

imity to them. Buz is probably to be related to *Bāzu/Bāzu* in the Assyrian records. In the inscriptions of Esarhaddon describing his campaigns undertaken early in his reign (ca. 677/676 BCE), he conquered groups of Cimmerians and Mannaeans, invaded a certain distant, exotic land called *Bāzu/Bāzu* (Porter 1993: 120, 130, 156). Two of the cities have been located in eastern Arabia, suggesting that Buz might have been in northeastern Arabia (Knauf 1992: 794).

In Job 32:2, 6, Barachel is called a “Buzite,” possibly placing him in the eastern Arabian land. The location of the story in the land of Uz (Job 1:1) recalls the list of the sons of Nahor in Gen 22:20–24, including Uz and Buz as brothers. Along with Kemuel the father of Aram, this genealogy possibly creates and/or reflects a list of Syrian and Arabian countries (Knauf 1992: 794). As it stands, Buz was a region in the Arabian Desert the exact location of which is uncertain.

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Kenneth Numfor Ngwa

Buzi

In Ezek 1:3, YHWH’s word came to “Ezekiel the son of Buzi, the priest” (author’s translation; cf. NRSV “the priest Ezekiel son of Buzi”). This appositional phrase suggests that Ezekiel’s father, Buzi, was himself a priest. Although Ezekiel was a priest in Jerusalem, Knauf (1992) argues that the gentilic name Buzi (“of the land of Buz”) may betray Ezekiel’s family links to eastern Arabia.

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Kenneth Numfor Ngwa

Byblos (Gebal)

- I. In the Bible
- II. Archaeology and History
- III. Texts
- IV. Society, Culture, and Religion
- V. Islam

I. In the Bible

Byblos is a port city on the coast of Lebanon, 23 miles (37 km) north of Beirut (M.R. 210391). The strategic and historical significance of Byblos is evident from its long history of settlement, which spans Neolithic through modern times. Its identification with Gebal is well-established, given preservation of the Semitic root *gbl* in Arabic as *jebel*.

Gebal is derived from Old Semitic *gablu* (“mountain”), which carries over into Arabic as *jebel* (“mountain”), or as the town is called today, *Jbeil*

(“little mountain”). Later on, the root took on the sense of “border, boundary,” as in Hebrew *gēbūl*. Gebal is variously rendered as *Gubla* (el-Amarna), *Gublu* (Assyrian), and *kpn(y)/kbn* (Egyptian).

The Greek name Βύβλος is derived from the Semitic name. It became a second word for “papyrus,” since it was through Byblos that the reed was exported from Egypt to the Aegean. Theophrastus (4th cent. BCE) used the word *πάπυρος* when referring to the plant’s use as food, and *βύβλος* when speaking about non-food items such as basketry or a writing surface. This latter usage as a medium for writing (scrolls and codices) eventually came to mean “book.” It has since found its way into English through words like bibliography and Bible.

In the Bible, Byblos is known as *Gēbal* and its inhabitants as *Giblūm*. The earliest reference to Gebal may be Gen 10:19, if one accepts the thesis that *Gēbūl* is a corruption of *Gēbal* (Aharoni 1967: 7, n. 3). In Josh 13:5, Gebal is part of the land yet to be conquered. David and Solomon experienced cordial relations with Hiram of Tyre (1 Kgs 5). Hiram sent Solomon cedar and cypress for building the temple in Jerusalem (vv. 19–20, 24), and skilled builders from Tyre and Gebal (v. 32). Ezekiel 27:9 describes the inhabitants of Gebal as sailors and caulkers of ships.

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II. Archaeology and History

Byblos was re-discovered in 1860 by the French historian and philosopher, Ernest Renan, who was commissioned by Napoleon III to survey the Levant for ancient sites. Excavations began in 1921 under Pierre Montet and lasted four years. From 1925–75 large-scale excavations were carried out by Maurice Dunand, who revealed 21 layers of occupation. In 1984, UNESCO placed Byblos on its list of World Heritage Sites. Due to the poor quality of the excavations much information was lost; thus, we can only speak in general terms about the site stratigraphy and finds.

