. *assembled* [Furst, *contender*]; Sept.  $\text{Ἀττούς}$ , but  $\text{Χεττούς}$  in <sup><13R2></sup>1 Chronicles 3:22, and v.r.  $\text{Λαττούς}$  in <sup><13R2></sup>Ezra 8:2), the name of several men about or after the time of the return from Babylon.

1. A priest who returned to Jerusalem with Zerubbabel (<sup><1617D></sup>Nehemiah 12:2). B.C. 536.
2. A descendant of David who accompanied Ezra to Jerusalem (<sup><15R2></sup>Ezra 8:2). B.C. 459. See No. 5.
3. Son of Hashabniah, and one of those who rebuilt the walls of Jerusalem (<sup><1610D></sup>Nehemiah 3:10). B.C. 446. He was possibly the same with No. 2.
4. One of the priests who united in the sacred covenant with Nehemiah (<sup><1610D></sup>Nehemiah 10:4). B.C. cir. 410.
5. One of the sons of Shemaiah, among the posterity of Zerubbabel (<sup><13R2></sup>1 Chronicles 3:22), and contemporary with the Nagge of <sup><14R5></sup>Luke 3:25 (see Strong's *Harm. and Expos. of the Gospels*, p. 17). B.C. somewhat post

406. By some he is identified with No. 2 above, reading <sup><188D></sup>Ezra 8:2 (after the (Sept.) thus: “of the sons of David; Hattush of the sons of Shechaniah.” This, however, is not only forbidden by other chronological notices, *SEE DARIUS*; *SEE ZERUBBABEL*, but rests on the too slender support for the genuineness of the text itself in question; where, as in ver. 5, we may suppose that a name is missing, or that the name Shechaniah itself has crept in from the latter verse, since it appears nowhere else as that of a family head. *SEE SHECHANIAH*.

## Haugeans

(Haugeanere). Hans Nielsen Hauge was born in Norway April 3, 1771. He had strong religious impressions in youth, which produced a gloomy state of mind. But in 1795 he passed through a change which filled him with joy. Ever after, amid all vicissitudes, he was a cheerful Christian. He soon began to preach, and made a powerful impression on the public mind. He traveled extensively in Norway and Denmark, wrote many tracts, and in 1804 established a printing office in Christians and to disseminate his sentiments. He obtained many followers, but finally, through the influence of the clergy, was punished with a heavy fine and imprisonment. After this he lived in retirement till his death in 1824. In doctrine, Hauge differed from evangelical Protestants in general in but few points: e.g. he held that the ministry is a common duty, and that specially ordained and separated ministers are unnecessary: also that Church creeds and Confessions are of no great account. He properly placed great stress upon faith and its effects, but it was in a one-sided way. Nevertheless, his labors contributed largely to the revival of evangelical religion. The party called Haugeans is still numerous in Norway: they contend against the laxness of Church discipline and against Rationalism, and have much influence with the people. See Hase, *Church Hist.* p. 547; Gregoire, *Hist. des Sectes Relig.* s.v.; Staudlin and Tschirner, *Archiv. f. Kirchengeschichte*, 2, 354; Hagenbach, *Hist. of the Church in 18th and 19th Centuries*, transl. by Hurst, 2, 389; *Stud. u. Kritiken*, 1849, p. 749 sq.

## Hau'ran

(Heb. *Chavran'*, חַרְוֵן; Sept. Ἀύρανῖτις and Ὠρανῖτις, the *Auranitis* of Josephus and others, the *Hauran* of the Arabs, so called prob. from the multitude of *caves*, ר/י, found there, which even at the present day serve as dwellings for the inhabitants), a tract or region of Syria, south of

Damascus, east of Gaulonitis (Golan) and Bashan, and west of Trachonitis, extending from the Jabbok to the territory of Damascus-Syria; mentioned only in <sup><3576></sup>Ezekiel 47:16, 18, in defining the north-eastern border of the Promised Land. It was probably of small extent originally, but received extensive additions from the Romans under the name of *Auranitis*.

