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marriage, moreover, at the very time when he symbolized the marriage relation by giving to Adam bone of his bone, and flesh of his flesh. Why now should one maintain, in the face of all these analogies, that these words mean: God blessed and sanctified the Sabbath some twenty-five hundred years afterwards, at the giving of the law upon Sinai, unless he has a preconceived theory to maintain? We do not mean that all the particular precepts of the Mosaic law respecting the Sabbath belonged to it from the beginning; but that it was, from the beginning, a day consecrated to God, and, therefore, according to its true idea, a day of rest from worldly toil, and joyous contemplation of God's character and works. The arguments by which the existence of the Sabbath from the beginning, may be maintained, our limits will not permit us to review here. We have simply presented that drawn from the passage under consideration. The bearing of these words on the question concerning the six Mosaic days of creation, we reserve for consideration in a subsequent Article, as also the very significant omission of the formula: "And there was evening, and there was morning," by which the *close* of each of the preceding six days has been indicated.

ARTICLE V.

BASHAN, ITURÆA, KENATH.

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§ 1. BASHAN.

IN the Bible, this word is always written בַּשָּׁן, but has sometimes the article. The general form, in the LXX., is Βασάν, though Βασανίτης is also used, Ez. 27: 6. In Josephus, we find the Greek form *Baravala*. The latter was

almost always used to signify *Batanæa* the *province*, and not *Bashan* the *kingdom*. Josephus uses it in the latter sense more than once; but he likewise uses the word *Γαυλωνίτις*, to signify the whole kingdom of Bashan (*Ant.* iv. 5. 3). The word "Bashan" may probably be regarded as descriptive of the country: it means "a light and fertile soil;" and the corresponding word in Arabic, which is the modern name of the ancient *province*, conveys the additional idea of level ground: *بَشَانَة* *Solum Equale planum et molle*; and *بَشَانَة* is opposed to *جبلية*, the former denoting a *fertile and plain country*, — the latter *hilly and barren land*.

Bashan must have been inhabited from a very early period, probably prior to its occupation by the descendants of Canaan. In *Gen.* 14: 5, we read that the princes of Mesopotamia marched against the land of Canaan, and on their way defeated the *Rephaims of Ashtaroth-Karnaim*. These *Rephaims* appear to have been the original inhabitants of this whole country; but the Amorites, the posterity of one of Canaan's sons, gradually took possession of these territories, and increased in numbers and strength, while the others diminished, until the days of Moses, when Og alone remained of this ancient and gigantic race. *Ashtaroth* was one of his royal cities. When the Israelites came out of Egypt, the whole region east of the Jordan was under the rule of two great monarchs, Sihon and Og. The former held the country south of the Jabbok, and was called King of Heshbon; the latter governed the district extending from the Jabbok northwards to Mount Hermon. This kingdom was divided into two parts: the northern part was called *Bashan*, and the southern *half-Gilead*; the other half of Gilead belonged to Sihon (*Deut.* 3: 11—13), who also possessed the Valley of the Ghor on the east bank of the Jordan, up to the Sea of Chinneroth (*Josh.* 12: 2—6). Reuben and Gad obtained from Moses the kingdom of Sihon, and all Og's kingdom was given to the half tribe of Manasseh; who thus possessed *all* Bashan and half-Gilead. Hermon, Salcah, Gilead, and the Jordan, are given as the limits of Bashan (*Josh.* 12: 4, 5, and

13, 11. Deut. 3: 8—13). The Jordan and Hermon are well known, and Salcah is doubtless the modern *Sulkhad*, whose ruins now lie on the southern spur of the Jebel Hauran. The boundary line between Bashan and Gilead will be considered when we come to speak of the subsequent divisions of this kingdom. Bashan may, therefore, be described generally as the country stretching along the east side of the Jordan, from the southern coast of the Sea of Galilee to Hermon, and extending eastward to the borders of the Great Plain.

When the half tribe of Manasseh took possession of this country, it was densely populated. In Argob, one of its provinces, were threescore great cities, besides villages and unwallled towns. They do not appear to have extirpated all the inhabitants—some they reduced to subjection, and some they drove to the more distant and less accessible parts of the country (Jud. 3:5). During a period of nearly seven hundred years, from b. c. 1450 till b. c. 740, the children of Manasseh retained possession of the land. Some of the old inhabitants occasionally rose against them during this period; and the neighboring nation of Damascus, also, more than once overran large portions of their territory (2 Kings 10: 32, 33), and spoiled their cities and villages. Still the country remained an integral part of the kingdom of Israel, until the time when Tiglath-Pileser king of Assyria came against Israel. He conquered Galilee, Bashan, and Damascus, and carried the principal inhabitants away captive to the banks of the Kir. Twenty years afterward, Shalmaneser took Samaria and planted colonies in the land. The remnant of the Jews in Bashan were thenceforth subject to the satraps of the Assyrian empire, until, after one hundred years, that empire was overthrown and the Chaldæ-Babylonian established in its stead, when the provinces of Western Asia passed under the rule of the latter. B. c. 549, Cyrus conquered Syria and Palestine, and annexed them to the newly founded Medo-Persian empire. Thirteen years later, he published his decree for the return of the Jews to their own land; but though many took up their abode in Bashan, yet it remained under