1. Pre- and Proto-Historic Periods (5th and 4th Millennia BCE). The earliest occupation dates to the 5th millennium BCE (Neolithic period) when a small fishing community occupied a promontory on the Mediterranean Sea. The people lived in single-room houses paved by crushed limestone floors. Finds included tools, weapons and charred remains of cultivated grains.

The 4th-millennium settlement (Chalcolithic and Early Bronze Age I) comprised oval houses and a cemetery of 2,101 tombs dispersed between the dwellings. Most of the dead were placed in large pithoi, accompanied by pottery vessels, copper dag-

gers and jewelry. Dunand dated the cemetery to the Chalcolithic period, though Genz and Sader (2007) prefer Early Bronze Age I. By the end of the 4th millennium BCE there is a hint of some early connections with Egypt (Prag 1986).

2. Early Bronze Age (3rd Millennium BCE). The flowering of Byblos as a commercial center occurred in Early Bronze Age II–III when the 5 ha (12.4 acre) town served as the main port of trade with Egypt, especially for cedar. The large number of Egyptian inscriptions at Byblos, dwarfing those found at all other Levantine sites combined, testifies to their vigorous relationship.

By Early Bronze Age III, Byblos was defended by a massive fortification system entered by the Sea Gate on the northwest and the Land Gate in the east. The city was divided into polygonal quarters; each devoted to a special activity or function, e.g., palace, temple, houses, shops, piazza.

The spring source, located inside the city, was accessed by a spiral staircase. The availability of fresh water so close to the sea must have been a factor in making Byblos an important port.

The most significant finds from this period are the remains of two temples. The oldest is that of “Baalat-Gebal” (Lady of Byblos). It was built around 2700 BCE and remained in use until the Roman period. The numerous gifts and offerings found inside included the famous “Montet jar.” This trove of one thousand objects has since been re-dated to the early 2nd millennium BCE. The second sanctuary, the “L-shaped temple,” was built around two centuries later.

Byblos was severely destroyed at the end of Early Bronze Age III (ca. 2300 BCE) and then rebuilt as a thriving city in Early Bronze Age IV (Saghieh 1983). This has been confirmed by recent studies, especially those dealing with the rise of metallurgy. Moreover, significant quantities of Early Bronze Age IV pottery from Stratum J at Byblos parallel types from Phase P at Tell ‘Arqa, northeast of Tripoli (Thalmann 2008).

3. The Middle and Late Bronze Ages (2nd Millennium BCE). The Middle Bronze Age produced significant architectural finds. Trade relations with Egypt were resumed, and during the 18th century, expanded to include Mari in Syria. Apart from Necropolis K (Salles 1980), little pottery and architecture has been found from the Late Bronze Age.

The two most significant Middle Bronze Age finds were the Temple of the Obelisks and the Royal Necropolis. The former (named for its 26 obelisks) was built over the “L-shaped temple.” One obelisk found lying against the cella bore a hieroglyphic inscription commissioned by Abi-Shemu, king of Byblos, beloved of Herichef (Resheph); perhaps the deity to whom the temple was dedicated. The sanctuary also produced a large number of stone anchors offered by sailors, merchants, kings, or for-

eign rulers. Eight offering deposits, totaling 1,306 objects, were found in the temple. These included gold axes, daggers, vessels, figurines, faience animal figurines, and small bronze gilded human figurines that currently serve as the tourism symbol for Lebanon.

The Royal Necropolis was accidentally discovered in 1922 when a landslide on the seaward side of the city exposed several tombs buried ca. 36 ft (12 m) below the ground. Each tomb was equipped with a rock-hewn vertical square shaft and a chamber containing a sarcophagus and funerary gifts. After the sarcophagus was placed with the body of the ruler, the chamber was sealed with a wall and the shaft filled with rocks.