Josephus frequently mentions Auranitis in connection with Trachonitis, Batanaea, and Gaulonitis, which with it constituted the ancient kingdom of Bashan (*War*, 1, 20, 4; 2, 17, 4). It formed part of that **Τραχενίτιδος χώρα** referred to by Luke (<sup><481></sup>Luke 3:1) as subject to Philip the tetrarch (comp. *Joseph. Ant.* 17, 11, 4). It is bounded on the west by Gaulonitis, on the north by the wild and rocky district of Trachonitis, on the east by the mountainous region of Batanaea, and on the south by the great plain of Moab (<sup><2482></sup>Jeremiah 48:21). Some Arab geographers have described the *Hauran* as much more extensive than here stated (*Bohaed. Vit. Sal.* ed. Schult. p. 70; *Abulfed. Tab. Syr.* s.v.); and at the present day the name is applied by those at a distance to the whole country east of Jaulan; but the inhabitants themselves define it as above. It is represented by Burckhardt (*Travels in Syria*, p. 51, 211, 285, 291) as a volcanic region, composed of porous tufa, pumice, and basalt, with the remains of a crater or the tell Shoba, which is on its eastern border. It produces, however, crops of corn, and has many patches of luxuriant herbage, which are frequented in summer by the Arab tribes for pasturage. The surface is perfectly flat, and not a stone is to be seen save on the few low volcanic *tells* that rise up here and there like islands in a sea. It contains upwards of a hundred towns and villages, most of them now deserted, though not ruined. The buildings in many of these are remarkable the walls are of great thickness, and the roofs and doors are of stone, evidently of remote antiquity (see Porter's *Five Years in Damascus*, vol. 2). According to E. Smith (in Robinson's *Researches*, in, Apend. 1). 150-157), the modern province of Hauran is regarded by the natives as consisting of three parts, called *en'ukrah*, *el-Lejah*, and *el-Jebel*. The first of these terms designates the plain of Hauran as above defined, extending through its whole length, from wady el-Ajam on the north to the desert on the south. On the west of it is Jeidur, Jaulan, and Jebel Ajlun; and on the east the Lejah and Jebel Hauran. It has a gentle undulating surface, is arable throughout, and, in general, very fertile. With the rest of Hauran, it is the granary of Damascus. The soil belongs to the government, and nothing but grain is cultivated. Hardly a tree appears anywhere. The region still abounds in caves, which the old inhabitants excavated partly to serve as cisterns for the collection of water, and partly

for granaries in which to secure their grain from plunderers. Eshmiskin is considered the capital of the whole Hauran, being the residence of the chief of all its sheiks. The inhabitants of this district are chiefly Muslims, who in manners and dress resemble the Bedawin, but there is a sprinkling also of professed Christians, and latterly of the Druses (Murray's *Handbook*, p. 499). The second division, or el-Lejah, lying east of the Nukrah and north of the mountains, has an elevation about the same as that of the Nukrah; but it is said to be almost a complete labyrinth of passages among rocks. The Lejah is the resort of several small tribes of Bedawin, who make it their home, and who continually issue forth from their rocky fastnesses on predatory excursions, and attack, plunder, or destroy, as suits their purpose. They have had the same character from a very remote period. The third division is the *mountain* of Hauran, and appears from the northwest, as an isolated range, with the conical peak called Kelb and Kuleib Hauran (*the dog*), which is probably an extinct volcano, near its southern extremity. But from the neighborhood of Busrah it is discovered that a lower continuation extends southward as far as the eye can see. On this lower range stands the castle of Sulkhad, distinctly seen from Busrah. This mountain is perhaps the Alsadamus of Ptolemy. (See Lightfoot, *Op.* 1, 316; 2, 474; Reland, *Palcest.* p. 190; *Journ. of Sac. Lit.* July 1854; Graham, in *Journ. Roy. Geol. Soc.* 1858, p. 254; Porter, *Handbook*, 2, 507; Stanley, *Jewish Church*, 1, 213.)

## Hauranne

SEE DUVERGIER.

## Hausmann, Nicolaus

an intimate friend of Luther, and the reformer of the city of Zwickau and the duchy of Anhalt, was born in 1479 at Freiberg. He became at first preacher at Schneeberg, subsequently at Zwickau, where he had many and severe controversies with the adherents of Thomas Münzer. In 1532 he was appointed pastor of Dessau, having been warmly recommended by Luther. In 1538 he accepted a call as superintendent to his native town Freiberg, but while preaching his first sermon (Nov. 6) he was struck with apoplexy which caused his immediate death. Luther deeply bemoaned his death, and praised him as a man of profound piety. Two opinions of Hausmann on the reformation in Zwickau have been published by Preller

(*Zeitschrift für die historische Theologie*, 1852). See O.G. Schmidt, *Nic. Hausmann, der Freund Luthers* (Lpz. 1860). (A. J. S.)

### Hautefage, Jean

a French Roman Catholic theologian, was born at Puy Morin, near Toulouse, in 1735. He was educated by the Jesuits, but left them, and became a Jansenist. Having been ordained priest, he became vicar in a country church of the diocese of Toulouse, but his opinions being suspected, he was suspended. In 1766 he became subrector of the college of Auxerre, and canon of that city, but his Jansenistic views caused him to be again persecuted, and in 1773 he was condemned to be whipped, branded, and sent to hard labor for life. He fled, and was declared innocent by Parliament Jan. 25, 1776. During his exile Hautefage had traveled through Southern Europe in company with another abbot, Duparc de Bellegarde, preaching his doctrines everywhere. While at Lausanne in 1775 and the following years, they published (*Euv-es d'Anmtotnne Arnauld* (42 vols. 4to). After his return to Paris, Hautefage published an abridgment of the *Institution et Instruction Chretiennes* (1785, 12mo), and the 3rd part of the *Nouvelles ecclesiastiques*. 1761 — 1790 (1791, 4to). During the Revolution, and until his death, Feb. 18, 1816, he devoted himself to teaching. See Silvy, *Eloge de M. l'abbé Hautefage* (Paris, 1816, 8vo); Barbier, *Dict. des Anonymes*; Hoefer, *Nouv. Biog. Généralé*, 23, 574.