the rule of the Persian governor. In the year B. C. 330, Alexander the Great conquered Western Asia; and from this time till it became absorbed in the Roman empire, Bashan generally remained under the sway of Greek monarchs. The Ptolemies held it for about a century and a half; and it then passed, for a time, into the hands of the Seleucidæ. It was conquered by the Jews, under Judas Maccabæus, who took and plundered Ashtaroth-Carnaim, or Carnion (2 Macc. 12: 19). The history of Bashan, from this time till the Romans seized it, is one continued detail of wars, carried on between the rival sections of the Seleucidæ, the Jews, and the Arabians. While the Roman general Pompey was engaged in the war with Mithridates, he sent two of his lieutenants to take possession of Syria. He himself arrived at Damascus in B. C. 65, and then marched into Bashan and subdued Aretas, king of Arabia, who had captured this province.

When the kingdom of Israel was conquered by the Assyrians, and the supremacy of the Jews in Bashan overthrown, the ancient tribes, that had previously been kept in subjection, appear again to have risen to importance, and thus to have divided the country into provinces. Some of these were unquestionably of ancient origin, and had been distinct principalities previous to the time when Og, or some of his predecessors, united them under one sceptre. Before the captivity, Bashan is spoken of as a whole; but in all writings subsequent to that period, the country is generally referred to as divided into *four* distinct provinces, namely, Gaulanitis, Trachonitis, Auranitis, and Batanæa. That all Bashan was included in these provinces, may be seen by comparing the following passages in Josephus's writings: Ant. iv. 5. and 7.; ix. 8. 1.; xiii. 13. 5.; Bel. Jud. iii. 3.; iv. 7. 3.

I. GAULANITIS. The origin of this province is easily traced. Golan, a city of Bashan, was given to the Levites, and appointed one of the cities of refuge (Deut. 4: 43. Josh. 20: 8). When it rose to opulence and power, a principality was attached to it and called by its name. The boundaries of this province are fixed with considerable distinctness by Josephus. It is im-

portant to mark exactly its southern border, as we thereby ascertain the boundary of Bashan and Gilead. Manasseh had *all Bashan* and *half-Gilead*, and as the territory of this tribe did not extend south of the Jabbok, nor include the valley of the Jordan, the *half of Gilead* must have been north of the Jabbok and east of the valley of the Ghor. Farther: *Gadera* was a town of Gilead (Josep. Ant. xiii. 13. 5), and the ruins of *Um Kias*, on the south bank of the Jarmuk, have been identified with that city. (Comp. Reland. Palest. p. 775, with Burckhardt, Trav. in Syr. pp. 270—277). Gilead, therefore, extended at this place as far north as the Jarmuk. But the southern division of Gaulanitis was called Gamalitis, from the town Gamala, which stood on the shore of the Sea of Galilee, near its southern end; and hence we can conclude that this principality extended to the north bank of the Jarmuk (Josep. Bel. Jud. iv. 1). This river was the natural boundary between these provinces. Again: a careful perusal of Josephus shows that the more modern name of Gilead was *Peræa*. Now *Peræa* is clearly distinguished from the four provinces of Ancient Bashan (Josep. Bel. Jud. iii. 3.); and *Gadara* was its capital city (Id. iv. 7. 3). Eusebius mentions a town called *Abila*, situated ten miles east of *Gadara*; and from a comparison of Josep. Ant. xii. 3. 3. with Polybius Lib. v., it would appear that that city was in Gilead. It is now identified with *Abil*, whose ruins lie a few miles south of the Jarmuk (Burckh. Trav. Syr. p. 270; Robinson, Bib. Res. App. p. 163). Eusebius also mentions a town called *Arbela*, situated in the province of *Pella*, one of the divisions of *Peræa* (Reland. Pal. p. 575); and this is unquestionably identical with the modern *Irbid*, which is some miles south-east of *Abil* (Bib. Res. ut sup. Burckh. 269). From these data I conclude that Gilead extended as far north as the banks of the Jarmuk; and that this river separated it from Bashan and also from Gaulanitis. The western border of Gaulanitis was the Jordan and its lakes to the great fountain at *Paneas* (Josep. Bel. Jud. iii. 3). There are no data in ancient writings by which we can definitely fix its northern and eastern boundaries. We only know that it

had Hermon and Ituræa on the north, and Auranitis and Trachonitis on the east. It is highly probable, however, that as the names of all these provinces have been handed down to us, almost without change, they have also preserved their original dimensions; and that, therefore, the modern *Jaulân* corresponds, in every respect, with the Ancient Gaulanitis. A line running east-by-south across the Jebel Keish, from Baneas to Kuneiterah, and continued thence over the plain, by Hawa to the Haj Road, would mark, with a near approach to accuracy, its northern border. The Haj Road divides it from the other provinces, on the east.

