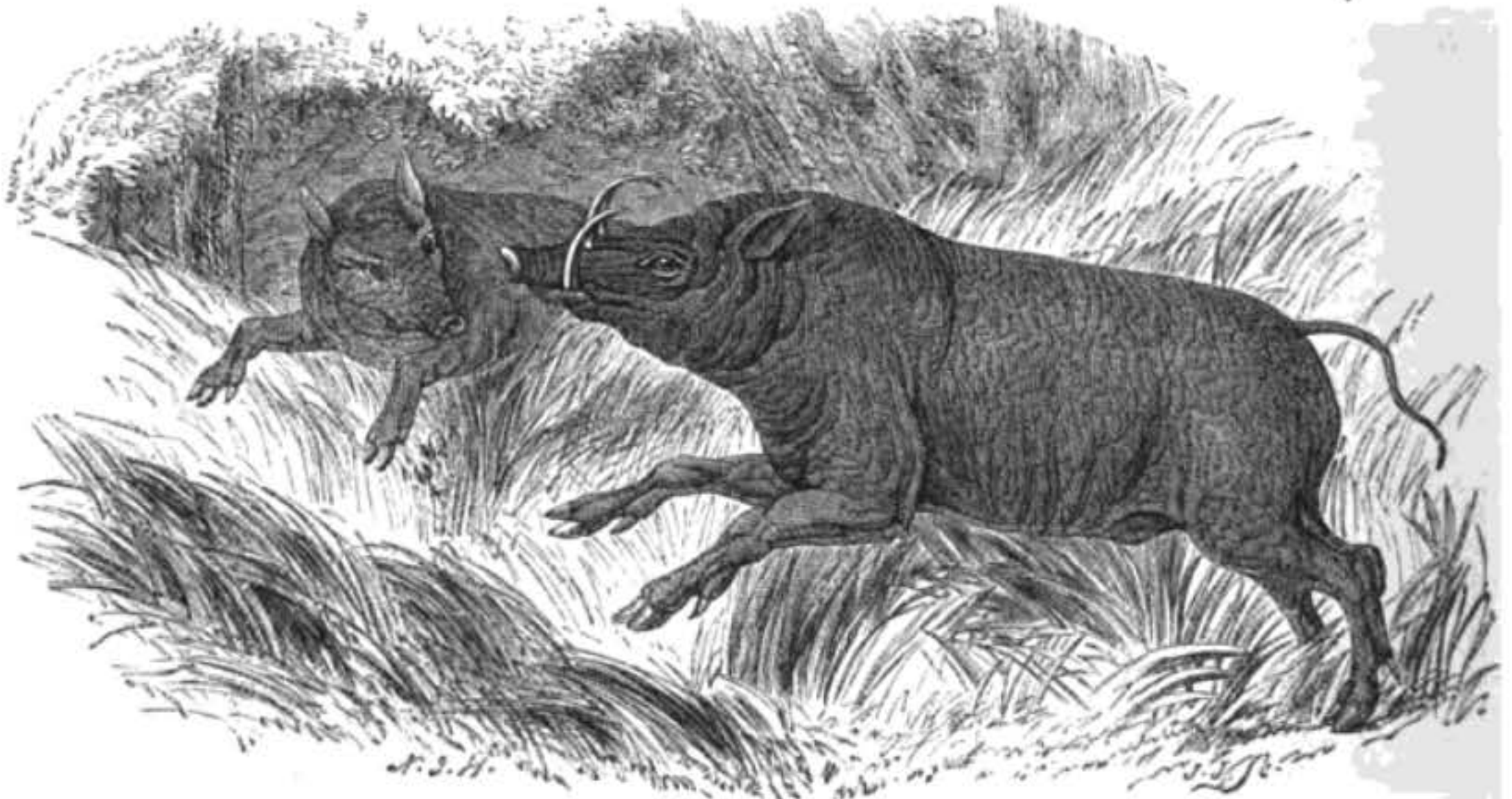


BABYLO'NIAN CAPTIV'ITY. This name is generally given to that deportation of the people of the kingdom of Judah which took place B.C. 588, during the reign of King Zedekiah. The people of the kingdom of Israel had been removed long before, B.C. 721, by the Assyrian monarch Sargon, son of Shalmaneser, who also brought strangers into the land of Samaria to take their place. At this period the kingdom of Babylon was engaged in a warfare with that of Egypt, and Zedekiah, the king of Judah, despite the warnings of the prophet Jeremiah, allied himself with the latter power. The Babylonians were victorious in the war, and Nebuchadnezzar repeatedly invaded Judea, and several deportations of the people took place. The first of these appears to have been during the reign of Jehoiakim, when Daniel and his companions were taken, and was possibly B.C. 606, a period when Nabopalassar was reigning over Babylon, his son Nebuchadnezzar being his viceroy. The second was in the seventh year of Jehoiakim, and the third took place B.C. 598, during the reign of Jehoiachin, who, with the nobles, soldiers, and artificers, was carried away to Babylon.