### Havelock, Henry

an eminent English soldier and Christian, was born at Bishop Wearmouth, April 5, 1795. He was educated under the Rev. J. Bradley, curate of Dartford, Kent, until 1804, when he was sent to the Charterhouse. In 1814 he became a pupil of Chitty, the great special pleader of the day, to study law; but in the following year he followed his brother William into the army, and was appointed to the Rifle Brigade, then the 95th. After serving in England, Ireland, and Scotland, Havelock embarked for India in 1823. To serve in that part of the world was his own choice, for which he had qualified himself by studying Hindostanee and Persian before leaving England. During the voyage a great change passed on his religious views, and on arriving with his regiment in India, he determined to devote his attention to the spiritual welfare of his men, and to assemble them together, as opportunity afforded, for reading the Scriptures and devotional exercises, which he continued to do throughout the whole of his after

career. In 1841 he was appointed Persian interpreter to general Elphinstone, and took part in the memorable defense of Jellalabad. On the completion of the works, Havelock suggested to general Sale to assemble the garrison and give thanks to Almighty God, who had enabled them to complete the fortifications necessary for their protection. "The suggestion was approved, and the command given. 'Let us pray,' said a well-known voice. It was Havelock's. 'Let us pray!' and down before the presence of the great God those soldiers reverently bowed, one and all of them, whilst at the impulse of a devout and grateful heart he poured forth supplication and praise in the name of the Great High-Priest." This incident is an illustration of Havelock's religious life during the whole of his military career. In the great Indian rebellion of 1857, he distinguished himself by a series of the most brilliant achievements in the annals of warfare; but still he was distinguished most by his personal piety, which shone resplendently amid the horrors of war. He died of dysentery at Alumbagh, Nov. 25, 1857, one day before the announcement of his elevation to the baronetcy under the title "Havelock of Lucknow," which was inherited by his eldest son, Henry Marshman Havelock (born 1830). He wrote, *History of the Ava Campaigns* (London, 1827): — *Memoir of the Afghan Campaign* (Lond. 1841). See Brock, *Biographical Sketch of Havelock* (Lond. 1858, 12mo); Marshman, *Memoirs of Sir Henry Havelock* (Lond. 1868).

## Haven

(*ā/j* , *choph*, <sup><04413></sup>Genesis 44:13, a *sea-side* or "coast," as elsewhere rendered; *z/j m*; *machoz'*, a *refuge*, hence a harbor, <sup><09270></sup>Psalms 107:30; *λιμὴν*, <sup><04712></sup>Acts 27:12). The Phoenician part of the coast of Palestine had several fine harbors, *SEE PHOENICIA*, and some such were also in possession of the Hebrews: such were Caesarea and Joppa (q.v. severally), which were especially made use of for coastwise communication (1 Macc. 14:5,34; Josephus, *Ant.* 15, 9, 6). The port (*μy; a/bm*) of Tyre (q.v.) was the most famous on the whole Mediterranean shore (<sup><03278></sup>Ezekiel 27:3). A harbor is called *arqā*; in Chaldee, also in Samaritan. *SEE NAVIGATION*. The Cretan harbor called *Fair Havens* (q.v.), *Καλοὶ Λιμένες*, is incidentally mentioned in the N.T. (<sup><04278></sup>Acts 27:8). *SEE CRETE*.

## Havens, James

a minister of the Methodist Episcopal Church, was born in Mason Co., Ky., December 25, 1793. At eighteen he received license to preach, and in

1820 he entered the traveling ministry in the Ohio Conference. He served twelve years in circuits, and twenty-four as presiding elder. Possessing a strong constitution and vigorous intellect, he taxed them both to the utmost in remedying the defects of his early education, and in making “full proof of his ministry.” He became one of the most powerful preachers of his time, and contributed perhaps as much as any other man to build up the Church in the West, especially in Indiana, where the last forty years of his life were spent. He died in November 1864. — *Minutes of Conferences*, 1865, p. 190.

