

# CYCLOPÆDIA

OF

## BIBLICAL,

## THEOLOGICAL, AND ECCLESIASTICAL

## LITERATURE.

PREPARED BY

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4. In Numb. xxii, 4, where mention is made of the ox licking up the grass of the field, the Heb. word is **רֶקֶק**, *ye'rek*, which elsewhere is rendered *green* when followed by **עֵשֶׂב** or **יָבֵשׁ**, as in Gen. i, 30, and Psa. xxxvii, 2. It answers to the German *das Grane*, and comes from the root **רָקַק**, to flourish like grass.—Smith, s. v. See GREEN.

**לְקֶשֶׁת**, *le'kesh* (from **קָשַׁת**, to be late ripe), in the "after-math" or "rowen" that springs up on meadows after being once mown ("latter growth," Amos vii, 1). See MEADOW.

"Mown grass" is **גֵּז**, *gez*, a mowing or mown meadow (Psa. lxxii, 6; Amos vii, 1). See MOWER.

Dry grass or self-made hay is called **חֲזָזִי**, *chazash-ash'*, "chaff" (Isa. v, 24; xxxiii, 11). See STUBBLE.

As in Matt. vi, 30, where a lily is called "the grass of the field," it is evident that, like the Latin *gramen* and the English "grass," the Hebrew equivalent had a very extensive range, and was not restricted to the "grasses" (*Gramineæ*) of the botanist. These are themselves a very ample order, ranging from diminutive plants like our own mouse-ear barley to the bamboo which shoots up to a height of fifty or sixty feet in an Indian jungle, and including productions as various as the *Arundo donax* of Southern Europe, which furnishes the fisherman with his rod and the weaver with his "reed," the cereals which supply to all mankind the staff of life, and the sugar-cane which, on the table of the humblest artisan in Europe or America, places luxuries unknown to a Roman emperor. See REED.

But when we speak of grass we are usually thinking of the narrow blades, so thickset and tender, which form the sward on a meadow, or the matchless turf on an English lawn. Or, if we are thinking of a separate plant, it is a hollow glossy stem rising up from the midst of these spiry blades, and throwing out similar leaves from its joints, till it ends in blossoming spikelets, loose or more compact, which, when the flowering time is over, show the taper corn-like seeds inclosed in the chaffy glumes, and which we destine as food for the cattle, even as we reserve the fruit of the cereal grasses as food for ourselves. The fescues, darnels, and peas, which clothe the meadows and build up the hay-ricks at home, are pigmies, however, when compared with the grass "which grows for the cattle" of other lands; with the "tussac," for instance, whose enormous tufts form an inexhaustible supply to the herds both amphibious and terrestrial of the Falkland Isles, and the beautiful pampas-grass, under which the huntsman can ride and see high overhead its "plume of silvery feathers."

The imperfect enumeration which we possess of grasses native to Palestine is of less importance, as the scriptural allusions may very well be understood without being able to identify the species. The psalmist wishes (Psa. cxxix, 6) that the haters of Zion may be "as the grass upon the house-tops, which withereth afore it groweth up," or, as it should be rendered, "before it is plucked up" (see Hengstenberg, Walford, etc.); and Isaiah (xxxvii, 27) speaks of vanquished populations "as the grass of the field, as the grass on the house-tops, blasted before it be grown up." On the flat roofs at the present day any one may see grass which has sprung up in the rainy season, withered away by the first weeks of sunshine. "When I first came to reside in Jerusalem," says Dr. Thomson, "my house was connected with an ancient church, the roof of which was covered with a thick coat of grass. This being in the way of a man employed to repair my house, he actually set fire to it and burned it off; and I have seen others do the same thing without the slightest hesitation. Nor is there any danger; for it would require a large expense for fuel sufficient to burn the present city of Jerusalem" (*Land and Book*,

ii, 574). Indeed nearer home we may often see grass and even oats springing up on the roof of a thatched cottage, and a goat peradventure nibbling the herbage before it is withered. The dew "distilling" on the grass, and the rain descending on the mown grass, or rather on the grass which has been close-browsed by the cattle, furnish the sacred poetry with a frequent and exquisite image (Deut. xxxii, 2; Psa. lxxii, 6; Prov. xix, 12; Micah v, 7); and still more frequently does that emblem occur in which our fleeting generations are compared to the grass "which in the morning groweth up, and which in the evening is cut down and withereth" (Psa. xc, 6; xxxvii, 2; xcii, 7; cii, 11; ciii, 15; Isa. xl, 6; James i, 10; 1 Pet. i, 24).—Fairbairn, s. v.