The whole of this district, with the exception of the north-western angle, is a level plateau, having an elevation above the sea of about 2,000 feet. The soil is generally very fertile, consisting of a rich sandy loam, black or red, diffused over a thick substratum of basalt. The Jebel el-Keish, or Southern Spur of Hermon, enters Gaulanitis at the north-west, and, after a few miles, sinks into a broad swell, which terminates at a small hill called Tell el Faras. Along its base is a broad belt of stony ground; and this, with the mountains, is in many places covered with forests of oak, among which there is rich pasturage. Owing to the elevation of its table-land, and the depression of the Lake of Tiberias, and the Valley of the Jordan, Gaulanitis, *as seen from the west*, appears to have a ridge of lofty hills running along its whole border, connecting the chain of Antilibanus with the mountains of Gilead. Very different, however, is its aspect as viewed from the eastern plains.

There are in Jaulân the ruins of one hundred and twenty-seven towns and villages, of which only *eleven* are now inhabited. The country is overrun by Arab hordes, who pitch their tents among the ruins, feed their flocks on the mountain sides, and cultivate a few patches of the rich plain. The principal cities of Gaulanitis were Golan, Hippos, Gamala, Julias, or Bethsaida, Seleucia, and Sogane. One of its ruined towns is now called *Nimr el-Jaulan* (نمر أطلولان), and this probably marks the site of the Ancient Golan. Seleucia stood on the banks of the lake Merom (Josep. Bel. Jud.

iv. 1.), and Sogane was a little south of it. Hippos was situated near the southern end of the lake of Tiberias.

II. TRACHONITIS. Though at first sight it would seem as if *Τράχων* or *Τραχωνίτις* were only a modern name applied to one of the provinces into which Bashan was divided; yet there is a strong probability that it is in reality of very ancient origin, and was only revived in the age of the Greek writers. We may find the Hebrew origin of *Τράχων*, which signifies "a rough stony place," in the word אריג, "a heap of stones," or "a stony place." This latter was the name of a province in Bashan. Josephus, when showing how the various countries of the earth were peopled by the descendants of Noah, says that Uz, the son of Aram, founded *Trachonitis* and *Damascus* (Ant. i. 6. 4). This view is rendered highly probable by the fact that, in the Targums, for the word אריג is read כריגיא, in Deut. 3: 14 and 1 Kings 4: 13. (Lightfoot Hor. Heb. s. v. Trachonitis.) Kenath was a city of Argob, and also of Trachon.

From several statements of Josephus, it appears that this province lay on the east of Gaulanitis, and bordered on Auranitis and Batanœa (Bel. Jud. iv. 1. with i. 20. 4). It also extended farther north than Gaulanitis (Id. iii. 10. 7.), and lay near the territory of Damascus (Ant. xv. 10). Lightfoot maintains that it was the most easterly province of Bashan, and that Batanœa lay between it and Gaulanitis; but I cannot admit the soundness of his reasoning. From a careful perusal of ancient authors, and a minute examination of the country itself, I have come to the conclusion that Trachonitis bordered on Gaulanitis on the east, having a wedge-like projection running towards Bozrah; and that Auranitis was in form like a triangle, having its apex towards Bozrah, its base to Gaulanitis, and its hypotenuse to Trachon. While this is in accordance with the statements of ancient writers, it agrees with the monumental evidence we still possess, and with the remarkable physical features of the country. On the northern border of the Lejâh are the ruins of an ancient city called Musmîyeh, where Burckhardt found an inscription in which are the following words: *φαιησιοις Μητροκωμια του Τραχων*