The fourth captivity was that referred to, B.C. 588, when Jerusalem was taken by Nebuchadnezzar, who plundered and burned the temple, and after causing the children of Zedekiah to be murdered in his presence, put out his eyes and brought him in chains to Babylon. It is this captivity that is commonly called the seventy years' captivity, being reckoned from the first raid under Nabopalassar; but the duration of the complete captivity was fifty-two years only. The Jews, though removed from their own land, appear to have been treated as colonists rather than slaves. They were unable to observe their national feasts, nor, the temple being destroyed, could they offer any sacrifices; but they had their priests with them, and they were permitted to worship the God of Israel, and to observe their laws relating to food, &c. They acquired land and

amassed wealth, and some of them attained to posts of considerable eminence, like Daniel and his friends, and Nehemiah. We have descriptions of their life while at Babylon in the Books of Jeremiah, Ezekiel, and Daniel, and also in the apochryphal Book of Tobit, while several of the Psalms were evidently written during the captivity and after the return. On the conquest of Babylon by Cyrus, B.C. 538, the Jews received permission to return, and a portion of them under Zerubbabel accepted the offer in B.C. 536. They seem to have been but a small portion of those who were settled in Babylon, the number being given by Ezra as 42,360, of whom 30,000 belonged to the tribes of Judah, Benjamin, and Levi. It has been supposed that the remainder were gathered from the representatives of the kingdom of Israel, the ten tribes that had been removed in 721 by the Assyrians, but the matter is not very clear. Another migration from Babylon took place, B.C. 458, under the command of Ezra, and a third thirteen years later, B.C. 445, under Nehemiah. The ten tribes appear never to have returned, and they most probably had become merged into the Assyrians, a kindred people with whom it was easy to assimilate. Various attempts have been made to discover what became of them, and they have been identified with the Kurds, Afghans, Nestorians, North American Indians, and still more wildly with the Angles who invaded Britain; but no real trace of any separate existence has yet been discovered. A portion we know were left in Samaria, and, mingling with the Assyrian strangers who were introduced, became the Samaritans. Others, who kept to the worship of Jehovah, probably identified themselves with their brethren from Judea, both in Babylonia and in the return, but the majority appear to have soon lost all distinctive nationality or religion. Of the kingdom of Judah a large number remained in Babylon, forming the Jews of the Dispersion, and from there they spread out and formed colonies in most of the great cities of the civilized world.



The Babyrusa (*Sus babyrusa*).

BABYRU'SA (*Sus babyrusa*) is a large hog inhabiting the Malayan Peninsula, Celebes, and Borneo. The name is of native derivation, meaning "hog-deer." The male has an extraordinary development of the canine teeth of the upper jaw. Piercing the snout they arch over the face, curving backwards in some cases so far that they become imbedded in the skull. As this must make them useless as offensive weapons, there has been much speculation as to the utility of this development. The old idea was that

they supported the head by suspension to a bough while the animal was sleeping. It has also been conjectured, and with more probability, that they are designed to protect the eyes from injury during the animal's progress through thick bushes. The tusks of the lower jaw are sharp and powerful, forming formidable weapons of attack. The babyrusa is almost devoid of hair, and has long and slender legs, which enable it to rival the deer in speed. See *SUIDÆ*.

BAB'YSM, a new religion, founded in Persia, which

may possibly be destined to exercise a powerful antagonism to Mohammedanism. It originated in 1843 at Shiraz, with Mirza-Ali-Mohammed, a young man of nineteen years, who gave out that he was the genuine successor of Ali, the true prophet of Iran. He announced to his disciples that he was the Bâb, that is to say, the gate, the mystic gate, by which alone one could enter into the true faith and acquire a knowledge of God, and from this name his followers have received the name of Bâbys. Ali attacked the fundamental vices of Mohammedan society; he condemned polygamy and censured the veiling and seclusion of women; and by abolishing the laws which forbade the intercourse of true believers with unbelievers, he introduced a new element of progress into Persian society. Had the new prophet been satisfied with the part of a reformer only, he would have been safe in the strength of his popularity; but he chose to found a new religion on the ruins of the one he condemned, and thus eventually led his followers into a fatal struggle with the government.

The spiritual conquest of Persia was resolved upon, and for purely defensive purposes an armed force was raised. In their first encounters with the royal troops the followers of Mohammed Ali overcame forces twice as large as their own. It seemed as if the Bâbys would have succeeded in establishing their republic; but they were overwhelmed by superior numbers, and hopelessly defeated after a most gallant and protracted resistance. A general proscription was decreed against the Bâbys; to be a follower of the Bâb was to be declared guilty of high treason, and thousands of innocent persons were tortured and put to death. Mirza Ali himself and his principal apostles were barbarously executed. The shah forgot that "the blood of the martyrs is the seed of the church." A youth sixteen years old, named Mirza Yahya, was chosen as successor to the Bâb, and took up his residence at Bagdad. Here, sheltered from persecution, on the frontier of two Mohammedan empires, and in the midst of a great concourse of travellers and pilgrims, the new religion has planted its standard, and continues its mission, which seems far from being as yet completed.