Five of the nine tombs had been looted. Two of the remaining four intact burials belonged to Abi-Shemu and his son Yapi-Shemu-Abi. The tomb of Abi-Shemu contained a stone sarcophagus and several gifts sent by Amenemhet III (12th Dynasty). The tomb of Yapi-Shemu-Abi contained an inscribed scepter with his name and an obsidian box sent by Amenemhet IV. Both chambers were linked by a tunnel.

4. Iron Age (1st Millennium BCE). The most important discovery in the Royal Necropolis was the sarcophagus of Ahiram (Tomb V), dated to the 10th century BCE and bearing one of the oldest known Phoenician alphabetic inscriptions.

Iron Age layers from the 9th century BCE and later are largely absent at Byblos. According to Harden (1962) and Margueron (1994), the city may have expanded beyond the acropolis at this time and lie below the modern city. Nevertheless, textual evidence indicates that Byblos remained relatively autonomous and prosperous. It is mentioned in Assyrian records of Tiglath-pileser I (ANET 275), Ashurnasirpal II (ANET 276), Shalmaneser III (ANET 280), Tiglath-pileser III (ANET 282–83), Senacherib (ANET 287), Esarhaddon (ANET 291, 534), and Ashurbanipal (ANET 294). Byblos, Tyre and Arwad maintained a modicum of independence during the 6th century BCE Babylonian incursions as well.

5. Persian Period. In the 5th century BCE, Byblos was incorporated into the Persian Empire and became an important trade link to the east. A large fortress helped defend the city on its landed side. The temple of Baalat-Gebal was repaired by Yehawmilk, who commemorated the event on a stone stele (ANET 656). The city also started minting coins. One of the last Byblian kings of this time, Ozbaal, is known through a Phoenician inscription on the sarcophagus of his mother, Batnoam.

6. Hellenistic and Roman Periods. There are few remains from the Hellenistic period, even though this is the time when the city’s name was changed to Byblos. A Greek text by Arrian relates how Byblos and Sidon aided Alexander the Great’s siege of

Tyre in 332 BCE. Nevertheless, Byblos was destroyed by Alexander and rebuilt on a Greek plan. The inhabitants fully embraced the Greek language and culture. Indeed, the last texts written in Phoenician date to this period. Several coins minted in the city found their way to the Persian Gulf and Arabia.

In the 1st century BCE, Byblos was incorporated into the Roman Empire. Still visible monumental construction from this time includes a theater, bath, colonnaded street, and nymphaeum. According to Josephus (J.W. 1.21.11), Herod the Great built a wall around Byblos.

7. Byzantine and Islamic Periods. When the Roman Empire split in 395 CE, Byblos allied itself with Constantinople and became increasingly important as a religious center. Eventually, the city became the seat of a bishopric.

Under Muslim rule (637–1104) the focus shifted eastward. Damascus and Baghdad were not interested in cultivating trade with Europe; thus Byblos, now called Jbeil, lost much of its importance.

8. Medieval and Ottoman Periods. The crusaders conquered Byblos (which they called Gibelet) in 1104, and used the large Roman stones and columns to construct a fortress. Frankish presence ended with the arrival of the Mamlukes at the end of the 13th century. The crusader fortress was reused by both the Mamlukes and Ottomans. Today, part of the fortress serves as a museum housing artifacts from the excavations.

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III. Texts

1. Mesopotamian References. A Sumerian tablet from the end of the 3rd millennium BCE at Nippur mentions "Ibdadi, Ensi of Gebal." An 18th-century BCE Byblian king, Yantin-Hamu, appears on two tablets from the archives of Zimri-Lim at Mari. This

same ruler is called "Inten" on a hieroglyphic inscription from Byblos and is mentioned on different seals (cf. *ANET* 229).

