

1-1-2011

Chalkydri

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"Chalkydri," in *Encyclopedia of the Bible and Its Reception*. Eds. Hans-Josef Klauck, et al.. Berlin; New York: Walter de Gruyter, 2009: 1148-1149. [Permalink](#). © 2009 by Walter de Gruyter GmbH & Co. KG.

detect within this literature a distinction between the two groups.

In the book of Genesis, the ethnic group is consistently paired with the ancient city of Ur (Gen 11:28, 31; 15:7). This geographical area represents the familial origins of the patriarch, Abram. It is from Ur that Abram, his father Terah, and his family (e.g., Sarai and Lot) set out for Canaan by way of Haran (Gen 11:31). Thus, the first biblical book connects the patriarch to the city of Ur, in which the Chaldeans resided. Obviously, the historical value of this claim for Chaldean origins remains uncertain given the gap between the proposed events and the writing of the narrative. Furthermore, the positive, or at least neutral, depiction of the Chaldeans in Genesis stands in stark contrast to the prevalent portrayal of the group in the rest of the HB/OT.

Throughout the narrative and prophetic literature of the HB/OT, the Chaldeans are typically portrayed in a negative light insofar as they and their armies are to blame for the destruction of the city of Jerusalem (2 Kgs 24–25; 2 Chr 36). For example, in 2 Kgs 25:25 (cf. Jer 41:3), the narrator includes the detail that Chaldean officials are with the new Babylonian-appointed governor, Gedaliah, at his capital of Mizpah. This political decision by Babylon to support their new leader of Judah after their conquest of the land makes sense and demonstrates well that the people group is basically synonymous to the Babylonians.

Within Ezekiel, the Chaldeans are instruments of God's judgment of God's people (Ezek 23:23; cf. Hab 1:6) as well as the residents of the land into which the Judeans are exiled (Ezek 1:3). The book of Jeremiah mentions the Chaldeans numerous times, mostly in relation to their conquest of Judah (Jer 21:4; 32; 37; 38; 39:8; 52:7, 17). The book also notes that surrendering to the Chaldeans would not lead to death (Jer 21:9; 38:2). Additionally, Jeremiah notes that the land of the Chaldeans represents the place out of which the people will return (Jer 50:8). Isaiah's oracles concerning the nations include reference to this people group. In Isa 13:19, the Chaldeans are described in poetic parallelism as residents of Babylon, who will be destroyed like Sodom and Gomorrah.

In Dan 2:2, the term, Chaldeans, is used as a reference to astrologers. Clearly, this is a departure from its typical use in the HB/OT, a change that occurs within Hellenistic thought, probably in light of the Babylonian's interest in astronomy. Thus, the people of Babylon are viewed as those with special knowledge of the stars.

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pire and Babylon in the Latter Prophets (HSM 59; Atlanta, Ga. 1999).

Tyler Mayfield

III. Literature

Whether or not the Chaldeans had foreseen that they would be celebrated as seers, it is indeed for their skills in the mystical arts that they are best known in literature. Certainly, a number of Renaissance writers – the French philosopher Jean Bodin in his *Methodus ad Facilem Historiarum Cognitionem* (1565), for example – acknowledged that the Chaldeans, and not just the Greeks, had been founders of European literature and art. But the Chaldeans have mostly been remembered more reductively: for having "assigned ... twelve houses" to the night (Borges: 415). It is perhaps a result of this association with the Zodiac that the Chaldeans have frequently been cited as a symbol of superstition and charlatanism, particularly since the beginning of the early modern period. Twice Charlotte Brontë depicts the Chaldeans as those who, for all their arts, are unable to read the writing on the wall: in her 1853 novel *Villette*, when the narrator expresses how impossible it is to convey the significance of certain events, and in a biographical notice, when likening reviewers to "astrologers, Chaldeans, and soothsayers" (Brontë 1985: 31). Similarly, in Thomas Hardy's *The Return of the Native* (1878) the provincialism of Wessex locals is likened to the limited vision of the Chaldeans, who could not see that "in ascending from earth to the pure empyrean it was not necessary to pass first into the intervening heaven of ether" (Hardy: 231). However, in his 1922 poem "Crapshooters," Carl Sandburg transforms the Chaldean's belief in a determinism-on-high into a form of realism: "Somebody loses whenever somebody wins. This was known to the Chaldeans long ago" (Sandburg: 164).