Grasshopper is the rendering in certain passages of the Auth. Vers. of three Heb. words: **אַרְבֵּעַ**, *arbeh'* (Judg. vi, 5; vii, 12; Job xxxix, 20; Jer. xlvi, 26), a locust (as elsewhere rendered), sometimes a particular species, the migratory kind (Lev. xi, 22; Joel i, 4); **גֹּב**, *gab* (Amos vii, 1; Nah. iii, 17), a locust in general; **חַגָּב**, *chagab'* (Lev. xi, 22; Num. xiii, 33; Eccles. xii, 5; Isa. xi, 22), a locust (2 Chron. vii, 13), winged and edible (Lev. xi, 22), and therefore evidently not a proper grasshopper. See LOCUST. In Numb. xiii, 33; Isa. xl, 22, this insect is used to express comparative insignificance. In Eccl. xii, 5 reference is probably made to that degree of weakness and infirmity in old age which makes the weight, or even the chirping of this insect, to be burdensome. For the curious illustration of this passage from the fable of Tithonus, see Kitto's *Daily Bible Illust.* ad loc. See OLD AGE.

The true grasshopper (*Gryllus gressus*) belongs to a tribe of neuropterous insects styled Gryllidæ, and it appears from modern travellers that it is not unknown in Palestine. Its habits greatly resemble those of its congener, the Oriental locust: it has mandibles or jaws peculiarly fitted for devouring green vegetables, and in many parts even of America its ravages often become quite formidable. See INSECT.

**Grata** (**מִבְּרַק**, *mibbar'*, something twined, from **רָבַק**, to braid; Sept. *ισαίρα*), a network of brass for the bottom of the great altar of sacrifice (Exod. xxvii, 4; xxxv, 16; xxxviii, 4, 5, 30; xxxix, 39), placed horizontally in the fire-bed so as to allow the cinders, ashes, etc. to pass through, and a draught of air to supply the fire upon it. See ALTAR.

**Gratiæ.** See GRACE.

**Gratian** or **Gratianus**, an Italian Benedictine and distinguished canonist, was born towards the close of the 11th century. He appears to have first entered the convent of Classe, near Ravenna, from whence he removed to that of St. Felix de Bologna, where he wrote his *Decretum*. According to his contemporary, Robert of Mont St. Michel, he became subsequently bishop of Chiusi, which fact is also asserted by an Italian biographer in the 14th century. The latter adds that Gratian, having sent his *Decretum* to the pope by a priest, the latter claimed to be the author of it, but the fraud having been detected, the pope indemnified



Antique representation of an Old Man under the form of a Grasshopper, presenting an offering at the shrine of Venus. From the Florentine collection of Gems.

Gratian by creating him bishop of Chiusi. Many others, before Gratian, had attempted to make a comprehensive collection of the canons issued by the popes and councils. See CANONS AND DECRETALS, COLLECTIONS OF. Making special use of the works of Burchard of Worms and of Anselm of Lucca, Gratian classified the canons and commented on them. He called his works *Discordantia concordantia Canonum*, but his contemporaries, and especially Alexander III, called it *Decreta*, which was afterwards changed into *Decretum*. The *Decretum* is composed of three parts, called in Gratian's time *De Ministeriis*, *De Negotiis*, and *De Sacramentis*, and subsequently *Distinctiones*, *Causas*, and *De Consecratione*. The first part was divided into 101 *distinctiones* by Paucapalea, disciple of Gratian. The first 20 treat on the subjects and authority of law, the remaining 71 on the details of canonical legislation as regards the appointment, ordination, etc. of the clergy. The second part, divided by Gratian himself into 36 *causas*, treats of the practical application of the law, and is the distinguishing feature of the *Decretum*. In the *Causas*, Gratian was the first to apply the scholastic method to canon law. The third part, treating chiefly on some points of liturgy, was divided into five *distinctiones* by Paucapalea. Gratian's plan, as can be seen, was very inferior; yet the *Decretum* was vastly superior to the collections which preceded it. Fleury, in his *Troisième Discours sur l'Hist. Ecclésiastique*, says that Gratianus, besides so consolidating the authority of the false decretals that for three centuries after no other canons were referred to but those of his collection, went even further in extending the authority of the pope by maintaining that he was not himself subject to the canons; an arbitrary assertion destitute of evidence, but which contributed to establish in the Latin, or Western Church, a confused notion that the authority of the pope was without bounds. Gratianus also maintained, upon apocryphal or mutilated authority, that clergymen are not subject to secular jurisdiction. This principle is illustrated in a celebrated answer of Innocent III to the Eastern emperor, in which that pope contends that the temporal sovereign has the jurisdiction of the sword over those who bear a sword, that is to say, over laymen only, as no one can be the judge of the servants of another. The grosser errors and the apocrypha of the *Decretum* were corrected and expurgated in the improved edition executed by order of Gregory XIII, 1582; but still many assertions favorable to the absolute supremacy, as well as to the temporal authority of the popes, were allowed to remain in it, as being sanctioned by ages, though contrary to the ancient discipline of the Church. These are what are styled in France, and other countries north of the Alps, the ultramontane doctrines of the Roman Curia." The true reason of its success was its adoption by the school of Bologna as the most comprehensive and systematic collection, and its subsequent adoption in all the schools. This was but right, for Gratian is the real author of the science of canon law, which before him was only incidentally taught in the theological schools. The *Decretum* soon found hosts of commentators. Towards the end of the Middle Ages there were as many glosses and commentaries on the *Decretum* as on the *Pandects*, yet no one had ever thought of verifying the text of Gratian in the original sources from whence they were taken until Pius IV instituted the *Correctores Romani* for that purpose. The work was completed in 1580, under Gregory XIII, and two years after the corrected *Decretum* was published at Rome (fol.) as the first part of the *Corpus Juris canonici*. It is to be found in all the editions of the latter, and has also been often printed separately, sometimes with glosses and sometimes without. The first edit. is Strasburg, 1471, fol. There have been seventy-six others in the space of a century and a half. The best text is in Richter's *Corpus Juris canonici* (Lpz. 1833-39, 4to). Among the commentaries we remark those of Joan. a Turrecre-