2. Egyptian References. During the Old Kingdom, more than 36 inscriptions of Pepi I and II were found in the temple of Baalat-Gebal. Several inscriptions by Middle Kingdom rulers were also found on royal gifts sent to Byblos.

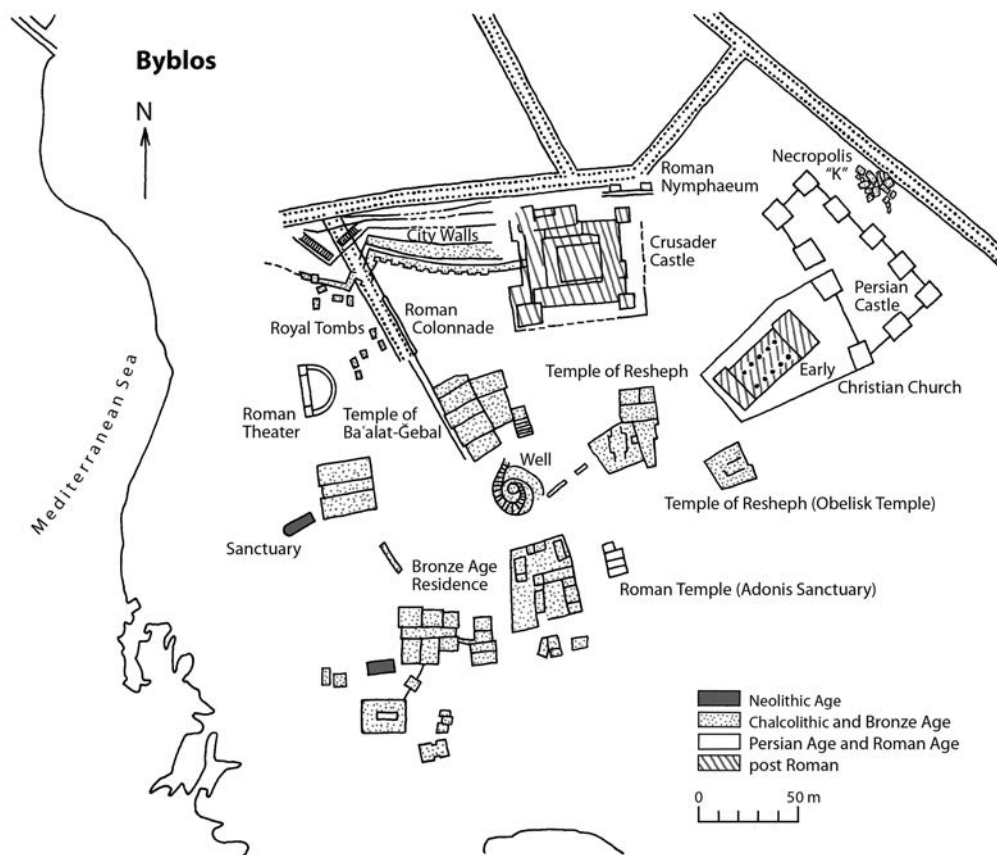
The *Admonitions of Ipuwer* mention the role of Byblos in providing cedar to Egypt (*ANET* 441). Middle Kingdom references to Byblos include *Sinuhe* (*ANET* 19) and the *Execration Texts* (*ANET* 329).

The New Kingdom pharaoh Thutmose III refers to Byblos and its wealth of cedar (*ANET* 240–41). An inscription of his chief treasurer, Sen-nefer, mentions a mission he took to secure cedar wood. *Papyrus Anastasi I* (The Satirical Scribe) cites Byblos as a city of the Egyptian empire in the time of Ramesses II (13th cent. BCE), along with Beirut, Sidon, Sarepta, and Tyre (*ANET* 475–79). In the *Story of Wenamun* (11th cent. BCE), a priest was sent to acquire what was probably cedar for a new ship to transport the cult image of Amun. In Byblos, he was treated poorly by the people and its king, Zakar-Baal (*ANET* 25–29).