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Mark Brummitt

See also → Brontë, Charlotte; → Hardy, Thomas; → Sandburg, Carl

Chalkstones

→ Geography and the Bible

Chalkydri

Chalkydri – a special class of angelic servants mentioned in 2 (*Slavonic Apocalypse of Enoch*) and the medieval *Panagiotae cum Azymita Disputatio* chalkydri

are solar spirits residing in the fourth heaven, whose main tasks (along with the phoenixes) are to draw the sun's chariot, to deliver praise to the giver of light, and to carry heat and dew. The longer recension of 2 *En.* 12 describes the chalkydri as twelve winged creatures in the form of a lion, with the legs, tail, and head of a crocodile. Scholars previously suggested that the name chalkydri might represent a transliteration of the Greek word χαλκιδραί, brazen hydras or serpents (Charles: 436).

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Andrei Orlov

Chalphi

When the Hasmonean leader Jonathan and his forces were attacked by the Seleucids, most of his troops abandoned him, except for Mattathias and a commander of elite troops named Judas (not the Maccabee), son of Chalphi (LXX Χαλφί; 2 Macc 11:70). In Josephus' *Antiquities* (13.5.7 §161), the name is spelled Χαφείος. It is possible that the family name Chalphi is included to appeal to a Jewish family connection at the time of writing.

The name possibly derives from Hebrew חֶלֶפ, a new child who is considered a substitute for a lost child; alternatively, the name might refer to a native of Heleph in the tribal area of Naphtali (Josh 19:33). The name Alphaeus, which is found in the NT (Gk. Αλφαίος; Matt 10:3; Mark 2:14, 3:18; Luke 6:15; Acts 1:13), may be related.

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Lawrence M. Wills

Chamberlain

Acts 12:20 describes Blastus as "the one over the bed chamber of the king [τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως]"; here Blastus seems to have had enough influence over Herod for the people of Tyre and Sidon to approach him for support of their royal petition. As servants over a bedchamber or chief stewards, chamberlains were trusted stewards with influence over their sovereigns. In the later Roman and early Byzantine Empires, a chief chamberlain (*praepositus sacri cubiculi*; προπύτου τοῦ εὐσεβειοτάτου κοιτῶνος) also emerged in the royal palace. Socrates Scholasticus describes chamberlains as responsible for contributing to the spread of Arianism by gossiping with the women (*Hist. eccl.* 2.2.5–6), while Sozomenus likewise places this blame on Eusebius, the chief chamberlain (*Hist. eccl.* 3.1.4).

Meira Z. Kensky

Chammam, Khirbet el-

→ Hammam, Khirbet el-

Champions of David

→ David's Champions

Champollion, Jean-François

Jean-François Champollion (1790–1832) is famed for his decipherment of ancient Egyptian hieroglyphs, alongside contributions made by other researchers, enabling contemporary and future generations of scholars to augment this discovery and translate inscribed tombs, temples, monuments, and other materials from pharaonic-Roman Egypt. This breakthrough earned him the appellation "the founder and father of Egyptology," providing the basis upon which Egyptologists establish much of their understanding of ancient Egypt.

On December 23, 1790, Champollion was born in Figeac, France, and was educated by his elder brother, Jacques-Joseph Champollion-Figeac, who had studied classical history. Champollion reportedly heard stories about Egypt from Baron Jean-Baptiste Joseph Fourier, who had accompanied the Napoleonic expedition to Egypt in 1798–1801. In 1802, Champollion's brother, Jacques-Joseph, read a report about the Rosetta Stone's discovery, obtained a print in 1804, and encouraged his younger brother to study it. Champollion's research confirmed the belief that modern Coptic retained links with the hieroglyphs, a view he promoted before the Academy at Grenoble in 1806. Champollion left for Paris in 1807, learning Arabic from Silvestre de Sacy, Coptic from a Coptic priest, and various other languages, including Chinese and Sanskrit. By 1808 he had linked 15 demotic signs with their Coptic equivalents on the Rosetta Stone. In 1809 he received his doctorate and a post teaching history and politics at the University of Grenoble.

He pursued deciphering hieroglyphs during this period, initiating correspondence with Thomas Young in 1814 to obtain an accurate cast of the Rosetta Stone and to discuss its decipherment. Young apparently did not comply with this request, and a rivalry and race began to develop between them to be the first to decipher the hieroglyphs. Champollion was dismissed from his post at Grenoble in 1821, owing to his Napoleonic sympathies; he received a copy of the Bankes Obelisk in 1822 and reached the same conclusion as Young regarding the presence of alphabetic signs in the names of Cleopatra and Ptolemy, and thereby realized 14 alphabetic signs. In September 1822, Champollion obtained copies of inscriptions from Abu Simbel, including a cartouche of its patron pharaoh. This enabled him to decipher Ramesses II's name based upon his knowledge of Coptic *Re*, hieroglyphic *ss*,