### Hävernick, Heinrich Andreas Christoph

a German theologian, was born at Kroplin, in Mecklenburg, in 1805. He studied at Halle, and was one of the two students whose notes on the theological lectures of Wegscheider and Gesenius were used to institute a trial against those prominent champions of Rationalism. At the University of Berlin he closely attached himself to Hengstenberg. In 1834 he established himself as *privatdocent* at Rostock, and in 1841 he became ordinary professor of theology at Königsberg. He died in 1845 at New Strelitz. The exegetical works of Havernick are counted among the most learned of the orthodox school. The most important of them are *Commentar. über das Buch Daniel* (Hamburg, 1832): — *Mélanges de théologie reforme* (Geneva, 1833 sq.): — *Handbuch der hist. — krit. Einleitung in das A. T.* (Erlangen, 1836-39, 2 vols.; 2nd ed. by Keil, 1849-54) *Neue Krit. Untersuchungen u. das Buch Daniel* (Hamb. 1838): — *Commentarum Buche Ezeziel; Vorlesungen 2. d. Theologie des A. T.* (ed. by Hahn, Frankf. 1848; 2nd ed. by Schultz, Frankf. 1863). Translations: *Genesis Introd. to O.T.* (Edinb. 1852); *Introd. to the Pentateuch* (Edinb. 1850).

### Hav'ilah

(Heb. *Chavilah'*, **חַי יָבֵֿֿֿ** signif. unknown; Sept. **Εὐιλά**, but **Εὐειλά** in <sup><1022></sup>Genesis 10:29, **Εὐιλάτ** in <sup><1021></sup>Genesis 2:11, and **Εὐί** in <sup><1022></sup>1 Chronicles 1:29; Vulg. *Heuila*, but *Heuilath* in <sup><1021></sup>Genesis 2:11), the name of two or three regions; perhaps also of two men (B.C. cir. 2400).

**1.** A land rich in gold, bdellium, and shoham, mentioned in <sup><1021></sup>Genesis 2:11, as flowed around (or through) by the river Pishon, in the geographical description of Paradise. Some identify this Havilah with one of those following; but others take it to be the *Chwala*, on the Caspian Sea,

whence that sea itself is said to have derived the Russian name of *Chwalinskoy more* (Sea of Chwala); and others suppose it a general name for India, in which case the river Pison, mentioned as surrounding it, would be identified with the Ganges, or even the Indus. Others again, who regard the Pishon as the Phasis, make Havilah to be *Colchis*, for which some think there is the distinctive name in Scripture of the Casluhim” (q.v.). In ~~Gen.~~ Genesis 2:11, 12, it is further described as the land where the best gold was *fouii*, and which was, besides, rich in the treasures of the *bedolach* and the stone *shoham*. That the name is derived from some natural peculiarity is evident from the presence of the article with all the terms. Whatever may be the true meaning of *bedolach*, be it carbuncle, crystal, bdellium, ebony, pepper, cloves, beryl, pearl, diamond, or emerald, all critics detect its presence, under one or other of these forms, in the country which they select as the Havilah most appropriate to their own theory. As little difficulty is presented by the *shoham*: call it onyx, sardonyx, emerald, sapphire, teryl, or sardius, it would be hard indeed if some of these precious stones could not be found in any conceivable locality to support even the most far-fetched and improbable conjecture. That Havilah is that part of India through which the Ganges flows, and, more generally, the eastern region of the earth; that it is to be found in Susiana (Hopkinson), in Ava (Buttmann), or in the Ural region (Raumer), are conclusions necessarily following upon the assumptions with regard to the Pison. Hartmann, Reland, and Rosenmüller are in favor of Colchis, the scene of the legend of the Golden Fleece. The Phasis was said to flow over golden sands, and gold was carried down by the mountain-torrents (Strabo. 11:2, § 19). The crystal (*bedolach*) of Scythia was renowned (Solinus, c. 20), and the emeralds (*shohanz*) of this country were as far superior to other emeralds as the latter were to other precious stones (Pliny, *Hist. Nat.* 37, 17), all which seems to prove that Havilah was Colchis. Rosenmüller argues, with much force, *if* the Phasis be the Pison, the land of Havilah *must* be Colchis, supposing that by this country the Hebrews had the idea of a Pontic or Northern India. In like manner Leclerc, having previously determined that the Pison must be the Chrysorrhoeas, finds Havilah not far from Coele-Syria. Hasse (*Entdeck.* p. 49, 50, quoted by Rosenmüller) compares Havilah with the *‘YXaia* of Herodotus (4, 9), in the neighborhood of the Arimaspians, and the dragon which guarded the land of gold. Discussions about the site of Havilah will be found in all the chief Biblical commentators ancient and modern, as well as in Hottinger. (*Enneas Dissert.*), Huet (*De Lit. Parad.*), Bochart (*Phaleg*, 2, 28),



Michaelis (*Spicilegium*, p. 202; *Supplem.* p. 685), Schultess (*Paradies*, p. 105), Niebuhr and many other writers. The clearest and-best account of any may be derived from Kalisch — (*Genesis*, p. 93, 249, 287, etc.), who also gives a long list of those who have examined the subject (p. 109-102). — Smith, s.v.; Kitto, s.v. The Paradisaic Havilah cannot well be identified with either of those mentioned below, since they were evidently in or near Arabia; and the associated regions in the Edenic account are all in the neighborhood of Armenia or Ararat, near the sources of the Tigris and Euphrates. The most consistent conclusion, therefore, is that which locates the Havilah in question at the northeastern corner of Asia Minor, i.e. substantially *Colchis*. **SEE PISON**.