1008 (Trav. in Syr. p. 117). This is proof that Trachonitis included these ruins. Kenath, too, was within this province; and it has been identified with Kunawât. Having these two points fixed, and the description of Josephus and others to guide us, it is easy to ascertain the extent of Trachonitis. Josephus represents it as a plain, covered with rugged rocks, among which the paths are tortuous and impracticable without expert guides. It was filled with caverns, used as store-houses, reservoirs, and places of habitation (Ant. xv. 10. 1). The Lejâh corresponds, in every respect, with Josephus's words; and is one of the most remarkable countries I ever saw. It seems as if, in a former age, molten lava had boiled up through innumerable pores in a vast plain, and spread until it nearly covered the whole surface; and then, while cooling, was agitated by a tempest, and afterwards rent and shattered by some wondrous convulsion of nature. The pits from which the lava issued can still be seen — the peculiar convex shape and wave-like surface which the molten and agitated mass would naturally assume in flowing, are also visible; and there are enormous fissures running like a net-work through the whole, while huge masses, appearing as if they had been thrown together and then shattered, occur at short intervals. The whole is desolate and savage-looking beyond conception. On looking over it from the summit of one of its singular mounds, I could only compare it to the ruins of some Cyclopean city which the vengeance of Heaven had completely prostrated; and whose fragments, blackened, scathed, and shapeless, lay thickly scattered over the plain. Yet this forbidding country is studded with the ruins of cities and villages. In Dr. Smith's lists are the names of *sixty-eight*, within the borders of the Lejâh — these are all ancient, and now almost deserted. I have visited some of them, and have found the houses still entire, with their massive stone walls, stone roofs, and stone doors, all perfect as when the workman had completed them. In some parts of the Lejâh are small open spots capable of cultivation; but it is evident that the inhabitants drew their principal support from the fine plain around it. Most of the towns were situated on

the border of the rocks. From this circumstance I conclude that Trachonitis embraced the whole plain on the west, to the Haj road; on the north, to the Jebel Khiyârah; and a large section of the plain eastward of Wady Liwa. The part that runs southward, along the base of the Jebel Haurân is also stony, and thickly dotted with the ruins of large and fine cities. Of these I visited Shohba (probably the ancient *Dyonisias*); Suleim, at which I copied an inscription that shows it to be the *Neapolis* of the "Notit. Eccles.;" Kunawât, the *Kenath* of Scripture; Suweideh, and many others of less note. The number and extent of the cities in this region are almost beyond conception; and the peculiar style of their architecture and massive strength, bear evidence to a remote antiquity. There being few fountains and no perennial streams, large caverns are everywhere found, formerly used as reservoirs; and in many cases, they serve the same purpose still. The features of the country thus correspond to the descriptions of Strabo, Josephus, and William of Tyre (Reland. Pal. pp. 109, 110). And the character of the inhabitants resembles the features of their country — the lapse of ages effects no change. They are wild, blood-thirsty, and lawless, as in ancient days. Secure in their rocky fastnesses, they defy the government, and plunder all around them.

III. AURANITIS. The position of this province I have already pointed out. When describing the boundaries of the promised land, Ezekiel twice mentions the *Hauran* (ch. 47: 16 and 18.) חוראן is the Hebrew name, and حوران the Modern Arabic name. The Greek form is *Αύρανίτις*. This province is several times mentioned, in Josephus, in connection with the others into which Bashan was divided (Ant. xv. 10. 1 and 2). We are told that Zenodorus the robber sold it to the Arabians, and we can conclude from this that it lay toward the south. (Id.) The whole of this province is one vast plain of surpassing richness. The soil is reckoned the finest in Syria; and notwithstanding the miserable tillage of modern times, its crops of grain are of astonishing luxuriance. It contains the ruins of nearly *one hundred towns* and villages, many of which were once of great extent and

beauty. But most of them are now ruined and deserted ; and not *one sixth* of the soil is cultivated.

By Arab authors the name Haurân is used in a very vague sense ; and, at the present time, strangers employ it as a general name for the whole region eastward of Jaulân and Jedûr. But the people of the country never thus use it. With them the Haurân is the great plain, south of the Lejâh and west of the mountains — in fact, the Ancient Auranitia. Its southern border is marked by a line drawn from Busrah, north-west, to the Sheriat el-Mandhur (Jarmuk), along the banks of the Wady Zêdy.

IV. ΒΑΤΑΝÆΑ. *Batania*. This word does not occur in the Scriptures ; but the province is no doubt intended to be embraced by the phrase *Τραχωνίδος χώρας*, in Luke 3: 1 ; as may be seen by a comparison with Josep. Ant. xvii. 11. 4. This name is often found in Josephus, and is very clearly distinguished from the kingdom of Bashan ; though in one place it is used in a general sense. It is important to mark the distinction so plainly made between the *kingdom* and *province*. Eusebius confounds them, writing thus, under the word *Βασάν* (Onomast.) : *Βασανίτις ἢ νῦν καλεῖται Βαταναιά*. Cyril follows him in this respect (Reland. Pal. p. 202). Much confusion has arisen from these mistakes.

