

may" and "Elahim" for יהוה were devised to avoid the profanation of the Ineffable Name (hence יהוה is also written ה, or even ו, and read "ha-Shem" = "the Name").

The reading "Jehovah" is a comparatively recent invention. The earlier Christian commentators report that the Tetragrammaton was written but not pronounced by the Jews (see Theodoret, "Question. xv. in Ex." [Field, "Hexapla," l. 90, to Ex. vi. 8]; Jerome, "Præfatio Regnorum," and his letter to Marcellinus, "Epistola," 136, where he notices that "PIPI" (= ΠΙΠΙ = יהוה) is presented in Greek manuscripts; Origen, see "Hexapla" to Ps. lxxi. 18 and Isa. i. 2; comp. concordance to LXX. by Hatch and Redpath, under ΠΙΠΙ, which occasionally takes the place of the usual αἰσος, in Philo's Bible quotations; αἰσος = "Adonay" is the regular translation; see also AQUILA).

"Jehovah" is generally held to have been the invention of Pope Leo X.'s confessor, Peter Galatin ("De Arcanis Catholice Veritatis," 1518, folio xliii.), who was followed in the use of this hybrid form by Fagius (= Bûchein, 1504-49). Drusus (= Van der Driesche, 1550-1616) was the first to ascribe to Peter Galatin the use of "Jehovah," and this view has been taken since his days (comp. Hastings, "Dict. Bible," II. 199, s.v. "God"; Gesenius-Buhl, "Handwörterb." 1899, p. 311; see Drusus on the tetragrammaton in his "Critici Sacri," i. 2, col. 344). But it seems that even before Galatin the name "Jehovah" had been in common use (see Drusus, l.c. notes to col. 351). It is found in Raymond Martin's "Pugio Fidei," written in 1270 (Paris, 1651, iii., pt. ii., ch. 8, p. 448; comp. T. Prat in "Dictionnaire de la Bible," s.v.). See also NAMES OF GOD.

The pronunciation "Jehovah" has been defended by Stier ("Hebr. Lehrgebäude") and Hölsemann ("Bibelstudien," i.).

The use of the composite "sheva" "" before segol" (ו) in cases where "Elahim" is to be read has led to the opinion that the composite "sheva" "" before patah" (י) ought to have been used to indicate the reading "Adonay." It has been argued in reply that the dropping of the "patah" is in keeping with the Babylonian system, in which the composite "sheva" is not usual. But the reason why the "patah" is dropped is plainly the non-guttural character of the "yod"; to indicate the reading "Elahim," however, the "segol" (and "hire" under the last syllable, i.e., ה) had to appear in order that a mistake might not be made, and "Adonay" be repeated. Other peculiarities of the pointing are these: with prefixes "waw," "het," "lamed," the vowelizing is that required by "Adonay"; "waw-Adonay," "he-Adonay," "me-Adonay." Again, after יהוה ("me-Adonay") the "dashew line" is inserted in הוה, which could not be the vowel if "Jehovah" (ending in ה) were the pronunciation. The present of the cumulative imperative (הוה, הוה), which should, before a word like "Jehovah," be on the first syllable, stands on the second when they stand before הוה, which fact is proof that the Masorites read "Adonay" (a word beginning with ה).

BIBLIOGRAPHY: Schrader-Achenekel, *Bibellatrom.* III. 167 et seq.; Köhler, *Die Pronunciation des Tetragrammats*, 1897; Driver, *Hebrew Texts*, in the "Pronunciation," etc., in *Swiss Bible*, I. Oxford, 1896; Dalman, *Der Gottesname in Aramäer und Syriä* (Göttingen, 1894); Dillmann, *Kommentar zu Ezechiel und Jeremia*, p. 38, Leipzig, 1897; Herzog-Hauck, *Real-Encyc.* VIII. s.v. *Jahve*.

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JEHOVAH-JIREH (יהוה ירה = "יהוה ירח" = "Jehovah-jireh"): Name given by Abraham to the place where he sacrificed a ram instead of his son Isaac (Gen. xxii. 14). The name may be an allusion either

to Gen. xxii. 8 or, as is the opinion of the commentators, to the future importance of the place on which the Temple was to be built by Solomon. The Targumim do not regard "Jehovah-jireh" as a proper name.

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JEHU (Assyrian, Ja'us): 1. Son of Jehoshaphat and grandson of Nimshi, founder of the fifth Israelitic dynasty (848-748 a.c.); died 815 a.c., in the twenty-eighth year of his reign. A commander of troops (II Kings ix. 5-14, 20), with the cooperation of the prophetic party intent upon making an end of Baal-worship and the Phœnician atrocities in vogue in the Northern Kingdom under Jezebel's influence (I Kings xix. 16; II Kings ix. 1; see ELIJAH; ELISHA), Jehu, profiting by the absence of King JEHOASH, who had gone to Jezreel to be healed of the wounds which the Syrians had inflicted on him at Ramah (II Kings viii. 29), had himself proclaimed king by the soldiers in garrison at Ramoth-gilead (ib. ix. 13). Taking precautions that the news should not leak out, Jehu hastened to Jezreel, where he met Jehoram in company with his visitor Ahaziah, King of Judah, who had come out to greet him. Jehu slew Jehoram with his own hands, casting the body into a portion of the field of NABOTH; while Ahaziah, overtaken in flight, was mortally smitten at his command (ib. ix. 31-37). JEZEKEL was by his orders thrown out of the widow by the eunuchs, and he trod her under foot, leaving her body to be "as dung upon the face of the field" (ib. ix. 30-37).

His next care was to exterminate the house of Ahab and its adherents (ib. x.). Meeting, on his triumphal march to Samaria, Ahaziah's brethren, he caused them to be put to death (ib. x. 13-15); and in Samaria he continued his policy of annihilating Ahab's family and party (ib. x. 17). True to the intentions of the prophetic partisans, aided by JEHOADAB, the son of Rechab, he, pretending to be a worshiper of Baal, succeeded in gathering the priests, devotees, and prophets of Baal in Baal's temple, where he had them put to death by his soldiers, and then destroyed the sanctuary and the sacred pillars (ib. x. 18 et seq.). The "golden calves" at Dan and Beth-el he did not remove (ib. 29-31).

One of Jehu's first cares was to cultivate the good graces of Shalmaneser II., King of Assyria (see the Black Obelisk, second line from top on the four sides: Schrader, "K. B." p. 151; III Rawlinson, 5, No. 1. 40-43; Schrader, "K. A. T." 2d ed., p. 210). It is not unlikely that Assyria had a hand in the revolution that carried Jehu to the throne ("K. A. T." 3d ed. p. 43); Assyria at least promised to be a protector against Damascus and HAZAEL. Assyria did not keep Damascus in check, however, and so Jehu had (after 839) to Hazael the control over the district east of the Jordan (II Kings x. 32).

The war must have been waged with great cruelty. The Damascuses penetrated also into the Southern Kingdom and beyond (II Kings xii. 11-13). Amos refers to the atrocities then committed while Jehu's assassination of Jezebel and her sons mentioned with horror by Hosea (i. 4). Jehu succeeded by his son Jehoahaz.