The religion of the Bâb addresses itself to the mind rather than to the body; thus it prefers meditation to prayer, and solitary prayer, as being most akin to meditation, to prayer in public. The functions of its ministers are limited to the duties of praying and teaching.

The religion of the Bâb does not desire any painful sacrifices from mankind. "All that is demanded of you by the Most High is love and contentment," says the Bâb. The general character of its morality is summed up in two obligations: "Charity towards others, and circumspection as regards oneself." The first form of charity is doing good to the poor and the wretched. Hospitality is just as much an obligation as almsgiving; it must be practised at least once a year towards a poor man or a stranger, even if one have nothing more to offer than a cup of cold water; and rich men are to invite to their table a number of poor guests proportionate to their wealth. In the Book of Precepts it is written, "O ye rich, enrich the poor on the part of your Lord;" but on the other hand, it is forbidden to give to beggars, for to beg is sinful.

The true believer is to be charitable and indulgent to others, and not to be too severe with himself; fasting and other trials of endurance are forbidden him after the age of forty-two, and long and distant journeys are to be avoided. His virtues are to be, so to say, every-day virtues—not heroic virtues, which require to be brought forth by extraordinary circumstances. All that can render life agreeable and increase his gratitude to his Creator, is allowed to the true believer, so long as he does nothing which can injure him; but opium and fermented liquors are forbidden. The Bâb and his colleagues hold almost all the property of the society, and have the right to levy

very heavy taxes. With the money thus collected they are able to maintain the priests, keep up the religious buildings, assist the poor, alleviate distress, and educate the faithful. There is not much originality in this system, and its dogmas are chiefly borrowed from ancient systems. Its most original feature is the principle of the permanent incarnation of the Deity in a body of nineteen persons. It is, however, so much more imaginative, more liberal, and more enlightened than Islamism, and it has done so much good by abolishing polygamy and raising the status of women, that it possesses advantages over it which make it a formidable rival, destined, perhaps, some day to displace the official religion, and to form the connecting link of transition between Europe and Asia.

BACCA, or Berry, is a term used in botany for a fruit which is pulpy, many-seeded, thin-skinned, with the calyx teeth remaining at the top (inferior). It is produced by one flower, and has originally many cells; the seeds become freed from their attachment as the ovary ripens, and become scattered in the pulp. The term is thus properly applied to the gooseberry and currant, but not to the grape, in which the calyx does not crown the fruit (superior); but the adjective *baccate* is often applied to all succulent fruits, whether superior or inferior, so long as there is no hard stone. *Baccate* is also applied to parts of flowers whose texture is juicy and succulent, as in the calyx of *Blitum*.

BACCHANA'LIA, feasts or festive rites in honour of Bacchus, at which a mixed crowd of men and women, intoxicated with wine, clothed in deer-skins and Asiatic robes, and carrying thyrsi in their hands, ran up and down the country shouting, beating drums and cymbals, and crying, "Evoc! Io Bacche!" &c. They were introduced at Rome B.C. 187 (Livy, xxxix. 8). These rites were celebrated every third year, and were hence called *Trieterica*. They must be distinguished from the vintage festivals, on which see the article **BACCHUS**.

BACCHANTES, *Bacchæ*, *Manads*, or *Thyiads*, originally the female companions of Bacchus in his Eastern wanderings—half-nude and half-mad creatures, their garment a rough skin, their ornament or trophy a *thyrsus*, a rod terminated by a fir-cone (turpentine being used in making wine) and wreathed with ivy or vine leaves. Later the term was extended to include the raving women with tossing heads and disheveled hair who joined in the tipsy riots of the **BACCHANALIA**, and whose excesses are the theme of many ancient stories. Carrying torches or thyrsi, they repaired to the woods near the towns by night, and made the dark hideous with drums, cymbals, discordant songs, and shouts. An ox was sacrificed, and the custom was for the frenzied women to tear the flesh with their hands.

BACCHIGLIO'NE, a river of Venetia, North Italy, which has its source in the Alps. It passes the cities of Vicenza and Padua, and about 30 miles below the latter enters the Adriatic at Brondolo, opposite to the island and town of Chioggia. The Bacchiglione is navigable for large boats from Vicenza to the sea. Its whole course is about 90 miles.

BAC'CHUS or **DIONY'SUS** (Lat.), the god of wine, called also by the Greeks Dionysos, Bromios, Lyæos, Dithyrambos, Bakchos, and, with good cause, "the God of the Many Names," was the son of Zeus by Semele, daughter of Cadmus, the founder of Thebes. Hera, consort of Zeus, enraged at his amour with Semele, came to her in disguise and deceitfully persuaded her to ask Zeus to appear to her in all his majesty. Zeus having rashly sworn by the Styx (an irrevocable oath) to grant whatever petition she should ask, was compelled to accede, and Semele was consumed by the lightnings of the god. Bacchus, born out of time in Semele's death-agony, was saved by Zeus, who sewed him up in his thigh until the due period for his birth. To