We find some statements in ancient writers sufficiently definite to enable us to fix with accuracy the position of Batanæa. What was stated above about the southern border of Gaulanitis, shows that it cannot be south of the Jarmuk, unless it be a part of Gilead ; and what I have said under "Trachonitis" proves that it cannot be between that province and Gaulanitis. We must therefore look for it farther eastward. Burckhardt and others find the Ancient Batanæa in the modern *Butein* (بطين) ; but between these words there is no resemblance. In Ptolemy are the following very satisfactory references to this province : "Bathanææ Provinciæ, a cujus orientali parte est Saccæa. Et hujus sub Alsadamum montem sunt Trachonitæ Arabes." And again : "Et juxta quidem Arabiam desertam Alsadamus mons," etc. (Geog. Lib. v. cap. 15.) From this it appears that a city called

Saccæa was situated towards the eastern part of Batanæa; that near it was the mountain, or mountain-chain of Alsadamus, which was on the borders of the Arabian desert; and that under these mountains dwelt the Trachonite Arabs. Now on the northern slopes of the Jebel Haurân are the extensive ruins of a town called *Shūka*, in which it is easy to identify the ancient Saccæa — the mountain-ridge that rises up behind it, is on the borders of the Arabian desert, and corresponds to the Alsadamus of Ptolemy. Along the western base of these mountains runs the territory of Trachonitis, and sweeps round to the north. And farther: *This whole region is now called Ard el-Bathanyeh* — أرض البثنية; and there also, near to *Shūka*, I visited the ruins of an ancient town called *Bathanyeh*.

The notices of this province in Arab authors are few, brief, and not very distinct (Abulfed. Tab. Syr. p. 97; Histor. Antisl. pp. 26 and 207). The name *Ard el-Bathanyeh*, though well known to the natives, is not much used by strangers. The region is generally called "Jebel Haurân," or "Jebel ed-Druze." So far as I was able to ascertain, it includes the whole of the mountains; but does not take in the rocky tract at their base, in which are situated the towns of *Shūhba*, *Kunawât*, and *Suweideh*. It extends from the plain near the conspicuous hill, called *Tell el-Khaledîyeh*, to *Sulkhad* on the south; and from *Kunawât* to the borders of the great plain on the east. It thus includes no part of Trachonitis; but merely the territory east of it. Dr. Smith distinguishes between *Jebel Haurân* and *Ard el-Bathanyeh*; but this distinction I did not find recognized by the natives.

The whole of this province is exceedingly picturesque. The mountains are well wooded with forests of evergreen oak, and the sides terraced. In the northern part, around *Bathanyeh* and *Shūka*, the slopes are gentle, and the soil the richest in the Haurân. Along the whole eastern sides, as I was informed and in part saw, the slopes resemble those on the north. Over the mountains and through the vales, the pastures are the most luxuriant in Syria. There is a pleasing variety, too, in the landscape that is seldom wit-

nessed in this land ; and the natural beauties are enhanced by the vast numbers of ruined towns and villages. Little peaks are always in view, as one wanders along, crowned with temple, castle, or crumbling tower ; while the graceful forms of lofty columns are here and there seen shooting up through the green foliage. The whole of these mountains are basalt ; and the two loftiest summits, Abu Tumeis and Kuleib (this is *قُليب*, and not *كلب*, as written by Burckhardt and others) were probably at one time volcanoes. Their elevation is about 5,000 ft.

I have thus described the features and boundaries of Ancient Bashan under the provinces into which it was divided after the captivity. It is represented in Scripture as a land rich in pastures, and producing sheep and kine of the choicest kind (Deut. 32: 14. Ezek. 39: 18. Amos 4: 1). And I have shown that its soil is the richest, and its pastures the most luxuriant in Syria. The oaks of Bashan are celebrated with the cedars of Lebanon ; and Ezekiel represented it as an evidence of Tyre's wealth and power, that the oars of her ships were made of the oaks of Bashan (Isa. 2: 13. Zech. 11: 2. Ezek. 27: 6) ; and I have stated that the two mountain-ridges within the borders of this kingdom are still covered with oak forests. Whether the Jebel Heish or the Jebel Haurân is the mountain referred to by the Psalmist (Ps. 68: 15), I cannot tell ; but I have no doubt the reference is made to one of them. I will conclude by an outline of the history of Bashan to the present time.

After the conquest of Syria by the Romans, in the year B. C. 65, the provinces of Bashan appear to have been annexed to the tributary kingdom of Chalcis, under Ptolemy. (Strabo, Geog. Lib. xvi.) Cleopatra obtained possession of them after Lysanias, Ptolemy's son, had been murdered by Antony, at her suggestion. They were afterwards farmed by Zenodorus the robber ; but when his bandits had plundered the territories of Damascus, complaints were lodged with the Roman governor, and the emperor finally gave orders that the provinces of Trachonitis, Auranitis, and Bata-