**2.** A district in Arabia Felix, deriving its name from the second son of Cush (<sup><0107></sup>Genesis 10:7); or, according to others, from the second son of Joktan (<sup><0109></sup>Genesis 10:29; compare 25:18). Since in the other places where the word occurs it is always used to designate a country, some doubt whether *persons* of this name ever existed; the more so as other names of countries (Ophir, Mizraim, Canaan, Sidon), and the collective names of tribes (Kittim, Dodanim), are freely introduced into the genealogy, which is undoubtedly arranged with *partial* reference to geographical distribution, as well as direct descent, **SEE SHEBA**; **SEE DEDAN**, etc. (see Kalisch, *Genesis*, p. 287). On this supposition it is not difficult to account for the fact that the people of Havilah appear as descendants *both* of the Hamites and of the Shemites. If they were originally of Shemitic extraction (and' on this point we have no data which could enable us to decide), we must suppose that by peaceful emigration or hostile invasion they overflowed into the territory occupied by Hamites, or adopted the name and habits of their neighbors in consequence of commerce or intermarriage, and are therefore mentioned twice over by reason of their local position in two distinct regions. It would depend on circumstances whether an invading or encroaching tribe *gave* its name to or *derived* its name from the tribe it dispossessed, so that whether Havilah was originally Cushite or Joktanite must be a matter of mere conjecture; but by admitting some such principle as the one mentioned we remove from the book of Genesis a number of apparent perplexities (Kalisch, *Genesis* p. 454). See UR. To regard the repetition of the name as due to carelessness or error is a method of explanation which does not deserve the name of criticism. See HAM.

Assuming, then, that the districts indicated in <sup><0107></sup>Genesis 10:7, 29, were conterminous, if not in reality identical, we have to fix on their

geographical position. Various derivations of the word have been suggested, but the most probable one, from *l / j*, *sand* (Bochart, *Phaleg*, 2, 29), is too vague to give us any assistance. Looking for preciser indications, we find in <sup><Q258></sup>Genesis 25:18 that the descendants of Ishmael “dwelt from *Havilah unto Shur* that is before Egypt as thou goest towards Assyria;” and in I Samuel 15:7 we read that Saul “smote the Amalekites from *Havilah until thou comest to Shur* that is over against Egypt.” Without entering into the question why the Amalekites are represented as possessing the country which formerly belonged to the Ishmaelites, it is clear that these verses fix the general position of Havilah as a country lying somewhere to the southward and eastward of Palestine. Further than this, the Cushite Havilah in <sup><Q107></sup>Genesis 10:7 is mentioned in connection with Seba, Sabtah, and Raamah; and the Joktanite Havilah (<sup><Q107></sup>Genesis 10:29) in connection with Ophir, Jobab, etc. Now, as all these places lay on or between the Arabian and Persian gulfs, we may infer, with tolerable certainty, that Havilah “in both instances designates the same country, extending at least from the Persian to the Arabian Gulf, and on account of its vast extent easily divided into two distinct parts” (Kalisch, *Genesis* p. 93). **SEE SHUR.**

The only method of fixing more nearly the centers of these two divisions of Havilah is to look for some trace of the name yet existing. But, although Oriental names linger with great vitality in the regions where they have arisen, yet the frequent transference of names, caused by trade or by political revolutions, renders such indication very uncertain (Von Bohlen, on <sup><Q107></sup>Genesis 10:7). We shall therefore content ourselves with mentioning that Strabo, quoting Eratosthenes, places the *Χαυλοτᾶ ἰοι* near the Nabathoei, north of the Arabian Gulf (Strabo, 16:4), and that Ptolemy (4, 7) mentions the *Αύαλ ἰται*, on the African coast, near Bab-el-Mandeb, the modern Zeylah (comp. Plin. 6, 28; Gesen. *Thes.* 1, 452). Niebuhr also finds two Khawlans in Yemen, one a town between Sanaa and Mecca, the other a district some miles to the southeast of Sanaa (*Beschr. Arab.* p. 270, 280; see further, Buschung, *Erdbeschr.* V, 1, 601; Michaelis, *Spicileg.* 1, 189; 2, 202; Forster, *Geog. of Arab.* 1, 40, 41, etc.). These names may very possibly be traces of the great Biblical country of Havilah. **SEE ETHINOLOGY.**