mata, *Commentarii super toto Decreto* (Lyons, 1519 and 1520, 8 vols. fol.; Venice, 1578, 4 vols. fol.); Bellemera, *Remissarius, seu commentarii in Gratiani Decretum* (Lyons, 1550, 3 vols. fol.); Berardus, *Gratiani Canones genuini ab apocryphis discreti, corrupti, ad emendatiorem codicum fidem exacti, diffidiliores commoda interpretatione illustrati* (Turin, 1752, 4 vols. 4to). See Surti, *De claris Archigymnasii Boniensis Professoribus*, i, 247; J. A. Riegger, *De Gratiano auctore Decreti* (Riegger's *Opuscula academica*) and *De Gratiani Collectione Canonum illiusque methodo ac mendis*; Florens, *Dissertatio de methodo atque auctoritate Collectionis Gratiani*; J. B. Böhmer, *De varia Decreti Gratiani fortuna* (Böhmer's *Corpus Juris canon.*); Spittler, *Beiträge z. Geschichte Gratians* (*Magazin f. Kirchenrecht*, Lpz. 1778); Ant. Augustinus, *De emendatione Gratiani Dialogorum libri duo*; La Plat, *De spuris in Gratiano canonibus*. A. L. Richter, *Beiträge z. Kenntniss d. Quellen d. canonischen Rechts*; A. Theiner, *Disquisitiones criticae in precipuas canonum et decretalium collectiones*; Philipps, *Le Droit canonique dans ses sources*.—Hofer, *Nouv. Biog. Générale*, xxi, 724 sq. See CANONS.

**Gratiānus**, emperor of Rome, son of Valentinian I, was born in 359, and on the death of his father, A.D. 375, succeeded to a share of the Western Empire. On the death of his uncle Valens, A.D. 378, he obtained control of the whole empire; but in 379 he appointed Theodosius his colleague, giving him the Eastern provinces. He was killed A.D. 383, in a revolt in Gaul. Gratian was tolerant towards the various sects which divided Christianity, but he displayed a stern determination against the remains of the heathen worship. At Rome he overthrew the altar of Victory, which continued to exist; he confiscated the property attached to it, as well as the property belonging to the other priests and the Vestals. He also refused to assume the title and the insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the empire; and although the senators, who for the most part were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtain any mitigation of his decrees.—*Engl. Cyclopædia*; Mosheim, *Church Hist.* cent. iv, pt. ii, ch. v, § 15.

**Gratus** (*pleasing*, Græcized Γράτος), VALERIUS, procurator of Judæa from A.D. 15 to 26, being the first appointed by Tiberius, and the immediate predecessor of Pilate (Josephus, *Ant.* xviii, 6, 5). The government of Gratus is chiefly remarkable for the frequent changes which he made in the Jewish high-priests. He deposed Ananus and substituted Ishmael, son of Fahi; next Eleazar, son of Ananus; then Simon, son of Camithus; and lastly Joseph Caiaphas, son-in-law of Ananus (*ib.* 2, 2). He put down two formidable bands of robbers that infested Judæa during his procuratorship, and killed with his own hand the captain of one of them, Simon, formerly a slave of Herod the Great (*ib.* xvii, 10, 6, 7; *War.* ii, 4, 2, 3). Gratus assisted the proconsul Quintilius Varus in quelling an insurrection of the Jews (*War.* ii, 5, 2).—Smith, *Dict. of Class. Biog.* s. v. See JUDÆA.

**Graul**, KARL, D.D., a German theologian, was born Feb. 6, 1814, at Wörlitz, near Dessau. After studying theology at Leipzig, he was for a time tutor in an English family residing in Italy. On his return he was appointed teacher in a school at Dessau, and in 1844 director of the missionary society of Dresden. During his management, which lasted for 18 years, this society had an almost tenfold increase of its annual revenue, and from being a society merely of the little kingdom of Saxony, became a general Lutheran missionary society of Continental Europe. In order to give to the pupils of the missionary seminary an opportunity to attend the lectures of a university, Graul caused, in 1848, its transfer from Dresden to Leipzig. He concentrated