næa, should be taken from Zenodorus and given to Herod. (Josep. Ant. xv. 10. 1.) On the death of Zenodorus, Herod obtained the remaining province, Gaulanitis. Herod died in the year B. C. 4, and bequeathed these possessions to his son Philip. (Id. xvii. 11. 4. Luke 3: 1.) This prince ruled over them for thirty-seven years. He adorned Paneas, and called it Cæsarea Philippi; and he also founded or decorated Bethsaida and gave it the name Julias, in honor of a daughter of Augustus. Dying without heirs, his dominions fell into the hands of the Roman governor. In A. D. 37, these provinces were bestowed by Caligula upon Herod Agrippa, whose awful death is recorded in Acts xii. His son Agrippa was only seventeen years old when his father died, and in consequence of this the Roman emperor appointed a procurator to take charge of the kingdom. But in A. D. 52, he received the provinces of Bashan, with the title of king; and his kingdom was afterwards much enlarged. He endeavored to dissuade his countrymen from their war with the Romans; and when he failed and the war commenced, he espoused the cause of the emperor. He had afterwards the dignity of prætor conferred on him as a reward for his loyalty. He died about the commencement of the second century; and with him expired the royal line of Herod. The Roman prefect of Syria, Cornelius Palma, now assumed the government of Bashan, conquered the neighboring kingdom of Arabia, and established the seat of his power at Bostra (*Bozrah*). The country now began to revive after a long period of distressing and devastating wars. Many great and noble cities were erected and adorned by the Roman rulers. All the temples and public buildings, which are now seen, date from this period to the age of Constantine. Philip, the emperor of Rome from 244 to 249, was a native of Trachonitis. Evidences of his genius and his taste are still visible among the ruins of 'Orman, which he had called Philippopolis. When Christianity became the established religion of the empire, the temples in the various cities were soon converted into churches; and as an evidence alike of the density of the population in that age, and of the number of the Christians, it

may be stated that in the "Notitiæ Ecclesiasticæ," there are no fewer than *thirty-four* episcopal cities enumerated under the metropolis Bostra, all of which save *two* were within the borders of Bashan. But the conquest of Bostra by the Mohammedans, in the seventh century, was the commencement of an era that proved fatal to Bashan. The cities were plundered, the country laid waste, the inhabitants either murdered or forced to flee; and a lazy, fanatical race took their places. Turkish oppression and rapacity have finished the work commenced by Arab robbery. Temples, churches, and mosques, are now alike deserted. The Arab pitches his tent beneath their shadow, and the wild beast finds a home within them.

§ II. ITURÆA.

(*Ἰτρουπαία*, יִטְרוּיָא; modern Arabic, *جيتور*.) The Greek form of this name occurs only once in the Scriptures, Luke 3: 1. In the days of the Messiah, the province of Ituræa was included in the tetrarchy of Philip. In Gen. 25: 15, we find the name *Jetur* applied to one of the sons of Ishmael; and in the following verse it is said: "These are the sons of Ishmael, and these are their names, *by their towns*, and *by their castles*, twelve princes according to their nations." *Jetur*, therefore, was the name of a town or castle, with the province attached to it, as well as of a man. It was the usual custom, in these early ages, for the leader of a tribe to settle in some unoccupied district, and to call it by his name. In 1 Chron. 5: 19, we read that the tribes of Reuben and Gad, and the half-tribe of Manasseh, made war with the Hagarites (the descendants of Ishmael were so called from Hagar the Egyptian maid of Sarah, and Ishmael's mother), with *Jetur*, and Nephesh, and Nadab; and the Hagarites were delivered into their hand. In this chapter of Chronicles it would, at first sight, seem as if there were a considerable amount of confusion in describing the geographical position of the land possessed by the several tribes of the Ishmaelites; but a closer examination, combined with some knowledge of the

countries, tends to make everything plain and intelligible. The Ishmaelites were divided into twelve tribes, which did not live together, but were scattered over a very large district. The Reubenites made war with a section of them, which dwelt on the high plain to the east of Gilead (ver. 10). The united forces of the two tribes and a half also made war on a section of them, namely, on the provinces of *Jetur*, *Nephesh*, and *Nadab*; and having conquered them, they took possession of their land. And in immediate connection with the latter statement, it is said: "The children of the half-tribe of *Manasseh* dwelt in the land; they increased from *Bashan* unto *Baal-Hermon* and *Senir*, and unto *Mount Hermon*." Now this points out, very clearly, the precise position of the district conquered and colonized—it lay between *Bashan* and *Hermon*. The province of *Jetur*, which seems to have enjoyed its independence hitherto, was then subdued by the Israelites (B. C. 1000), and held by them until the time when *Tiglath Pileser* carried them away captive to a remote part of *Assyria* (B. C. 740). It is highly probable that some of the descendants of *Jetur* were, at that time, taken with the Israelites and Syrians; as the Assyrian monarch ravaged the whole country east of the *Jordan* (2 Kings 15: 27—31. 16: 3—10). The ancient tribes rose again to importance, after the Jews had been removed, under the sway of the Assyrian and Babylonian kings; for we find the ancient names of the several sections of country revived—such as *Trachon* and *Hauran*, which appear, under the Greek forms, *Trachonitis* and *Auranitis*.