The district of Khawlan lies between the city of Sana and the Hijaz, i.e. in the northwestern portion of the Yemen. It took its name, according to the Arabs, from Khiawlan, a descendant of Kahtan, **SEE JOKTAN**, (*Mardsid.*

s.v.), or, as some say of Kahlan, brother of Himyer (Caussin, *Essai*, 1, 113, and Tab. 2). This genealogy says little more than that the name was Joktanite; and the difference between Kahtan and Kahlan may be neglected, both being descendants of the first Joktanite settler, and the whole of these early traditions pointing to a Joktanite settlement, without perhaps a distinct preservation of Joktan's name, and certainly none of a correct genealogy from him downwards.

Khawlan is a fertile territory, embracing a large part of myrrhiferous Arabia, mountainous, with plenty of water, and supporting a large population. It is a tract of Arabia better known to both ancients and moderns than the rest of the Yemen, and the eastern and central provinces. It adjoins Nejran (the district and town of that name), mentioned in the account of the expedition of Aelius Gallus, and the scene of great persecutions of the Christians by Dhu-Nuwas, the last of the Tubbaas before the Abyssinian conquest of Arabia, in the year 523 of our era (compare Caussin, *Essai*, 1, 121 sq.).

### Ha'voth-Ja'ir

(Heb. *Chavvoth' Yair'* ~~rya~~<sup>rya</sup>~~et~~<sup>et</sup> ~~Wp~~<sup>Wp</sup> hamlets of air [i.e. the enlightener]; Sept. ἐπαύλεις and κῶμαι Ἰα ρ, θανώθ, etc.; Vulg. *vicus*, or *viculus*, or *Havoth Jair*, etc.), the name of a settlement or district east of the Jordan. The word *Chavvah*, which occurs in the Bible in this connection only, is perhaps best explained by the similar term in modern Arabic, which denotes a small *collection* of huts or hovels in a country place (see the citations in Gesenius, *Thesaur.* p. 451; and Stanley, *Sinai and Pal.* App. § 84), such as constitutes an Arab village or small town. **SEE TOPOGRAPHICAL TERMS.**

(1.) The earliest notice of the Havoth-jair is in <sup><RB4></sup>Numbers 32:41, in the account of the settlement of the trans-Jordanic country, where Jair, son of Manasseh, is stated to have taken some villages (A.V. “the small towns;” but there is no article in the Hebrew) of Gilead, which was allotted to his tribe, and to have named them after himself, Havvoth-jair.

(2.) In <sup><RB4></sup>Deuteronomy 3:14 it is said that Jair “took all the tract of Argob unto the boundary of the Geshurite and the Maacathite, and called them [i.e. the places of that region] after his own name, Bashan-havoth-jair.”

(3.) In the records of Manasseh in <sup><0633></sup>Joshua 13:30, and <sup><1323></sup>1 Chronicles 2:23 (A.V., in both “towns of Jair”), the Havvoth-jair are reckoned with other districts as making up sixty “cities” (μῦρῶ). II <sup><1043></sup>1 Kings 4:13 they are named as part of the commissariat district of Ben-geber next in order to the “sixty great cities” of-Argob, as the Eng. Vers. has it; but probably the latter designation is only added for definiteness, and refers to the same region.

(4.) No less doubtful is the number of the Havvoth-jair. In <sup><1322></sup>1 Chronicles 2:22 they are specified as twenty-three, but in <sup><0704></sup>Judges 10:4, as thirty. *SEE JAIR.*

From these statements some have inferred that there were two separate districts called Chavvoth-Yair (see Reland, *Palcest.* p. 483), one in Gilead, and the other in Bashan (Porter, *Damascus*, 2, 270). But in order to reconcile the different passages where they are spoken of; it is only necessary to suppose that having first been captured by the original Jair when they were mere nomad hamlets, and but 23 in number, they were afterwards occupied and increased to 30 by the judge Jair, and that they were usually regarded as part of the sixty considerable places comprised within the general tract of Bashan, including Gilead. *SEE ARGOB.*

### Haweis, Thomas

an English theologian, was born at Truro/Cornwall) in 1734. He was first apprenticed to a druggist, but afterwards studied at Christ College, Cambridge, and took the degree of B.L. He soon after entered the Church, and became assistant of Madan, chaplain of Lock Hospital. The latter afterwards gave him the rectorship of All-Saints' (Northamptonshire); and the countess of Huntingdon gave him also the direction of several chapels she had erected, and of her seminary for theological students. He became director of the London Missionary Society at its foundation, and died Feb. 11, 1820. He published several books of practical, but not of scientific value; among them are *History of the Church* (Lond. 1800, 3 vols. 8vo): — *Life of the Rev. William Romaine* (Lond. 1798, 8vo): — *State of the Evangelical Religion throughout the World* (8vo): — *The Evangelical Expositor, a Comment on the Bible* (Lond. 1765, 2 vols. fol.: of little value): — *New Translation of the New Testament* (Lond. 1795, 8vo): — *Communicant's Companion* (Lond. 1763, 12mo; often reprinted): —

*Fifteen Sermons* (new ed. Oxford, 1835, 12mo). See Rose, *New Genesis Biog. Dict.*; Hoefer, *Nouv. Biog. Généralé*, 23, 624.

