

of *Jewish Letters*, vol. 1 (ed. F. Kobler; Philadelphia, Pa. 1953) = id., "Rabbi Hasdai Crescas Gives an Account of the Spanish Massacres of 1391," in *Letters of Jews through the Ages* (ed. F. Kobler; London 1952) 272–75. ■ Crescas, H., *Or Adonai* (ed. S. Fisher; Jerusalem 1990). ■ Crescas, H., *The Refutation of the Christian Principles* (ed. D.J. Lasker; Albany, N.Y. 1992). [Heb.] ■ Kellner, M., *Dogma in Medieval Jewish Thought* (New York 1986). [Esp. 108–40]

Shalom Sadik

Crescens

Crescens (Gk. Κρήσιος; cf. Polycarp, *Phil.* 14.1) is an otherwise unknown individual who, according to 2 Tim 4:10, left Paul for Galatia. Whether Crescens, like Demas, abandoned Paul remains unclear. Some manuscripts, however, record his place of destination as "Gaul" (Gk. Γαλλία; cf. Eusebius, *Hist. eccl.* 3.4.8), perhaps reflecting confusion over Galatia in Gaul and the Roman Province in Asia Minor.

Crescens could have been a remembered historical companion of Paul whose inclusion in the text provided an aura of verisimilitude, a fictitious literary character, or some combination of these options. Crescens is later mentioned by ecclesiastical interpreters as a bishop of the churches of Galatia (e.g., *Apost. Con.* 7.46).

Bibliography: ■ Horsley, G. H. R. (ed.), *New Documents Illustrating Early Christianity*, vol. 3 (Grand Rapids, Mich. 1983). [Esp. 91]

Trevor W. Thompson

Cretans

→ Crete

Crete

The largest of the Aegean islands and the fifth largest in the Mediterranean, Crete may appear in connection with Philistines in 1 Sam 30:14; Ezek 25:16; and Zeph 2:5, Cretans emerging in Acts 2:11 and Titus 1:12 as well. In addition, the ship carrying Paul to Rome passed the southern coast of Crete in Acts 27:16, and Paul further left Titus in Crete (Titus 1:5). The island is the southern limit of the Aegean, part of an island chain running from Anatolia to the Peloponnese, from Carpathos and Rhodos to the northeast to Cythera to the northwest. As such, Crete has always been an important waypoint for travel from east to west, both within the confines of the Aegean and as part of the standard route between the Levant and the central and western Mediterranean. Despite accepted and well-travelled routes along both northern and southern coasts, the island possesses only a few good harbours.

Greek mythology conveys Crete's importance. Mount Ida in Crete was famous as the birthplace of

Zeus, while the legends of King Minos, Theseus, the Minotaur, Daedalus, and Icarus reflect what may have been an early Aegean thalassocracy dating to the second millennium BCE. The most famous discoveries on the island at Knossos, Gortyna, Cydonia, and Phaistos have indicated the antiquity of settled life on Crete, which dates back to the Neolithic but reached its zenith in the Late Bronze Age with large palace complexes that had connections all over the Mediterranean. Best known from the excavations by Sir Arthur Evans, the palace at Knossos has demonstrated the wealth and complexity of Minoan civilization. The first writing recorded in the Aegean, the undeciphered Linear A, was found in Crete, while its later Mycenaean counterpart, Linear B, was discovered at Knossos, dating approximately to 1425–1375 BCE. According to the Homeric poems, Crete contained a hundred cities, and the Cretans were famed sailors. After the fall of the palaces and the so-called Dorian invasion, Crete became an island of lesser importance, though Cretan traders, sailors, and mercenaries continued to be known in the eastern Mediterranean. After becoming part of the Roman Empire in 67 BCE, the island was formed into a province with Cyrene until Constantine made Crete a separate province.

Crete's position in the Mediterranean along the most popular trade route between east and west is presumably why a Jewish presence is attested there by the Hellenistic period in 1 Macc 15:23 at Gortyna, as well as Cretan Jews in Acts 2:11.

Bibliography: ■ Evans, A., *The Palace of Minos: A Comparative Account of the Successive Stages of the Early Cretan Civilization* (London 1921–35). ■ Rackham, O./J. A. Moody, *The Making of the Cretan Landscape* (Manchester 1996).

Richard Fletcher and Erin Stepney

Cricket

→ Insects; → Locusts

Crime Fiction

As the great meta-narrative, the Bible offers a foundational account of the first murder in the story of Cain and Abel (Gen 4). It also contains an originating story of detection in Daniel's intervention between Susannah and the Elders (Add Dan 13). As a source of archetypes and allusions, the Bible is echoed time and again in crime fiction.

Many such references are merely incidental and melodramatic, adding a quasi-religious frisson or exploiting a sacrilegious irony in a sordid crime. Religious mania, sexual obsession, and retribution combine in the fashion for serial killers such as Ian Rankin's "Bible John," based on a real case (*Black and Blue*, 1997), the Bible-quoting murderer in *The Girl with the Dragon Tattoo* (Stieg Larsson 2005; trans. 2008), or the parodied version in Thomas Harris'