After the conquests of *Alexander*, and during the reigns of the *Seleucidæ* and the *Ptolemies*, the province of *Ituræa* generally followed the fortunes of *Damascus*; being for the most part subject to the Egyptian kings until the time when the Syrian kingdom was divided (B. C. 111), and *Damascus* became the seat of government for one branch of the *Seleucidæ*. A few years after this event, the newly constituted king of the Jews, *Aristobulus*, taking advantage of the dissensions in Syria, enlarged the boundaries of his own kingdom by successful wars in the country east of the *Jordan*.

Ituræa was then conquered by him, and the inhabitants received the choice either to embrace the Jewish faith, or leave their country. They chose the former alternative (Josep. Ant. xiii. 11. 3). This country was afterward border land between the kingdoms of Arabia and Judæa; and was, consequently, often exposed to all the horrors of border warfare. On the conquest of Damascus by the generals of Pompey (B. C. 65), and the subjection of Aretas by the Roman armies, Ituræa was embraced in the Roman province of Syria, under Scavrus. But whether it remained long under the immediate rule of the Roman governors, does not appear. It probably formed part of the kingdom of the *first* Lysanias, prince of Chalcis; and, when he was murdered, was given by Antony to Cleopatra. After her death it was, for a time, farmed by Zenodorus the robber; and was then given, by the Roman emperor, to Herod the Great, B. C. 20. (See generally Josep. Ant. xiv. to xvii.)

During all these changes, the warlike Ituræans seem to have maintained a kind of independence and distinctive nationality. This no doubt, in a great measure, arose from the position of their country; as they could, during the heat of war, retire to the rugged slopes of Hermon, where there was excellent pasturage for their cattle, and also some land for cultivation. This view is sanctioned by the statements of Strabo (Geog. xvi. p. 520), who, when describing Antilebanon, thus writes: "The kingdom of Chalcis begins at Laodicæa, which is at Lebanon. It is a mountainous region, inhabited by *Ituræans* and Arabs, a wicked race of men" (*κακοῦργοι πάντες*). These people were celebrated for their skill in archery.

Herod, in his will, left the provinces of Batanæa, Aurانيتis, and Trachonitis to his son Philip; as is stated by Josephus (Ant. xvii. 8. 1). It has been supposed by Lightfoot (Hor. Heb. Chorg. s. v. *Ituræa*) and Reland (Palest. p. 107), that Ituræa is only another name for Aurانيتis. The reason assigned for this somewhat strange opinion is as follows:— Luke represents Philip as tetrarch of Ituræa and the region of Trachonitis; while Josephus says he was tetrarch of Bata-

næa, Trachonitis, Auranitis, and a certain part of what was called the House of Zenodorus. Luke mentions Ituræa but not Auranitis; and Josephus mentions Auranitis, but does not allude to Ituræa; therefore, it is concluded, these two are identical. This syllogism, however, does not stand the test of logical analysis; for it so happens that Ituræa was included in that section of the House of Zenodorus which is referred to by Josephus, as may be seen by a comparison with Ant. xv. 10. 3.

About the year A. D. 48, Claudius the Roman emperor gave Ituræa to Herod Agrippa, who had previously held the kingdom of Chalcis. He was the last of the Herodian family; and upon his death his kingdom lapsed to the Roman governors.

From the several quotations above cited from the Scriptures, Josephus, and Strabo, the general position of Ituræa can be pretty accurately determined. It must have been on the south-eastern side of Hermon, between Trachonitis and Galilee. It bordered on Damascus, Trachonitis, and Gaulanitis; and either included a portion of the ridge of Antilebanon, or, as is more probable, lay close along its base. It was well known, and its position accurately fixed, in the time of the Crusades, as will be seen from the following passage, taken from "Jacobi de Vitriaco Histor. Hierosol." in the *Gesta Dei per Francos*, p. 1074: "Post regionem autem *Decapoleos*, cujus fines seu extremitates sunt inter mare Galilææ et Sydonem, quæ etiam post civitatem Tyberiadensem versus Damascum protenditur, est Ituræa regio, scilicet post territorium Sydonense et montana, media inter nos et Saracenos, in valle quæ dicitur Bachar; et quia ad radices Libani protenditur, *saltus Libani* noncupatur. Ituræa autem regio prædictæ regioni Trachonitidi vicina est et contermina."