### Hawes, Joel, D.D.

a Congregational minister, was born in Medway, Mass., Dec. 22, 1789. His parents were poor, and his early opportunities of education were therefore limited. After his conversion in 1807, he gave all the time he could spare from his trade to study, and in 1809 he entered Brown University. During his college course he supported himself chiefly by work during term time, and by teaching school in vacation. He graduated A.B. with honor in 1813. After completing the theological course at Andover (1818), he was settled as pastor of the First Congregational Church of Hartford, in which he remained until 1862, when the Rev. G. H. Gould was installed as pastor. Dr. Hawes, however, remained *as pastor emeritus*, preaching frequently, as his strength would admit. He died at Gilead, Conn., June 5, 1867. His long pastorate at Hartford was eminently successful: more than 1500 persons joined the Church under his ministry. The great Christian enterprises, such as the Foreign Mission cause, Home Missions, Bible and Tract Distribution, the Christian Press, Education for the Ministry, lay near his heart, and occupied a very large share of his time and labors. His writings were chiefly practical, and include *Lectures to Young Men* (1828, which had an immense circulation both in America and in Great Britain): — *Tribute to the Pilgrims* (1830): — *Memoir of Normand Smith* (1839): — *Letters on Universalism* (18mo): *Character everything for the Young* (1843): — *The Religion of the East* (1845): — *A n Offering for Home Missionaries* (a volume of sermons, of which he gave 800 copies to the Home Missionary Society for distribution). — *Independent*, June 13, 1867; *Congregationalist*, June 1867.

### Hawk

(*ne*nets, from its swift flight; Sept. *lipaa*; Vulg. *accipiter*), an English name in an altered form of the old word *fawk* or *falk*, and in natural history representing several genera of raptorial birds; as does the Arabic *naz*, and no doubt, also, the Hebrew *nets*, a term expressive of strong and rapid flight, and therefore highly appropriate to the hawk: the similarity of the Latin name *nisus* is worthy of notice. The hawk is noticed as an unclean bird (<sup><B116></sup>Leviticus 11:16: <sup><B145></sup>Deuteronomy 14:15), and as “stretching her wings toward the south” (<sup><B325></sup>Job 39:26) — an expression which has been

variously understood as referring either to the migratory habits of the bird, one species alone being an exception to the general rule in this respect (Pliny, 10:9); or to its molting, and seeking the warmth of the sun's rays in consequence (Bochart, *Hieroz.* 3, 9); or, lastly, to the opinion prevalent in ancient times, that it was the only bird whose keen eye could bear the direct rays of the sun (Elian, *H. A.* 10, 14). The hawk, though not migratory in all countries, is so in the south of Europe and in parts of Asia. It was common in Syria and the surrounding countries. In Egypt one species was regarded as sacred, and frequently appears on the ancient monuments. Western Asia and Lower Egypt, and consequently the intermediate territory of Syria and Palestine, are the habitation or transitory residence of a considerable number of species of the order *Raptores*, which, even including the shortest-winged, have great powers of flight, are remarkably enterprising, live to a great age, are migratory, or followers upon birds of passage, or remain in a region so abundantly stocked with pigeon and turtle-dove as Palestine, and affording such variety of ground to hunt their particular prey, abounding as it does in mountain and forest, plain, desert, marsh, river, and sea-coast. *SEE NIGHT-HAWK.*

## Picture for Hawk 1

Falcons, or the "noble" birds of prey used for hawking, have for many ages been objects of great interest, and still continue to be imported from distant countries. The *Falco communis*, or peregrine falcon, is so generally diffused as to occur even in New Holland and South America. As a type of the genus, we may add that it has the two foremost quill-feathers of almost equal length, and that when the wings are closed they nearly reach the end of the tail. On each side of the crooked point of the bill there is an angle or prominent tooth, and from the nostrils backwards a black streak passes beneath the eye and forms a patch on each side of the throat, giving the bird and its congeners a whiskered and menacing aspect. Next we may place *Falco Aroeris*, the sacred hawk of Egypt, in reality the same as, or a mere variety of the peregrine. Innumerable representations of it occur in Egyptian monuments, in the character of *Horhat*, or bird of victory; also an emblem of Re, the Sun, and numerous other divinities (Sir J. G. Wilkinson's *Manners and Customs of the Ancient Egyptians*, 2nd series). The hobby, *Falco subbuteo*, is no doubt a second or third species of sacred hawk, having similar whiskers. Both this bird and the tractable merlin, *Falco cesalon*, are used in the falconry of the inferior Moslem landowners of Asiatic Turkey. Besides these, the kestrel, *Falco tinnunculus*, occurs in