3. Amarna Letters. Approximately 54 el-Amarna letters (14th cent. BCE) written by Rib-Addi, king of Byblos, and his successor Illi-Raphi, describe the menace of the Habiru. At one point the Habiru attack Byblos, forcing Rib-Addi to flee to Beirut. A letter from Ugarit mentions the leasing of ships for this purpose.

4. Phoenician Inscriptions. The 10th-century BCE Ahiram sarcophagus inscription was written by Itobaal, son of Ahiram (*ANET* 661). Other Phoenician inscriptions of the time include inscribed arrowheads from the 11th to the 10th centuries BCE, and inscriptions of local kings, including Yehimilk and his sons Abibaal, Elibaal, Azorbaal, and Shipit-Baal. A royal statue bearing the cartouche of Sheshonq I was inscribed with a dedication from Abibaal, king of Byblos. An inscription by Yehawmilk of Byblos from the 5th or 4th century BCE is dedicated to "my mistress, the Lady of Byblos."

5. Classical and Medieval Periods. Byblos is attested in several Greek and Latin texts: Strabo, *Geogr.* 16.2.19 and Pliny, *Nat.* 5.17 refer to Byblos. Herodotus, Hesiod, Theocritus of Syracuse, and Athenaeum of Naukratis describe the wine of Byblos. A funerary inscription dedicated to a woman by the name of Calliope of Byblos was found at Beth-Shearim in northern Israel; and an honorary decree of the city of Delphi mentions a Byblian man by the name of Aurelius. Eusebius of Caesarea quotes extensively from *Phoenician History* by Philo of Byblos (64–141 CE). One of the last references to the city is when Guillaume, bishop of Tyre, describes the fall of Byblos to the crusaders in the 12th century.



Map 1 Ancient Byblos

IV. Society, Culture, and Religion

Philo of Byblos, quoting the semi-legendary Phoenician historian Sanchuniathon, wrote that Byblos was founded by Kronos and was the oldest city in the world. It was also identified as the place where the Egyptian god Thoth invented writing.

1. Economy. The location of Byblos, on the sea with mountains directly behind, oriented its inhabitants towards the sea from earliest times. Among the products Byblos traded were cedar, cypress, olive oil, and wine. In return they received gold, alabaster, papyrus, and other goods from Egypt. Copper was brought from Cyprus and obsidian from Anatolia. First millennium BCE Assyrian texts mention the role of Byblos in the trade of purple dye made from the murex shellfish.

2. Cedars of Lebanon. Written sources make it abundantly clear that cedar (*Cedrus libani*) was the most prized product. At one time cedar forests covered two-thirds of Mount Lebanon. Today, only a few isolated groves are left.

Cedar was known for its rot-proof characteristics, which made it the preferred wood for building ships. Such ships were used to transport the timber to Egypt. The sacred boat found buried at the foot of the Cheops pyramid at Giza in 1954 was entirely made of cedar.

The wood was also known for its aromatic properties. It was used to panel the walls of temples and official residences (cf. 1 Kgs 5–7). Cedar oil was also used in the embalming ritual during mummification.

3. Construction. In addition to their skills at building and sailing ships, the Byblites were also expert carpenters and stone masons (ANET 308). One of the first architectural achievements at the beginning of the Bronze Age was the construction of walls with stones arranged in a herringbone shape intended to reinforce them against earthquakes.

4. Diet. The diet of Byblos consisted mainly of beef, fish, wheat, and barley. Mortars for the production

of flour were found in many houses. Most domesticated animals were bred, except for the pig, which was rare after the Chalcolithic period.