The name and position of this ancient province correspond, exactly, with the modern district of Jedûr. Jedûr lies on the south-west side of the great plain of Damascus. It is bounded on the east by the *Haj Road*, which separates it from the plain that runs along the side of the

Lejûh ; and here, as De Vitry above remarks, it borders on Trachonitis. On the south it has Jaulân—the ancient Gaulanitis ; and the line which separates them passes from the Haj Road near the village of Nawa, over the plain to a point a little to the north of Kuneiterah. The mountain-range of Keish and Jebel esh-Sheikh forms its north-western border. On the north, lies Wady el-'Ajam. Its dimensions are about seventeen miles from north to south, by twenty from east to west. The greater portion of the district is a fine plain, with a rich and well-watered soil. But towards the base of the mountains the surface becomes stony and undulating. There are twenty-nine inhabited villages at present in Jeidûr, and nine others deserted : most of these are the sites of ancient towns, and they bear evidence to the former populousness of this country. The present population, according to the latest government returns, is nearly eleven thousand, of whom only ninety-four are Christians ; all the rest are Mohammedans.

The geological features of Ituræa resemble those of the Haurân and Jaulân ; from which provinces there is no natural boundary to divide it. The substratum is wholly of basalt, and covered with a rich deep-black soil. Small conical hills, or mounds, occur at intervals—some of them being cup-shaped, and evidently extinct craters.

§ 4. KENATH.

KENATH (כנען, Sept. *Kanâs* ; modern Arabic قنوات Kunawât), a city in the territory of Manasseh, beyond the Jordan. It was, before the conquest, one of the principal places in the province of Argob (compare Num. 32: 42. 1 Chron. 2: 21—23. Josh. 13: 30). It was taken from its ancient possessors by Nobah ; and for a period of nearly two hundred years it was called by his name. (Comp. Num. 32: 42 with Judg. 8: 11.) It appears however that after that time the new name was forgotten, and the old one resumed ; a circumstance of very common occurrence in the topographical his-

tory of this country. Josephus refers to this place under two forms of the ancient name — *Kana Kome* and *Kanatha* (*Kavā*, Ant. xv. 5. 1. ; and *Kavaḏá*, Bel. Jud. i. 19. 2). It is numbered by Pliny among the cities of Decapolis ; and Eusebius, in his Onomasticon, says that it is situated in the province of Trachonitis, near to Bostra (Reland. Palest. p. 698). The name of this town is found upon coins in the reigns of Trajan, Hadrian, and Maximianus. It was afterwards one of the episcopal cities under the metropolis Bostra (S. Pauli Geogr. Sac. p. 296).

The extensive ruins of Kunawât which now stand on the western slopes of the Jebel Haurân, mark the site of the ancient Kenath. The modern name and the position of the ruins would, of themselves, be sufficient to identify it ; but there is still stronger proof, for Seetzen found there a Greek inscription on which was inscribed the ancient name *Kavaḏá* (Ritter Palästina und Syrien ii. p. 933). These ruins are among the most beautiful and extensive now existing east of the Jordan. They are finely situated on the left bank of a picturesque ravine, amid dense forests of the evergreen oak ; and they command a wide prospect over the rich plain of Auranitis. I visited them in February, 1853, and was no less pleased than astonished to see the temples, palaces, and theatres which still remain, crumbling but not fallen, as evidences of the former grandeur of the city, and of the taste of its people. In no city throughout this country have I seen so many fragments of statues. On the summit of an eminence, in the upper part of the city, is a group of stately buildings comprising a palace of great extent and elaborate workmanship, a small but very chaste temple, and a spacious hippodrome. Here I observed and sketched a gigantic piece of sculpture, representing the head of Isis or Ashteroth, in high relief. It was, unfortunately, broken ; but the upper part of the face was perfect — the crescent upon the forehead, and rays radiating from the upper side of it. From the reverse of a coin of the reign of Maximianus, we know that this goddess was worshipped at this place.

The main streets leading from this group of buildings, are

well paved with slabs of basalt. The walls are, in some places, almost perfect; and the form and extent of many of the ancient houses can be traced. I saw and copied a number of Greek inscriptions; and many more would, no doubt, be brought to light by a diligent and careful search. I estimated the extreme length of the ruins at above one mile, and the breadth nearly half a mile.

ARTICLE VI.

WORKS OF REV. AUGUSTUS TOPLADY.

By Rev. George N. ^{Nye} Boardman, Professor in Middlebury College.

AMONG the writers who undertake the defence of any of the Christian doctrines, none has a better claim to be heard than the pastor; and none should be more readily pardoned in case of intemperate zeal. We naturally suppose that he has found the truths he would vindicate effective in his public and private ministrations.

Augustus Toplady had possession of the vicarship of Broad Henbury, in Devonshire, from 1768 till his death in 1778. He was called to preach the gospel, as he thought, in evil times. Those of his works which were written for publication, were intended to check the progress of Arminianism and to defend the church of England from the charge of being Arminian in doctrine.

It was his love of the church that first called him out, in the year 1769, in a letter to Dr. Nowell. He says: "To vindicate the best of visible churches from the false charge of Arminianism, fastened on her by you, and to prove that the principles commonly (although perhaps not properly) termed Calvinistic, are plainly and repeatedly delivered in