Syria, and *Falco tinnunculoides*, or lesser kestrel, in Egypt; and it is probable that both species visit these two territories according to the seasons. To these we may add the gerfalcon, *Falco gyrfalco*, which is one third larger than the peregrine: it is imported from Tartary, and sold at Constantinople, Aleppo, and Damascus. The great birds fly at antelopes, bustards, cranes, etc.; and of the genus *Astur*, with shorter wings than true falcons, the goshawk, *Falce palumbarius*, and the falcon gentil, *Falco gentilis*, are either imported, or taken in their nests, and used to fly at lower and aquatic game. It is among the above that the seven species of hunting hawks enumerated by Dr. Russell must be sought; though, from the circumstance that the Arabic names of the birds alone were known to him, it is difficult to assign their scientific denominations. The smaller and less powerful hawks of the genus *Nrisus* are mostly in use on account of the sport they afford, being less fatiguing, as they are employed to fly at pigeons, partridges, quails, pterocles, katta, and other species of ganga. There are various other raptorial birds, not here enumerated, found in Syria, Arabia, and Egypt. *SEE EAGLE; SEE GLEDE; SEE KITE; SEE OSPREY; SEE VULTURE.*

## Picture for Hawk 2

The generic character of the Heb. word *nets* appears from the expression in Deuteronomy and Leviticus "after his kind," as including various species of the *Falconidæ*, with more especial allusion, perhaps, to the small diurnal birds, such as the kestrel (*Falco tinninulus*), the hobby (*Hypotriorchis subbuteo*), the gregarious lesser kestrel (*Tinnunculus cenchris*), common about the ruins in the plain districts of Palestine, all of which were probably known to the ancient Hebrews. With respect to the passage in Job (1. c.), which appears to allude to the migratory habits of hawks, it is curious to observe that of the ten or twelve lesser raptors of Palestine, nearly all are summer migrants. The kestrel remains all the year, but *T. cenchris*, *Micronisus gabar*, *Hyp. eleonora*, and *F. mela nopterus*, are all migrants from the south. Besides the above-named smaller hawks, the two magnificent species, *F. sacer* and *F. lanarius*, are summer visitors to Palestine. These two species of falcons, and perhaps the hobby and goshawk (*Astur palumbarius*), are employed by the Arabs in Syria and Palestine for the purpose of taking partridges, sand-grouse, quails, herons, gazelles, hares, etc. Dr. Russell (*Nat. Hist. of Aleppo 2*, 196, 2nd ed.) has given the Arabic names of several falcons, but it is probable that some at least of these names apply rather to the different sexes than to distinct

species. See a graphic description of the sport of falconry, as pursued by the Arabs of N. Africa, in the *Ibis*, 1, 284. No representation of such a sport occurs on the monuments of ancient Egypt (see Wilkinson, *Anc. Eg.* 1, 221), neither is there any definite allusion to falconry in the Bible.

With regard, however, to the negative evidence supplied by the monuments of Egypt, we must be careful ere we draw a conclusion, for the camel is not represented, though we have Biblical evidence to show that this animal was used by the Egyptians as early as the time of Abraham; still, as instances of various modes of capturing fish, game, and wild animals are not infrequent on the monuments, it seems probable that the art was not known to the Egyptians. Nothing definite can be learnt from the passage in <sup><1021></sup>1 Samuel 26:20, which speaks of "a partridge hunted on the mountains," as this may allude to the method of taking these birds by "throw sticks," etc. *SEE PARTRIDGE*. The hind or hart "panting after the water-brooks" (<sup><1901></sup>Psalm 42:1) may appear at first sight to refer to the mode at present adopted in the East of taking gazelles, deer, and bustards with the united aid of falcon and greyhound; but, as Hengstenberg (*Comment. on Psalm* 1. c.) has argued, it seems pretty clear that the exhaustion spoken of is to be understood as arising, not from pursuit, but from some prevailing drought, as in <sup><1951></sup>Psalm 63:1, "My soul thirsteth for thee *in a dry land*." (See also <sup><3021></sup>Joel 1:20.) The poetical version of Brady and Tate,

*"As pants the hart for cooling streams  
When heated in the chase,"*

has therefore somewhat prejudged the matter. For the question as to whether falconry was known to the ancient Greeks, see Beckmann, *History of Inventions* (1, 198-205, Bohn's ed.). *SEE FALCON*.