5. Religion. Carved figurines from the Neolithic period are generally assumed to represent a female deity. Baalat, the deity of the Baalat-Gebal temple, was the goddess of love and life, protector of Byblos, and consort of Baal. The kings of Byblos regarded themselves as sons of Baalat-Gebal and presented offerings to her in the temple. The Egyptians identified Baalat with Hathor, as is evident from an inscription found on the statue of a scribe offered by Pepi I.

Lucian of Samosata (2nd century CE) described Byblos as a prominent religious center and a place of pilgrimage for Adonis. While no evidence of a temple to Adonis has been found at Byblos, a Phoenician myth links him to the goddess Astarte and Byblos. Thucydides writes that the Adonis cult first appeared in the 5th century BCE and was celebrated during the summer for eight days in a temple at Afka, in the mountains east of Byblos.

Hanan Charaf

V. Islam

The Arabic name for the ancient Phoenician site of Byblos comes from the Hebrew *Gēbal* ("mount," "boundary"). Arabic *Jubayl*, which is now an entirely Maronite village, is a diminutive ("little mountain") of the substantive *jabal*. Classical Muslim geographers locate this "well-known city" (*balad mashhūr*) about eight parasangs (around 25 miles) from east Beirut, between this city and Tripoli.

Although Byblos was an active and prosperous commercial and religious center from antiquity and into the Roman era, it seems that the city had already lost its importance by the time of the Muslim occupation. After it was conquered in the 7th century CE, the Umayyad Caliph Mu'āwiya settled a neo-Muslim community from Persia in the city and in the surrounding area, in accordance with a policy of resettlement that favored the Islamization process set up by the new state.

Jubayl was thus linked to the military district of Damascus until the 11th century, when the Fāṭimids placed it under the power of the Shī'ī qāḍīs of Tripoli. The city passed to Frankish hands in the year 1103 and was later recovered by Muslims through the Sultan Saladin in the year 1187. Although the Franks took it again at the end of the 12th century, it was recaptured by Sultan Baybars in 1266–67.

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Juan Pedro Monferrer Sala

Byrd, William

The prolific English composer William Byrd (1543–1623) is a towering musical figure of his time. As a Roman Catholic after the English Reformation, he was able to compose music for Catholic services as well as for the Anglican Church only through high protection. Byrd wrote Latin masses, motets, and *cantiones*, a Great Service and a Short Service (Anglican liturgical settings), biblical psalms in Latin and English, and anthems.

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Nils Holger Petersen

Byron, George Gordon (Lord Byron)

It is commonly assumed that the English Romantic Poet Lord Byron's (1788–1824) relationship with the Bible is a skeptical one. This was voiced in his own time, repeated by H. N. Fairchild in the third volume of his influential *Religious Trends in English Poetry* (1949), and it remains the burden of the section on Byron ("An Infidel and the Bible") in D. Norton (2000). This emphasis has been argued most adroitly by R. Cronin despite, e.g., P. L. Thorslev, Jr.'s cautious assessment of Byron's relation to Bayle's skepticism or even the view of Shelley who, after a long discussion with Byron about *Cain*, said (according to Trelawney's account): "I do believe, Mary, that he is little better than a Christian" (Trelawney: 99). There have been significant critical voices in the latter part of the 20th century who have agreed with Shelley that Byron is more orthodox in his relations with the Scriptures than Norton and the majority of literary critics presume. Particularly significant are two collections of essays: W. Hirst (1991a) and the introduction and six essays on Byron in Hopps/Stabler which take different sides on this issue.

All critics accept that Byron knew the Bible extremely well. In later life, he often claimed that he read the Bible every day. There is considerable external support for this. Looper has demonstrated that Byron alludes to virtually every book in the Scriptures in 1,704 allusions in his poetry alone. Two thirds of these are from the HB/OT. His findings confirm the earlier work of Pönitz, who emphasizes the importance of Genesis. More recently, Blythe has emphasized the importance of the Psalms in his imagination.

Byron's pessimism and his strong sense of sin is unusual amongst the Romantics. Ridenour estab-